

THE
NEW TESTAMENT

Of Our LORD and SAVIOUR

JESUS CHRIST

Translated out of the

LATIN VULGAT

BY

JOHN WICLIF, S.T.P. Prebendary of *Aust* in the Collegiate
Church of *Westbury*, and Rector of *Lutterworth*, about 1378

To which is Præfixt

A HISTORY of the several Translations of the *H. Bible*
and *N. Testament*, &c. into English, both in MS and Print,
and of the most remarkable Editions of them since the
Invention of PRINTING.

By JOHN LEWIS, A.M. Chaplain to the Right Honourable *Thomas*
Lord *Malton*, and Minister of *Mergate*.

Καὶ βάρβαροι καὶ ἰλλυριοὶ καὶ ὡσεὶ Ἰησοῦ γεγάσ πατέροις ἡρακλῆσιν καὶ πατέρι φωνῇ μετλαμβανον.
Eusebij Demon: Evangelij: Lib. iii. cap. ult.

L O N D O N :

Sold by *Thomas Page* and *William Mount* on *Tower-Hill*; and *William Parker*
at the *King's-Head* in *St. Paul's Church-Yard*, M,DCC,XXXI.



Sold by Thomas T. & Co. at the Auction of the Library of the late Sir John Lubbock, Bart. at the Rooms of the Auctioneer, 10, Pall Mall, on Monday, the 10th of June, 1857.



J. Pine del. et sculp.

To the Right Honourable

T H O M A S

**LORD Malton, and KNIGHT of the Most Honourable Order
of the BATH.**

May it please YOUR LORDSHIP:



WHEN I had determined to print, in Honour to his Memory, the following English Translation of the New Testament, made by that great and worthy Confessor Dr. *John Wiclif*, I thought it might be a dutiful Acknowledgment of the Favour I lately received from your *Lordship* to make you a Present of it. I hoped it would be a Pleasure to Your *Lordship*, who has so high an Esteem for that sacred Book, and whose Conduct is so particularly influenc'd by the Principles of it, to see an English Translation of it made in those dark Times by one who was a Native of the County where Your *Lordship* chooses to reside. It is now above an Age and an Half ago since that learned and active Prelate *Matthew Parker* printed the Four Gospels in the English Saxon Tongue, to shew, as His Grace said, that in Times past the Holy Scriptures were known to the People of *England* in their Vulgar Tongue. The following Translation is an Evidence of their being likewise known in the English spoken after the Conquest, tho' with this Difference, that as before the People's Reading and Hearing the Scriptures in their own Tongue was approved of as agreeable to the Christian Institution, their doing so was now condemned as Heretical. As 'tis the Nature of Things, when once corrupted, to wax worse and worse, so it was now not only determined, that it was Heresy to affirm, it was necessary to have the Scriptures translated into the Vulgar Tongue, but that the People should be driven by Force from the reading of them. So much Reason had our learned

Apologist

Apologist Bp. *Jewel* to observe of the pretended Catholics, *Nescio quo pacto, reverentiane, an conscientia, an desperatione victoriae, ut latro crucem ita isti semper horrent et fugiunt Verbum Dei.*

SINCE the Reformation indeed they have not in some Parts of the Romish Church absolutely denied the People the * Liberty of reading the Holy Scriptures in their Mother Tongue, particularly in *France* and here in *England*. But it has been remarked, that the People have been dealt with very insincerely, in that they have had obtruded on them the Vulgar Latin as the authentic Copy of the Bible; and had recommended to them Translations as truly made from the Vulgar which in Truth are not so. But to shew, that even this is a Sort of Compulsion, whenever Opportunity has served, and they have had it in their Power, the English Translations of this Book have been burnt and destroyed. One Proof of this of a late Date I beg leave to mention to Your *Lordship*. In a † *second Remonstrance*, prepared by those appointed by Commission under the Great Seal of *Ireland* to enquire into the late Rebellion there, dated *June 16. 18 Car. 1643*, the Original of which I have now before me sign'd by Four of the Commissioners, among other Facts mentioned of the Hatred and Aversion of those Catholic Rebels to our Holy Religion, this is one; that at one Time they burnt One Hundred and Forty Bibles because they were in English. This shews, that whatever Arts have been lately used to soften the Principles of the Romish Church and make them look more human than they appeared at the Reformation, Popery is still the same cruel, tyrannical Imposition on the common Faith and Sense of Christians that ever it was: and that if there are not so many Instances now of its savage Temper it's only for Want of Power and Opportunity.

THIS old English Translation which I now present to Your *Lordship* is made, Your *Lordship* knows, from the Vulgar Latin as the former one was in the Saxons Times. This Latin Translation was now commonly read in Churches, which being unintelligible to the People, and to some even of the Priests, Dr. *Wiclif* rendered it into English almost Word for Word, that, as is said in a Preface before the Translation of the Psalter, *they that knew not the Latin might by the English come to many Latin Words*. On this Account the Translation is rather too Verbal and not always good English: But, Your *Lordship* will observe, it's notwithstanding as intelligible to an English Reader as the Translation made at *Rheims* for the Use of the English Roman Catholics 200 Years after, as not leaving so many of the Original Words retained in the *Latin* untranslated into *English*.

THE English Language had undergone a very great Alteration by the Coming in of the *Normans* about 300 Years before this Translation was made. Since tho' many of the Monosyllables were still continued as they are to this Day, and the

* That they had not this Liberty or Allowance before seems plain from what Sir *Tho: More* proposed, viz. that as nere as may be devised no man have the Holy Scripture but of the Ordinarie's hand, and by him thought and reputed for such as shall be lykely to use yt to Goddys honour and meryte of his owne soule. Dialoges book iii. ch. 16.

† On it is endorsed *Recd at the board* x Novembr. 1643. and sign'd *Hen: Jones*, who was Dean of *Kilmore*, *Randall Adams*, *Henry Brereton*, *Edward Pigott*. Mr. *Wharton*, by comparing the ancient Charters granted by the Norman Princes, observes, that the English Saxon Language began to be wholly disused in the Reign of *Hen: II.* or about A. D. 1160. somewhat above 200 Years before *Wiclif's* Translation.

the Characters for some Time not altered, the *Saxon* Compounds and De-compounds grew many of them out of Use, and in their stead *French* Words and Phrases were introduced. *Trevisa* indeed, who lived a little after Dr. *Wiclif*, tells us, that in his Time this Humour of learning and speaking *French* was somewhat abated, and that *gentlemen had much left for to teach their children french*. However, our Language was by that Time so much changed, that the former Translation of the New Testament was become perfectly unintelligible to the common People, so that a New Translation was necessary. And the present Publication of it is so far of Use to us, that it serves to explain the Meaning of a great many Words still retained in the English Translations of the Bible and Psalter now in Use.

TO this old English Translation of the New Testament I have præfixed a History of the several Translations of the Holy Scriptures into English from the Beginning, in which I have been somewhat assisted by Your *Lordship's* noble and well-chosen Library. This, my Lord, is what has been often attempted and performed in part by both Foreigners and our own Country-men. *F. Simon, Du-pin, Le Long, Boernerus, Rumpæus, &c.* abroad, and *Usher, Fuller, Durell, Burnet, Wharton* and *Strype*, with some others of lesser Name here at home, have obliged the World with some Account of them. I have done all I could, with the Help and Assistance of my Friends, particularly those two very learned and excellent Men Mr. *Thomas Baker* of the College in which Your *Lordship* was educated, and Dr. *Daniel Waterland*, to supply their Omissions and to give as exact and authentic an Account of the several English Bibles, Testaments, Psalters, &c. which from time to time have been printed, as I could possibly get: tho' indeed I have not often gone out of my Way, and as seldom as possible found any in it to expose their Mistakes; being no wise enclined to try to gain my self a Reputation by lessening that of others.

WITH these several Translations of the Holy Scriptures into English, a late Buffoon, who personates what he calls a Catholic, tries to make himself and the grinning Spectators of his Tricks as merry as they can be with his low Wit and staring Lies. The Ground-Work of his Fable are *Gregory Martin's* and the *Rhemists* idle Tales and Mis-representations of the English Translations in Use in K. *Henry VIII. Edw. VI. and Q. Elizabeth's* Reigns; which tho', like the Stories of our present Free-Thinkers, they have long since been again and again confuted, this Merry-Andrew like them trumps up afresh to divert his ignorant Gapers. He would fain make his Readers believe, contrary to common Sense and plain Eyesight, that *besides our corrupting our Bibles against all or most Points of Catholic*, he means Roman-catholic, *Doctrine, we even change the ancient Catholic and accustomed Use of Words of Scripture into new devised Terms, as for Holy Ghost, Holy Wind: because instead of the old English Word Ghost our Translators sometimes use the Latin Word Spirit, which, it's well known, is the Meaning of the Word Gast or Breath.* But thus, like the Roman Soldiers, who made our B. Saviour the Subject of their Mockery by dressing him out of Character, does this Scoffer try to render the English Reformation to the utmost ridiculous, by putting on it a Fool's Coat and arraying it in doggrel Hudibrastical Rhyme.

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BUT

BUT I fear I am too tedious and have detained Your *Lordship* longer than I should. I shall therefore only add my most sincere Prayers, that the great Author and Preserver of our Faith would long continue Your *Lordship* to adorn the Doctrine of GOD our Saviour in all Things, and am with the most perfect Esteem and sincerest Gratitude for Your *Lordship's* Favours,

May it please Your *Lordship*,

YOUR LORDSHIPS *most Dutiful,*

most Obliged, and most Obedient Chaplain,

J. LEWIS.



Advertisement.

IN fitting the following old English Translation of the New Testament for the Press, which is a valuable Curiosity, and of great Use to those English Men who are desirous to understand their Mother Tongue, the Editor has been much assisted by the Reverend Dr. Daniel Waterland who collated the Editor's Copy with ten MSS. of this Translation in the Libraries at Cambridge. The same learned Person was at the Trouble of Transcribing for the Editor's Use some of the lessons and pistlis of the oolde lawe that ben rad in the Chirche bi al the year afir the uss of Salisburi in the Order in which they are placed at the End of a MS of the New Testament that was Sir William Pepys's, and by him given to the Library of Magdalen Coll: in Cambridge. But these the Editor was forc'd to lay by for want of Encouragement. The Editor himself had the Use of two MSS. one lent him by the Honourable Sir Edward Dering Baronet of Surendendering, and another of his own. He had likewise sent him from Oxford Specimens of the most noted MSS. of this Translation in that famous University, viz. Three in the Libraries of Christ-Church, Queen's-College, and St. John's, and Three in the Bodleian-Library. By collating them it appeared to him, that these MSS. are generally written with so much Care and Exactness, that there are in them but few Variations, and they not material.

In drawing up the History of the several English Translations and their most remarkable Editions in Print, (which is no inconsiderable Part of the *Historia Literaria*, and in perusing which the Reader sees with Pleasure the gradual Improvements which have been made in this Part of Learning and Knowledge) the Editor thinks himself obliged to own the great Helps he has had from the above-mentioned learned Friend, and the Reverend Thomas Baker, B. D. and from the Collections made on this Subject, tho' with a more extended View, by the reverend and ingenious William Jacomb Vicar of Marden in Kent. He had likewise by the Favour of other Friends, particularly the late learned and communicative John Evans, D. D. the Inspection of several other very rare and uncommon Editions of the English Bible and New Testament. But in giving an Account of so great a Variety of Incidents, the Editor thinks he has Reason to fear, that, notwithstanding all his Care, there are some Mistakes made which will need the Candour of the Reader: Tho' he hopes they aren't very great, but only such as human Frailty is apt to slide into. Of this, however, he dares be confident, that he has spared no Cost nor Pains to find out the Truth, and has used his utmost Care not to misreport it.

At the End of all is added a Glossary to explain the obsolete Words in this old Translation, which the Editor presumes to recommend as more perfect than any other Part of this Performance, it having been revised and corrected and had many Additions made to it by the able and accurate Hand of the forementioned Dr. Waterland.

As the Editor has printed but a few Copies, no more than enow, as well as he could calculate, just to pay for the Paper, Printing and Engraving, and has considerably enlarged the History above-mentioned since his publishing Proposals, &c. what Copies are printed can't be afforded at a lower Price than is there mentioned. What he has done, he hopes the Subscribers will accept of as a well-meant Offering to the Memories of those good and excellent Men to whose faithful and unwearied Labours and Christian Resolution England is so much obliged for that Divine Light and Knowledge of the Holy Scriptures which it now enjoys, and which the Editor hopes we shall always know how to value and esteem notwithstanding the many Arts and Inventions of the present Infidel Factors to render them ridiculous and contemptible.

N. B. The few Copies that remain unsubscribed for may be had, at a Guinea a Book in Sheets, at Mr. Page's and Mount's, Stationers on Great Tower-Hill, or at Mr. Parker's at the King's-Head in St. Paul's Church-Yard.

THE HISTORY OF THE ENGLISH Translations of the BIBLE, &c.

CHAP. I.

*Of the Translating several Parts of and the Whole BIBLE
into British, English-Saxon, and the English spoken after
the Conquest.*



AS the miraculous descent of the Holy Ghost (a) on the Apostles was for this purpose, that every Man there present might hear them speak in the Tongue wherein he was born, the wonderful Works of GOD, so we find, that after these wonderful Works were written, (b) that so Men might know the Certainty of them, and believe, that Jesus (c) is the Christ the Son of GOD, and that believing they might have Life through his Name, these Writings or Declarations were not confined to the Language in which they were at first written, but were translated into the several Tongues of every Nation under Heaven to which the Apostles came. This is expressly affirmed by Eusebius, that (d) both Greeks and Barbarians had the Writings concerning Jesus in their own Country Characters and Language. Or, that the New Testament, however, was every where in the Vulgar or Mother Tongue of the Country or People for whose Use and Instruction it was originally designed. The same is acknowledged by the more learned of the Romanists, 'That (e) it would not be difficult to prove, that long before their Novelties, who at this Day are called Protestants, there were

'Translations of the Scripture in the Mother Tongue among almost all the Nations or People of the Christian Name:' Which has been very particularly shewn by F. Le Long in his Sacred Bibliothéque (f). In an extraordinary Consistory held at Rome, A. D. 679, (g) about British Affairs, it was among other things ordained, That Lessons out of the Divine Oracles should be always read for the Edification of the Churches, that the Minds of the Hearers might be fed with the Divine Word, even at the very time of their Bodily Repast. And indeed the first Synodical Prohibition or Restraint of this Liberty or Birth-right of Christians in the Use of the Holy Scripture in their own Language, we find was in a Synod held at Tholouse, A. D. 1228, on occasion of the Doctrine and Preaching of the Waldenses, That the Holy Scripture is the Rule of Christian Faith; and that the Reading and Knowledge of it is free and necessary to all Men, to the People as well as to the Clergy. In opposition to this Principle the Synod then decreed, in the following Terms: (h) We forbid, that Lay-men be permitted to have the Books of the Old and New Testament; unless perhaps some one out of Devotion desires to have the Psalter or Breviary for Divine Offices, and the Hours of the Blessed Virgin; but even those they may not have translated in the Vulgar Tongue.

When therefore (i) St. Paul the great Apostle of the Gentiles, who most probably was the Apostle of the Britains, had by his Preaching converted the ancient Inhabitants of this Island of Great Britain to the Christian Faith,

(a) Acts ii. (b) Luke i. (c) John xx. (d) Dem. Evang. lib. 3. c. ult.
(e) Jam ante ortas eorum qui hodie protestantes appellantur novitates apud omnes fere Christiani nominis gentes Scripturæ Versiones extitisse lingua vernacula multis probare non esset arduum. F. Simon disq. critica de variis Bibl. edit.
(f) See Usseri Hist. dogmat. de Script. & Sacris Vernaculis. (g) Spelman's Councils, Vol. I.
(h) D' Acherii Con. Tom. ii. p. 624. But our modern Papists seem to have abated something of the rigor of this Decree: since we see here in England, The Office of the Holy Week according to the Roman Missal and Breviary, printed in the vulgar tongue. F. Simon thus represents the sense of the Roman Catholick Doctors at present; Omnino non respiciunt Scripturæ S. versiones plebeio sermone conceptas, modo non ab omnibus & absque ulla temporis, loci, & personæ restrictione legantur, & ut inquirunt, non profit potius quicquid abesse potest Disquisit. But see Bishop Kidder's Reflections on a French Testament, printed at Bourdeaux An Dom MDCLXXXVI.
(i) M. Parker de antiqui, Ecc. Brit. Test. Usher de primordiis Ecclesiæ Britannicæ, Stillingfleet Orig. Britan.

Faith, it can't be supposed but that He, or however his Successors in that Ministry, took care they should have in their own Language the things which he or they had preached to them concerning *Jesús*, tho' at this time no Copies of any such Writing are any where remaining. After so entire a Conquest as was made of those People by the savage and barbarous Saxons, one need not wonder at the Destruction of what Records or Memorials they had, whether religious or civil.

However, after the Saxon Inhabitants of this Country were converted to Christianity, we are sure they had the whole Bible in their own Country Characters and Language, and that the four Gospels in the same Language were read in their Religious Assemblies. A Copy of these was by the Assistance and Encouragement of our learned Primate *Matthew Parker* printed by that learned and indefatigable Confessor and Martyrologist *John Fox*, from a MS. now in the * *Bodleian Library*, N. E. F. 3. 15. with the following Title, *The Gospels of the four Evangelists (a) translated in the olde Saxons tyme out of Latin into the vulgare tounge of the Saxons, and now published for testimonie of the same.* At London by *John Day* dwelling ouer *Aldersgate*. 1571. *Cum Privilegio Regiæ Majestatis per decennium.*

In a Dedication to the Queen it's observed, That 'by Archbishop *Parker's* industrious diligence and learned labours this booke with others moe had bene collected and searched out of the Saxons monuments.' And the Archbishop himself gave the following account of it; (b) *Edidit etiam quatuor Evangelia Saxonico idiomate: ut liqueret Scripturas antea fuisse vulgari sermone Anglicano populo notas.* This was the Method that learned Prelate took to confute the Papists impudent Boast of *Antiquity*, and their as shameless Fiction of the Novelty of the Faith and Worship of the Protestants: Out of their own Mouths he condemned those wicked Servants.

Thus about this time the (c) Archbishop published, in Saxon and the present *English*, a Sermon on *Easter Day* of the *Paschal Lambe*, and part of a Letter of *Elfrike* Abbot of *St. Albons*, written by him to *Wulfstine* Byshop of *Seyburne*, A. D. 950. These his Grace called 'A Testimonie of *Antiquitie*, shewing the auncient Fayth in the Church of *ENGLAND*, touching the Sacrament of the body and bloude of the Lord here publikely preached, and also received in the *SAXONS* tyme above 600 Years ago.' In a Preface prefix'd to them it's said, that it was owing to the Archbishop's diligent Search for such Writings of Historie and other Monuments of *Antiquitie*, that these Pieces were brought to light. And because these Tracts are so plain and expresse against the bodily Presence, which the Papists pretend was never opposed before *Berengarius's* time, about 1050, and that they of the Roman Church are apt to complain of Misrepresentation, therefore at the end of these Tracts the Archbishop added a Certificate signed by himself, the Archbishop of *York* and thirteen other Bishops, attesting, That 'this Saxon Homily with the other testimonies did fully agree to the olde auncient bookes from whence they were taken, and were truly put forth in print without any adding or withdrawing from the same.' But to return to the Saxon Gospels.

Mr. *Fox* in his aforesaid Dedication to the Queen tells her Majesty, That 'our Countryman *Bede* did translate the whole Bible in the Saxon tounge: that he translated againe the gospell of *St. John* in the *Englishe* tounge a little before his departure; that *K. Alfrede* translated both the olde and the newe Testament into his own native language: and that, if Histories be well examined, we shall finde both before the Conquest and after, as well before *John Wickliffe* was borne as since, the whole body of Scriptures by sondry men translated into thys our countrey tounge; inlomuch, that *Thomas Arundell* then Archbyshop of *Yorke* and Chauncellour of *England*, at the Funeral Sermon of *Queene Anne*, who dyed 1394, as *Polidore* seith, did avouch, that she had the Gospels in the vulgare tounge with divers expositors upon the same, which she sent unto *Hym* to be viewed and examined (d).'

In this Edition the Saxon is printed in large Letters in an inner Column, taking up about two thirds or more of the Page; and in the outer Column, opposite to the other, is *English* as now spoken, or what is called the Bishop's Translation, published by Archbishop *Parker*, A. D. 1568. This Saxon Translation was made from the *Latin Vulgar*, and is a sort of verbal rendring it. Another Edition of this Version was published by the learned Dr. *Thomas Marshal*, 1665, who tells us, he neither could find any thing of the Author of this Translation, nor settle the (e) Age of it; which no body need wonder at, since from the Variations of the Stile he was led to believe it was not the Work of one Hand, and that the Gospel of *St. Matthew* alone had two different Interpreters or Translators.

In his Observations on the *Anglo-Saxonic* Version of the Gospels, the Doctor remarks, that to any one who reads the Tracts, written in Saxon by Abbat *Elfrie*, (f) of the *Old and New Testament*, it must be very obvious to note what Books of the Old Testament he translated into *Anglo-Saxonic*, the vulgar Language of his Time. Since in those Treatises they are thus named, viz. *Genesis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*, *Joshua*, *Judges*, *Ruth*, four Books of *Samuel*, entitled in Latin *Liber Regum*, a fifth Book called *Verba dierum*, or *Chronicles*, the *Psalter*, three Books of *Solomon*, viz. *Proverbs*, *Ecclesiastes*, the chief of all Songs, two Books more placed with *Solomon's* Works, viz. the Book of *Wisdom* and *Ecclesiasticus*; the Prophets *Isaias*, *Jeremias*, *Ezekiel*, *Daniel*, the twelve Prophets, *Esdra*s, *Job*, *Tobias*, *Hester*, *Judith*, *Machabees*. From whence one may conclude, that since that Abbat translated so great a Part of the Old Testament, and even some of the Apochryphal Books, it's in no wise

to

* *Nicetii Catal. veterum librorum septentrionalium*:

(a) *Bibli. Papyriana*.

(b) *De Antiquitate Brit. Eccles.*

(c) At the top of the Title Page of my Copy of this little Book, 12mo. is written, *Liber D. [Daniel] Lewes ex dono reverendissimi patris Mathei Canter' Archiepisc.* It has no Date, but was Imprinted at London by *John Day* dwelling ouer *Aldersgate* beneath *St. Martyns*.

(d) This account seems to have been taken from a Paper communicated to Mr. *Fox* by Archbp. *Parker*, and by him inserted in his *Acts and Monuments* with this Title, *A compendious olde treatise shewing how that we ought to have the Scripture in English*; Ed. 1st. p. 452. In this Paper it's reported, that *Q. Anne* had in *Englishe* all the iv Gospels. But this *Englishe* seems not to have been the *English* spoken after the Conquest, but the *Anglo-Saxonic*. For thus *John Hus* quotes the Words of Dr. *Wiclif* in his little Book of the threefold bond of Love, That 'the noble Queen of *England* has the Gospel written in three Languages, the *Bohemian*, *Teutonic*, and *Latin*.' *Replica contra Anglicum Joan. Stokes*, p. 136 ed. 1715. It is further said in this Paper, that a man of *London*, whose name was *Wyring*, had a Bible in *English* of Northern Speech which seemed to be 200 yeres old.

(e) Dr. *Marshal* tells us, that in the front of the MS. of these Gospels belonging to the publick Library of *Cambridge* is written in an old hand in *Latin* and *Anglo-Saxonic*, This book gave *Leofric* Bishop of the Church of *St. Peter's* in *Exeter* for the use of his successors: and that this *Leofric* died A. D. 1071 or 1073.

(f) See *W. Lisle's* Edition of this Treatise, 1623;

to be doubted that the Books of the New Testament were before turn'd into *Saxon*, and commonly read in that Language. Some Fragments of this Translation of the Old Testament, viz. Part of the *Ofateuch*, and of the Book of *Job*, were printed, by the Encouragement of that learned Reviver of the Study of the Gothic and Anglo-Saxonic Tongues, Dr. George Hickes, at Oxford, with the Junian Types by Mr. Edward Thwaites, A. D. 1698, to which is added the Apochryphal Piece, called, *The Gospel of Nicodemus in Anglo-Saxonic*, and a Fragment of the History of *Judith* in *Dano-Saxonic*. As to the *Psalter*, the above-mentioned Dr. Tho. Marshal observed, it had a great many *Saxon* Translators, as appears by the various Readings of four MSS. which are exhibited by Mr. John Spelman in the Margin of his interlineated *Psalter*, which he published A. D. 1640. And another MS. Copy in the possession of the learned Francis Junius, which disagrees with all the others, and appears to have been written some time after the death of King *Ælfred*, since in the Kalendar prefixed to it at the vii Calend. Novemb. it is thus noted: *Ælfred rex obiit*

On this occasion our Antiquary William L'Isle, Esq; of Wilburgham, who publish'd in *Anglo-Saxonic* and *English* the above-mentioned Treatises of the Abbat *Ælfred*'s, observed, that 'had that good ordinance, first enacted by God, Deut. x. 5. for the preservation of the Book of his Law, by keeping a Copy of it in the Ark, been continued, and Standard Bibles been preserved in our Cathedral Churches, as it has been since appointed by King *Ælfred*, we might now have shewed the whole Book of GOD, or the entire Old and New Testament in *Saxon*, which was the *English* of those Times, translated both by that King and the Archbishop of Canterbury. *Ælfred* (a).

In the Translation of the New Testament, especially of the three first Gospels, Dr. Marshal has observed, there are some things which differ from the *Latin* Version now in use, and which seem to be taken from one more ancient, viz. the very ancient *Greek* and *Latin* MS. Copy of the New Testament which the learned Theodore Beza gave to the University of Cambridge. Among other instances of this, he mentions the interpolation in Matt. xx. betwixt the 28th and 29th Verses, which is in the Cambridge, Bennet, and Hatton MSS. tho' omitted in the printed Copy. *Ge pýlniað togeðeonne on gehwæðum þinge, &c.* This assument or addition Dr. Marshal says he never could (b) find any where but in this *Anglo-Saxonic* Translation, and that very ancient *Greek* and *Latin* MS. Copy of Beza's. As in Luke xvii. 7. some *Latin* Copies have after *pascentem, oves*, and others *boves*; this Translation follows the former, *oððe rcep lærgenðne*, but *Wiclif*'s Translation is, *erynge or lesuyng oxen*. By what we have of this Translation, it appears it was a verbal Translation of this old *Latin* Copy, without always shewing regard to the idiotism or propriety of the *English*. Thus Matt. i. 23. *roðlice reo fæmne hæfð on innoðe.*—*Vere illa virgo habebit in ventre.*—And John ii. 4. *la pý. hwæt is me 7 þe*; *Woman, what is me and thee?* Tho' indeed Mat. viii. 29. this idiom of the *Latin* seems rendred more agreeable to that of the *English*.—*hwæt is þe 7 ur gæmæne?* *What is betwixt thee and us?* I add, that the Makers of this Translation seem to have had no notion of what the Papists are so fond, that in the ancient *Latin* Edition are certain words called *Sacred*, as *Baptism*, *Penance*, *Synagogue*, *Scribe*, &c. since we find them all translated into *English*, as *Baptism* is rendred *pulluht*, *Penance* *ðædbote*, *Synagogue* *geramnungum*, *Scribe* *bocepe*, &c. So *Amen* is translated *roðlice*. F. Simon observes, that the best Translators of the New Testament have kept in the word *Philacteries*; but here we see it translated *healybec*, or *Neck-books*.

This *Anglo-Saxonic* Translation is, we see, divided into Sections, over each of which is placed a Rubric, directing when it should be read. For instance, Matt. i. 18. *Ðýr gobrypel gebýpað on mýð-yntpær mæsse æpen.* *This Gospel is to be read on Mid-winter's Mass Even.* Which is, I think, a good Proof, that at this time the holy Scriptures were read in the publick Service of the Church in a Language which the People understood. When this Translation was made, is very uncertain; it seems as if it was some time in the 6th or 7th Century, since Bede died A. D. 734.

As all Languages are in a flowing Condition, and never continue long in one State; so it was not a great while before by a change of the Civil Government here in England, which did all it could to abolish the native Language of the Inhabitants, and introduce the *French*, the *Saxon* Language was so altered, that the Inhabitants could understand very little or nothing of what had been their Mother-tongue, or however that of their *English* Ancestors. By this means the Translation of the holy Scriptures into the *Anglo-Saxonic* Tongue was of little or no use to the Subjects of England soon after the Conquest, or however to those of the vulgar sort.

The Bible being thus in a Tongue unknown to the common People, since it was now in *Latin* only, and not very common even in that Language, and the *Saxonic* being grown obsolete and out of use, an opinion, it seems, prevailed, that the knowledge of the Scriptures was unnecessary, nay, that it was not lawful for private Christians to read them in the Tongue wherein they were born. Nay, to that extravagance was this whim at length carried, that one William Butler, a Franciscan Friar, maintained, that 'the Prelates ought not to admit of this, 'that every one should at his pleasure read the Scriptures translated into *Latin*.' A paradox which served indeed to justify or excuse many of even the Priests of those times, who, as they knew nothing of the Scriptures but what they found of them in their *Portuises* and *Missals*, so they were not able to read those Portions of them there with understanding, so utterly ignorant were they even of *Latin*.

However, it pleased GOD in the times of this ignorance to raise up some of a better Spirit, and who had a greater regard for the dignity of the human Nature, as well as for the holy Scriptures. In France, John Beletb, an eminent Paris Divine, observed, that (c) 'in the primitive Church it was forbidden to any one to speak in an unknown Tongue, unless there was some one to interpret: since it was agreeable to common sense, that it was a thing perfectly useless for a Man to speak and not be understood. Hence, he said, grew that laudable custom in some Churches, that after the Gospel was pronounced according to the Letter, or read in *Latin*, immediately it was explained to the People in the vulgar (d) Tongue. But, adds he, which confirms what is said above, 'what shall we say of our times, when there's scarce any one to be found who understands what he reads or hears.

Here

(a) See Archbishop Parker's Preface to his Testimony of Antiquity. Wharton de duobus Elfricis dissert.

(b) See Mill's N. Testament, Ed. Kuster, p. 45.

(c) A. D. 1190. Divin Offic. Explicat. præmium.

(d) This was in use in the *Saxon* times here in England, as appears by the Epistles of *Ælfred*, by which the Mass Priest is ordered to say unto the People on Sundays and Holy-days the sense or meaning of the Gospels in *English*.

Here in England, we find by the MS. Copies yet remaining, several attempts were made to translate into the English then spoken the *Psalter*, the *Hymns* of the Church, and the rest of the holy Scriptures. One of the first of these seems to have been *Richard Rolle*, an Hermit of *Hampole* in *Yorkshire*, who died *A. D.* 1349. He translated, and wrote a *Gloss* in English upon the *Psalter*. To it is prefixed a *Prologue*, before which in the imperfect Copy in the King's Library is the following Rubric, (a) *Here begynneth the prologe upon the Sauter that Richard hermyte of Hampole translated into englyshe after the sentence of doctours and resoun.* The design of this *Prologue* is to describe the excellency of the *Psalter*, which he represents as comprehending al the elde & newe Testament, and teching pleynty al of it, and the *Mysteris* of the trynyte and *CHRISTIS* incarnation. At the end of it, the Author gives this account of his performance. (b) 'In this werke, says he, I seke no straunge *Inglys*, bot (c) lightest and communest, and swilk that is most like unto the *Latyne*: so that thai that knowes noght the *Latyne* be the *Inglys* may com to many *latyne* wordis. In the *Translacione* I felogh the Letter als-mekille as I may, and thor I syne no proper *Inglys* I felogh the wit of the wordis, so that thai that shalle rede it (d) them thar not drede erryng. In the expownyng I felogh holi Doctours. For it may comen into sum envious mannes honde that knowys not what that he suld say at wille saye that I wist not what I sayd, and so do harme tille hym and tille other.' Next this *Prologue* follows, 'Here bigynneth the Sauter. *Psalmus primus. Beatus vir.*—In this psalme he spekith of crist and his folewris blaundishyng to us, bihotyng blisfulhede to rightwise men. Sithen he speketh of veniaunce of wikkede men that thei drede peyne, sith thei wolle not loue ioye. He begynneth at the goode man and feith, *Blessid is (e) that man (f) the whiche ghede not in the counsel of (g) wikkede, and (h) the wey of synfule stood not, and in the chayer of pestilence satte not.*—*Psalmus secundus.*—*Quare fremuerunt gentes.*—*Whi (i) gnastide the folke? and the puple thoughte ydil thoughtis?* The prophete snybbyng hem that shulde turmente crist feith, whi? as hoo feith, what enchesun hadde thei? sotheli none but yuel wille, for he contrariede her ivele lywyng in werke and word. the folke thei were tha knyghtis of rome that crucified crist, thei gnastide aghen hym as bestis wode without resoun: and the puple that was the iuwes. thoughte in ydel that is, in vayne was ther thoughte whan thei wende have halde crist euere deed that thei myghte not doo, for thi in vayne thei trauelide as eche man doth that thoru — pryde and ypocrisye weneth to hude cristis lawful ordenaunce.' This, I suppose, is a sufficient Specimen of this Translation, and the *Gloss* or Exposition of it. The Translation is, we see, a literal or verbal one from the *Latin Vulgate*: the *Gloss* is generally after the mystical allegorical way at that time in fashion, and is dry and insipid enough.

In the *Harleian Library* (k) is somewhat a different Translation of the *Psalter*, with a *Gloss* on it. A Specimen of this is the following rendring of the second *Psalm*, Verse 1. 'Quare fremuerunt gentes. — Why gnastes the gens, and the peple thoughte ydil thingis? The prophete snybband hem that tourmentid crist saies, whil the gens thoo were the knytees of rome that crucified crist. gnasted as bestes with oute resoun: and the peple thoo were the jewes, thoughte waynte thoughtes: that was to holde crist ded in sepulcre that thei mighte not doo, forthi in veyne thei trauelde.'

In the King's Library (l) is another imperfect Copy of a Translation of the *Psalter*, from *Psalm lxxxix.* to *cxvii.* There's nothing in the MS. to shew the Author, but it is a very different Translation from that just now mentioned in the *Harleian Library*. It begins as follows. 'Psalmus (m) 89. Domine refugium. — Lord thou art made refute to us fro generacioun to generacioun. Here the profete, astir sharp reproung of vicious men, was movid of the hooly goost for to ymagin and to knowe that malicious enmytee and feers pursuyng wole fue sone astir.'

At the end of the MS. of *Hampole's Psalter* in *Sidney College* follow the several Canticles hereafter mentioned, translated and commented on as the Book of *Psalms* is, viz. here endith the sauter and bigynnen the canticles.

Canticum *Isaie xii.* Confitebor tibi Domine, &c. (n) Lord I schal knowleche to the for thou were wrooth to me strong veniaunce is turned, and thou hast comfortid me.

Canticum *Anne i Sam. ii.* Exultavit cor meum in Domino, &c.

Canticum *Moyse. Exod. xv.* Cantemus Domino, &c.

Oracio *Abacuc. Abac. iii.* Domine audiui auditionem tuam & timui.

Audite Celi que loquor, &c. Deut. xxxii.

Magnificat anima mea Dominum, &c. Luc. i.

Et sic explicit psalterium David.

As the *Psalter* was thus translated and commented on by divers Hands, and the Church Hymns rendred into English, so it seems as if some parts, if not all of the New Testament, were by different Persons rendred into the English then spoken, and glossed or explained in the same manner. In the (o) MS. Library of *Bennet College* in *Cambridge* is a *Gloss*, in the English spoken after the Conquest, on the following Books of the New Testament, viz. the Gospels of *St. Mark* and *St. Luke*, the Epistles to the *Romans*, *Corinthians*, *Galatians*, *Ephesians*, *Philippians*, *Colossians*, *Thessalonians*, *Timothy*, *Titus*, *Philemon*, and *Hebrews*, among which is inserted betwixt the Epistles to the *Colossians* and *Thessalonians* the *Apochryphal Epistle* to the (p) *Laodiceans*. Of this Translation I hope it will not be reckoned impertinent to subjoin the following Specimen sent me by *Dr. Waterland*.

'Mark I. 7. And He prechyd sayande, a stalworther thane I schal come estar me of whom I am not worthi downfallande, or knelande, to loufe the thwonge of his Chawcers.

'VI. 22. When the Doughtyr of that *Herodias* was in-comyn and had tombylde and pleside to *Harowde*, and also to the sittande at mete, the kynge says to the wenche.

' XII.

(a) No 1512.

(b) MS. fol. *Sidney Coll. Camb. K.* 5. 3.

(c) That that is chaf and most comyn MS. penes *Jos. Ames de Wapping*: in which this *Prologue* is placed before the *Psalter* of *Wiclif's Translation*.

(d) dar not.

(e) the.

(f) that:

(g) wikkide men.

(h) stood not in the weye of synairs and satte not in the chair of pestilence.

(i) gnastiden with teeth hethene men and peplis thoughten veyn thingis. MS. *Wiclif*.

(k) No. 93. D. 21

(l) No. 1517.

(m) according to the *Latin Vul.*

(n) MS. penes *Jos. Ames de Wapping*.

(o) P. vi.

(p) See *Codex Apochryphus Novi Testamenti Collect.* &c. a *Joanne Alberto Fabricio*, Anno 1703. p. 853, &c. *Usserii de epistola ad Laodiceenses dissertatio* &c.

English Translations of the Bible.

§

‘ XII. 1. A man made a vynere, and he made aboute a hegge, and grose a lake & byggede a tower.
 ‘ — 38. Be se ware of the serybes whylke wille go in itolis and be hayllede in the market and for to sit in
 ‘ synagogis in the fyrste chayers.

‘ Luke ii. 7. — and layde hym in a cratche: (a) for to hym was no place in the dyversory.

As for the Glos or Comment that accompanies this Version, it's very like that of *Hamfote's* on the *Psalter*. In it are no Reflections on the Friers, and Popish Prelates, as is usual in Dr. *Wiclif's* Writings, only the Glos is much more in the allegorical, mystical way, than in the literal one.

These Translations seem to have been made some time before the flourishing of the famous Dr. *John Wiclif*, but they were Translations of only some parts of the Old Testament, as the *Psalter*, the Church-Lessons and Hymns, and of the New Testament, or rather of some of the Books of it, not of the whole Bible, however so far as appears to me at present. And then they seem not to have been published, but made only for the Translator's own use.

John Wiclif was born about the (b) beginning of the fourteenth Century at *Wiclif* in *Yorkshire*, and being bred to Learning, was educated in *Merton College* in *Oxford*, where he was first Probationer, and afterwards Fellow. In 1356 he is said to have written a *Traet of the last Age*, in which he exposed the many corrupt ways, then in use, of Mens coming to Ecclesiastical Benefices. But what seems to have made him most known, and to have gained him the greatest Reputation, was his opposing the Encroachments of the Begging Friers in defence of the University (c). Soon after this he was chosen Warden of *Baliol Hall*, and presented to the Rectory of *Fyningham* in the Archdeaconry of *Stowe* and Diocese of *Lincoln* (d), which he afterwards exchanged for that of *Lotgarshall*. In 1365 Archbishop *Isip* nominated him Warden of *Canterbury Hall*, which his Grace had founded a little before. Being, after the Archbishop's death, ejected from thence by the Pope's Bull, he read Lectures in Divinity in the University with so universal an Applause, that almost every thing he said was received as an Oracle. In 1374 he was nominated by the King, with the Bishop of *Bangor* and others, to be his Ambassador to treat with the Pope's Nuncios concerning the Provisions of Ecclesiastical Benefices here in *England*, claimed by the Pope, and long complained of by our Parliaments as very injurious to the Rights of the *English Church*, and, as a Reward for his Faithfulness in executing this Commission, had given him by the King (e) the Prebend of *Aust* in the Collegiate Church of *Westbury* in the Diocese of *Worcester*, and the Rectory of *Luttworth* in the Diocese of *Lincoln*. But the Doctor having in his Lectures at *Oxford* opposed the temporal Dominions of the Popes, and asserted the Regale of Princes, questioned the Power of the Keys as claimed by the *Roman See*, and defended the Authority of Christian Princes to punish and restrain wicked and disorderly Ecclesiastics, the Friers, who owed the Doctor a Grudge for his taking the University's Part against them, and exposing to the People their Cheats and Tricks to defraud them of their Money and Goods, complained of him to the Pope, and (f) exhibited against him xviii Conclusions, which they represented as heretical, and charged him with maintaining. This gave the Doctor a great deal of Trouble, which, very probably, had ended in his being put to a violent Death, had he not at first been protected by the *English Court*, and afterwards by the Schism in the *Romish See*, occasioned by a double Election of Popes. But by these means was he preserved by divine Providence constantly to speak the Truth, and boldly to rebuke Vice to a good old Age, when being seized by the Palsy, he laboured under this fatal Distemper about two or three Years, and then died on (g) December 2. A. D. 1384.

It seems to have been soon (h) after this Prosecution that the Doctor set about the translating the (i) whole Bible into the *English* then spoken. This Translation he made from the *Latin Bibles* then in common use, or which were at that time usually read in the Church: The reason of which seems to have been, not that he thought the *Latin* the Original, or of the same Authority with the *Hebrew* and *Greek Text*, but because he did not understand those Languages well enough to translate from them. He likewise chose to translate word for word, as had been done before in the *Anglo-Saxonic Translation*, without always observing the idioms or proprieties of the several Languages, by which means this Translation in such Places is not very intelligible to those who do not understand *Latin*. For instance, *Matt. viii. Et ecce clamaverunt, dicentes: Quid nobis & tibi Jesu fili dei*, Dr. *Wiclif* thus translates into *English*; And lo they crieden and seiden; What to us and to thee Jesus the sone of god? Which, however, is as good *English*, as the *Rhemists Translation* here, *What is between us and thee*, &c. and *What to us and thee*, *Mark i.* But whether Dr. *Wiclif* and they translated thus on the same principle, is not in my power to determine. It seems to me not at all improbable, that Dr. *Wiclif's* reason for so doing, was that which is given in a Prologue to the *Psalter* of his Translation, viz. that they who knew not the *Latin* by the *English* might come to many *Latin* words.

It is likewise to be observed, that the *Latin Translation* from whence this was made, does in many places differ from that which is now established by the Popes of *Rome*. Thus *Luke xv. 8.* is rendred, *wher seche teendith not a lanterne and turneth up so down the hous*, instead of *sweepeth the house*, as if the *Latin Copy* used by Dr. *Wiclif* had *evertit* instead of *everrit*, as *Erasmus* notes the most ancient *Latin Copies* had: tho' the *Anglo-Saxonic Translation* here has it *ymrtypeð*. So *Matt. xxii. 4.* is rendred here *my volatilis ben slayne*, as if in the *Latin Copy* which he used it was *alites* and not *altilia*, as in the present Copies. The Reader will find in Dr. *Tho. James's Book*, entitled, *Of the Corruption of Scripture*, &c. many other instances of this Variety of the *Latin Copy* used by this Translator: I'll mention here only one or two more; *Matt. xxi. 17. He wente forth out of the cite into bethanie, and ther he dwelte and taughte* (k) *of the kyngdom of god*. In the Translator's *Latin Copy* it was certainly *ibi mansit & docebat de regno Dei*. *Heb. v. 11. Of whom ther is to us a gret word for to seye and able to be expowned*: as if he had read, as some MSS. and the old Editions of the *Latin Bible* do still, *interpretabilis ad dicendum or docendum*.

However this be, we find heavy complaints made by (l) *Henry Knyghton*, a Canon of *Leicester* in the Neighbourhood of Dr. *Wiclif*, and Cotemporary with him, of his finishing and publishing this Translation. ‘ This Master *John Wiclif*, says he, translated out of *Latin* into *English* the Gospel, which Christ had entrusted with
 C the

(a) For there was no place to him in no chaumbre. MS. *Magd.*

(b) A. D. 1324. See his Life, printed 1720.

(c) 1375.

(f) 1377.

(e) 1368.

(g) *Bekyngham Reg.*

(d) Nov. 12. 1368.

(h) 1379 or 1380.

(i) *J. Hufi replica contra Anglicum Jo. Stokes*, p. 136. c. 1. ed. 1715.

(k) In some Copies it is taught them

(l) *De eventibus Anglia*, col. 2644.

‘ the (a) *Clergy* and *Doctors* of the Church, that they might minister it to the Laity and weaker sort according to the exigency of times and their several occasions. So that by this means the Gospel was made *vulgar*, and laid more open to the Laity, and even to women who could read, than it used to be to the most learned of the Clergy, and those of the best understanding: and so the Gospel Jewel or Evangelical Pearl was thrown about and trodden under foot of swine.’ Whether by this *Knyghton* meant, that Dr. *Wiclif* had translated from the *Vulgar Latin* into *English* only the whole New Testament, I don’t pretend to determine. According to the strictest sense of his words he should mean no more than, that Dr. *Wiclif* had translated the four Gospels. If so, this is a full evidence, that they were first of all translated by him into the *English* then used, or however were by him first made vulgar or common to all who could read. But *John Huss*, very near Cotemporary with Dr. *Wiclif*, assures us, that (b) ‘ it was said by the *English*, that the Doctor translated the whole Bible out of *Latin* into *English*.’ Dr. *Wiclif* himself, when he mentions this, uses terms of a larger signification, viz. the *holy Scripture*, and *GOD’s Law*. Thus in his *Wickette*, it is *Heresy* to speak of the holy Scripture in *English*: And in an Homily on *Matt. xi. 23.* reputed to be his, he thus complains of the severe usage he met with on account of his translating the holy Scripture, in the following terms. ‘ He, Antecrist, hath turned hyse clerkes to covetyse and worldly love, and so blynded the peple and derked the Lawe of *Crist*, that hys fervautes ben thikke & few ben on *criste’s* syde; and algates they dyspysen that men shulden knowe *Cryste’s* lyfe, for thenne prestes schulden schome of hyre lyves, and specially these hye prestes, for thei reversen *crist* both in worde and in dede. And herfore on gret byschop of englelond, as men sayen, is yuel payed, that *GODDE’s* lawe is written in englysche to lewede men, and he pursueth a prest for he wryteth to men this englysche, and sompneth hym and traveleth hym that hyt is harde to hym to route. And thus he pursueth another prest by the helpe of (c) the pharyses, for he precheth *criste’s* gospel frely withouten fables. O men that ben of *criste’s* halfe, helpe ye nowe ageyns Antecrist. For the perelouse tyme is comen that *crist* and *poule* tolden byfore. But on countfort is of (d) knyghtes that they faveren muche the gospel, and have wylle to rede in englysche the gospel of *criste’s* lyf. For afterwarde, yef god wul, the Lorde schal be taken from prestes, and so the state that maketh hem hardy ageynes *crist* and hys lawe. for thre sectes feyghten here ageynes cristene mannes secte: the fyrst is the pope and the cardynals by false lawes that they han made: the secounde is (e) emperour byschopes whuche dyspysen *criste’s* law: the thrydde is these pharyses, possessyoners and beggars. And alle these thre goddes enemyes travelen in ypocrisie, and in worldly covetyse and ydelnesse in goddes Lawe. *Crist* helpe hys church fro these fendes for they fyghten perylously.’

By one great Bishop of England is, I suppose, here meant *John Bokyngham*, at this time Bishop of *Lincoln*, in whose Diocese Dr. *Wiclif* was promoted, and by whom, it seems, he was summoned and prosecuted for his translating the Scriptures into *English*. By another Priest seems intended *William de Swyndurby*, a Priest of *Leicester* in this Diocese. This *Swyndurby*, according to (f) *Knyghton*, usually preached in *St. John’s Chapel* near *Leicester*, and very oft in the Churches at *Leicester* and thereabouts, and was a popular Preacher, and much followed. But being represented to the Bishop as a Disciple of *Wiclif’s*, and accused of preaching many things erroneous and heretical, he was immediately suspended and inhibited from preaching in the Chapel before-mentioned, or in any Church or Church-yard within the Diocese of *Lincoln*. This appears by the Date of the Bishop’s Commission, &c. to have been done about 1381. It must therefore have been some time before this that Dr. *Wiclif’s* Translation of the Bible, or however of the New Testament, was finished and published.

MS. Copies of the New Testament of this Version, of which Dr. *Wiclif* is commonly reputed the Author, are very frequently to be met with in the private Libraries of Gentlemen, as well as in the more publick ones of the Universities, Colleges, &c. The learned (g) Dr. *Thomas James* observed of it, that it agrees verbatim with the *Vulgar Latin*, some of the gross faults only excepted. Our learned (h) *Selden* thus distinguished it; *Wiclif*, says he, because it was the usage before to understand by the *Latin* word *Presbyter*, what in *English* we call (i) *Priests*, always uses the word *Eldermen* to translate the *Latin seniores*. So again, *John Wiclif* intended the title of the Prologue to the seven Catholick Epistles to be this: Here — beginneth a prolog on the pistils of cristen feith that ben seven in ordre. So elsewhere, *Wiclif*, James v. If ory of ghou is soreful, prie he with patient soule and seie he a salm: which very exactly agrees with the Copies of the New Testament commonly said to be of Dr. *Wiclif’s* Translation. He adds, as a description of the MS. which he used, that in the 1 Cor. xvi. 22. it is *Be he cursed Maranatha*, with this addition in the margin of the Book, that is in the comyng of the Lord: whereas, in the MS. Copy which I have, these last words are interlined in a small hand thus; that is unto the comyng of oure Lorde. Mr. *Fox* has copied from Bishop *Longland’s* Register a few Texts extracted from the little Books or Parcels of *Wiclif’s* Translation found on some of his followers, or else repeated by them memoriter, as what they had learnt from them: which tho’ they vary somewhat from the MSS. of the New Testament, yet any one will judge by comparing them, that they are of the same Translation; which is therefore a further proof, that this Translation was then thought to be Dr. *Wiclif’s*. The learned Dr. *Tho. Marshal* guessed it to have been made about 300 Years before his time, i. e. about 1370. which falls in with Dr. *Wiclif’s* Age.

At the end of some of the MS. Copies of the New Testament of this Translation are the Pistils read in Churches after the use of *Sarum* taken out of the Old Testament. Some of these Lessons or Epistles are of a different Translation from that of *Wiclif’s* Bible, but much the greater part of them agree exactly with it.

To

(a) It is one of the Nostrums of the Romish Church, that the Faithful, whom they in contempt call the Laity or the Ignorant, have nothing to do to examine any Doctrine in particular from its causes and grounds, and thereby to search out what is true or false; but that this they must leave to the Clergy, whom they stile the Masters and Doctors of the Church, whose Property, they say, this is. In opposition to this novelty was the 20th Article of Religion framed, in which it is asserted, in direct opposition to this, That the Church, or all the Congregation of the Faithful, and not the Clergy alone, has Authority in Controversies of Faith. And accordingly the XXXIX Articles of Religion were enacted by the Parliament.

(b) A. D. 1400. Replica contra J. Stokes. See *Arundel’s* Constitution and *Lyndwood’s* Gloss.

(c) Erant etiam milites — cum ducibus & comitibus. Isti erant precipue eis adhaerentes & in omnibus eos faventes. Isti erant hujus Sectae promotores strenuissimi & propugnatores fortissimi; erantque defensores validissimi & invincibiles protractatores. *Knyghton* de event. col. 2661.

(d) Prelati Caesarei

(e) de synedriis.

(f) De event. col. 2666.

(g) Notione hiercone seu sacerdotum.

(h) Corruption of the Fathers, p. 277.

(i) the friars.

English Translations of the Bible.

7

To the several Books of the New Testament of this Translation of Dr. Wiclif's are prefix'd the Prologues or Prefaces of St. Hierome, as they are vulgarly called, with some † Additions, as it seems, of the Translator's. Bishop Bale calls these Prologues Wiclif's own, and intimates as if he likewise added *Arguments* or the Contents of the several Books or Chapters. But this seems a Mistake, owing to the Bishop's not examining the MSS. of this Translation with more Care. However this be, it's observed, from a Collation of several of the Copies of this Translation, that they are generally written with great Care and Exactness.

Bishop (a) Bonner said, that he had 'a Bible in *Englyshe* translated out of *Latyne* in tyme of Herefye almost eightscore yere before that tyme, i. e. about 1395, sayre and truly written in Parchement, in which in the xx chapter of *Exodus* where the x Commandments are rehearsed & numbred thus it was written:

'And the lord speek alle thes wordes, I am the lord god that hath lad the out of the lond of Egypte from the house of thraldome: thou schalt not have alyen goddis before me. thou schalt not make to the graven thing, ne eny lycknesse that is in heven abowen and that is in erthe benethe, ne of hem that ben in waters under erthe, thou schalt not anoure hem ne berye hem. &c.

'Moreover in the xxvi chapter of *Leviticus*, where the Commaundementes be also touched, ther is it also written thus:

'Ghe schuld not make to ghou a mawmett and graven thing, ne tytles ghe schuld nere, ne bulge ston ghe schuld putten in ghor erthe that ghe honoure it. and so fourth.

'Besides this in the v chapter of *Deuteronomy* it is wrytten thus:

'Thou schalte not haue alyen goddis in my syght, thou schalte not make to thee grauen thinge, ne lycknesse of alle thinges that in hevene ben above and in erth bynethe, and that dwellen in waters under erth, thou schalt not honoure hem ne berye hem. &c.

The Use, which the Bishop makes of this, is to shew, 'That by these Places so translated even in the noughty tyme, as he calls Wiclif's Age, it is evident, that Men were not then so impudent and false as they in his time had been, for they neither coude nor durst, as some in his time, viz. Tyndal, Coverdale, &c. falsly had done, translate an (b) *Idoll* or a *graven thing* into any *Image*.'

This MS. seems now to be in the Bodleian Library thus distinguished, MS. Fairfax No. 2. It is a large Bible in *English* done very fairly on Velum. At the end of the *Apocalyps* before the general Table is written,

Te eer of ye lord m. cccc*. & viii. yis book was endid.

In St. John's College in Oxford is a (c) MS. of the Old Testament, said to be of Dr. Wiclif's own writing, which ends with the second Book of the *Macabees*, in which the Translation of the above-mentioned Places is as follows.

Exod. xx.

'And ye lord spak alle yese wordis. I am ye lord god yat ladde yee out of ye lond of egypt fro ye hous of seruage. You shalt not haue alien goddis bifore me. You shalt not make to yee a grauin ymage, neyir ony licnesse of ying which is in heuene aboue, and which is in erthe binethe, neythir of yo yingis yt ben in watris undir erthe, you shalt not herie yo neyer you shalt worshippe.'

Levit. xxvi.

'— Ye shulen not make to you an ydol and a grauen ymage, neyer ghe shulen reyse tytlis, yt is auidis for ydolatrie, neyer ghe shulen sette a noble stoon in your lond yat ghe worshiipe it.'

Deutero. v.

'— You shalt not haue alien goddis in my sight, you shalt not make to yee a grauin ymage neyer a licnesse of all yingis yat ben in heuene above & yat ben in erthe binethe & yat lyven in watris under erthe; you shalt not herie hem & thou shalt not worshippe hem.'

It is the same in the following MSS. which I have had collated on this occasion, with a small variety of Spelling according to the Times in which they were written, viz. King's Library 1. 2. Sion College Library; MS. Bodlei. NE. F. 10. 4. The Words in *Levit. xxvi.* which are scored in St. John's MS. are omitted in the others; but this I take to be only an Argument, that St. John's MS. is not so old as it's pretended to be. However, it shews what was the common Opinion, viz. that this Translation, of which there are so many MS. Copies, was Dr. Wiclif's.

In this Translation we may observe, that those Words of the Original which have since been termed *sacred* Words, and therefore not to be translated, are not always thus superstitiously regarded. Thus for Instance; *Mat. iii. 6.* is rendred *weren waschen* instead of *were baptised*, tho' for the most part they are here left untranslated, or are not rendred into *English* so frequently as they are in the *Anglo-Saxonic* Translation. So for the *Hebrew* and *Chaldee* Words, which in our modern Translations are left without any Translation, they are here often made *English*. Thus *Mat. v. raka* is rendred *fugh* or *fogh* q. d. *I can't endure thee*; and *ch. vi. Mammon* is translated *richesse*. At other Times indeed are these foreign Words retained. For Instance, *Matt. xxi. 9.* is thus translated, *Osanna to the sone of Davith* — *Osanna in high thingis*; whereas in the former *English* Translation we find these Words rendred thus; *hal ry 8u Dauides runu* — *ryhum hæl on hehnerrum*. We wish you all *Happinesse* you Son of David. — *May you be to the utmost prosperous*. Or *Health and Happinesse* attend you in the best manner.

But notwithstanding, so offensive, it seems, was this Translation of the Bible to those who were for taking away the Key of Knowledge and Means of better Information, especially in Matters of Religion and eternal Salvation, that a Bill, we are told, was brought into the House of Lords (d) 13 Ric. II. for the suppressing it.

On

† In the Preface to St. Luke's Gospel a great part is omitted; particularly the conclusion which ends with St. Luke's Preface.

(a) Of the Seven Sacraments 1555.

(b) The words translated in the MS. above-mentioned, *mawmett* and *graven thing*, are in the Latin, *idolum* and *sculptile*; the former of which is in the *Saxon* Translation rendred *heapga*, a Temple or Grove; the latter *aghapene* *lrodar* and *gnæft* *gepeopc*, the *Chaldee* translates it *Image*. Ainsworth in loc.

(*) This C has been scratch'd to make the date seem older.

(c) It is a very fair one, and neatly written. On the top of the Leaf before *Genesis* is written in a very fair hand; The translation of the Bible in *Englyshe* by Master John Wicliffe in the tyme of King Edward the third written with his owne hand. But this is placing the date some what too early, as it seems to me, supposing it true that it was written by Dr. Wiclif himself.

(d) A. D. 1390.

On which the Duke of (a) *Lancaster*, the King's Uncle, is reported to have spoken to this effect: 'We will not be the Dregs of all; seeing other Nations have the Law of GOD, which is the Law of our Faith, written in their own Language.' At the same time declaring in a very solemn manner, 'That he would maintain our having this Law in our own tongue against those, whoever they should be, who first brought in the Bill.' The Duke was seconded by others, who said, that 'if the Gospel, by its being translated into English, was the occasion of men's running into Error, they might know, that there were more Hereticks to be found among the *Latins* than among the People of any other Language. For that the *Decretals* reckoned no fewer than sixty-six *Latine* Hereticks, and so the Gospel must not be read in *Latine*, which yet the opposers of its *English* Translation allowed.' Upon which, it's said, the Bill was thrown out of the House.

This success, perhaps, gave encouragement to some of Dr. *Wiclif's* Followers to review this Translation, or rather, to make another not so strict or verbal as this, but more according to the sense. Of this the MS. Copies are more rare and scarce. One of the Old Testament is in the *Bodleian* Library, mark'd NE. F. 10. 4. and two others in the Libraries of *Queen's College* at *Oxford* and of *Lambeth*: In the *Bodleian* Library is likewise a MS. of the New Testament of this Translation among *Archbishop Laud's* Collections, and mark'd L. 54. In the Libraries of *Sydney* and *Maudelyne College* in *Cambridge*, are two other MS. Copies of the New Testament of the same Translation, with some variations from that in the *Bodleian*, and with different Prologues before the several Books. In the last of these, of which I had the perusal by the favour of the learned Dr. *Waterland*, the worthy Master of the College, the words there used are oft explained by synonymous ones, or by large explanations. For instance:

Incorruptible, that may not dye ne ben peyred.
Creatore, that is, maker of noughte.
Yuel fame, or schendefchepe.
Maales, or men.
Acorden not, or byfemen not.
Bakbyteres, or soweres of discorde.
Detraetoures, or opin bakbyteres.
Proude, highe ouer mesure.
Affeccion, or loue.
Benignite, or good will.
Accepcon of perfonen, that is put oon bifore another
that is witouten deferte.

Sacrilegie, that is theft of holy thenges.
Prepucie, or custom of betben men.
Iustified, or founden trew.
Prevarication, or trespassing.
Allegorie, or gospels undirstondyng.
A libel, that is a litil boke.
A byliber of wheat, that is a weighte of tweye
pound.
With wonder and extasi, that is, lesyng of mynde
and resoun and lettyng of tonge.
Oolde botellis, or myne vessells.

The (b) MS. in *Sydney College* Library has yet more of these Explanations. The following Texts may serve for a Specimen of it.

'Mark i. 7. — and prechid seiynge, a strengre than I schal come astir me, of whom I knelynge am not worthi for to undoo or unbynde the thong of his schon.
'— vi. 22. Whanne the doughtir of the ilke Herodias hadde entred in and lepte and plesid to Heroude and also to men restyng, the kynge seide to the wenche.
'— xii. 1. A man plauntid a vynesgherd & puttede about an hegge, & dalf a lake and buldid a towr.
'— 38. Be ghe war of scribis that wolen wandre in stooles, and be saluted in chepyng, and sit in synagogis in the firste chaires.'

In this MS. of *Maudlyn College* the divisions of the Chapters are not exactly the same with those in the MS. of Dr. *Wiclif's* Translation. For instance, 2 *Cor.* ix. begins here at 2 *Cor.* ix. 2. in the other Version; and Chap. x. at Chap. x. 2. according to our present distinction of the Chapters and Verses.

But to give the Reader as perfect an Idea as I can of these Translations of *Hampole's*, Dr. *Wiclif's*, &c. I will here transcribe the *Magnificate* of these several Translations, communicated to me by Dr. *Waterland*, that so he may compare them with that which is here printed in the following Edition of the New Testament of Dr. *Wiclif's* Translation.

Hampole.

My saule (c) wurshipes the LORD,
and my (d) goft joyed in GOD (e) my
hele.

For he lokid the mekenes of his
handmayden

Lo for whi of that blisful me
schal say alle generacions.

For he hath done to me grete
thinges that myghty is, and his
name haly.

And the mercy of hym fro kyn-
reden to kynredens to the dredand
hym.

He did myght in his arme, he
scatered the proude fro the thought
of her herte.

MS. Bennet.

My soule hogis or losys GOD,
and my spirit joyed in GOD my
hele.

For he has byholdyn the meke-
nes of his handemayden.

Lo therefore blyssed me schal say
all generaciouns.

For he has done grete thinges,
for he is myghty and holy tho
name of hym.

And his mercy fro progeny to
progenyes to tho dredande hym.

He made power in hys arme, he
sparbylde tho proude in thoughte of
there herte.

MS. Sydney.

My soule magnyfieth the LORD
and my spirit hath gladid in GOD
myn helthe.

For he hath biholden the meke-
nesse of his hendmaiden.

Lo forsothe of this alle generaci-
ouns scholen seie me bleffid.

For he that is mygtti hath don
to me greet thinges and his name
holi.

And his merci fro kynrede into
kynredis to men dredynge hym.

He maade mygt in his arm, he
scatered proud men with mynde of
his herte.

(a) *John Fox's* Preface to the *Saxon Gospels*, A. D. 1571. Cl. *Usserit* de scripturis & sacris vernacu.
(b) K. 5. 4. (c) worshipith. (d) gooft made lole. (e) myn helthe.

English Translations of the Bible.

9

Hampole.

He did dounse the myghty of setil
& he heghed the meke.

The hungerande he fulfilled of
godes and the riche he left tome.

He receyved Israel his childe, he
is umthoght of his mercy.

Als he spake to oure faders to
Abraham & to his fede in werldes.

MS. Bennet.

He doun put the myghty of sete,
and he heghed tho meke.

Tho hungry he filled with godys
and tho ryche he lette voyde.

He toke Israel hys chylde um-
thoughte of hys mercy.

As he spake to our fadyrs, Abra-
ham & fede of him in worldys.

MS. Sydney.

He puttide doun myghti men fro
sete & enhaunfed meke.

He hath fulfild hungri men with
goode thinges & hath left riche men
voide.

He havynge mynde of his merci
took up Israel his child.

As he hath spoken to oure fadris,
to Abraham & to his feed into
worldis.

A MS. of this last Translation, in the Library of Trinity College near Dublin, having written on it *J. Purvey*, it has been from thence concluded, that *John Purvey*, or *Purney*, was the Author of it. (a) *Knyghton* tells us, that he was only a Curate, and, so long as Dr. *Wiclif* lived, boarded with him, whom, I suppose, he assisted in his Cure, &c. After the Doctor's death in 1384, he used to preach at *Bristow*, till at length falling into the Hands of Archbishop *Arundel*, he was by him imprisoned in (b) *Saltwood Castle* in *Kent*, and forced to abjure the Opinions he was accused of teaching. He was afterwards (c) promoted by the Archbishop to a Benefice, as it's said, but a Mile from the Castle, which seems to intimate as if it was (d) *St. Mary's West-Hith* (e). But wherever the place was, he did not, it seems, continue long in it, but relapsed to his former Opinions and quitted his Benefice. So *William Thorp* assures us, he told Archbishop *Arundel*, that 'Sir *Purney*, as he called him, was neither with him now for the Benefice which he gave him, nor held faithfully with the Learning that he taught and writ before-time, and that thus he shewed himself to be neither hot nor cold.' After *Arundel's* death, he was again imprisoned by his Successor Archbishop *Chicheley*, A. D. 1421. after which it is very uncertain what became of him. *Thomas Walden* gives him this Character, that 'he was the Library of the Lollards, and *Wiclif's* Glosser, an eloquent Divine, and famous for his Skill in the Law,' or a notable Canonist.

To this Translation seems to belong the large (f) Prologue printed as Dr. *Wiclif's* 1350, and said to be taken from a MS. Bible then in the King's Chamber. The Author of it observes, that 'the common *latine* bibles had more need to be corrected than had the *english bible lately translated*;' which seems to refer to the Translation made of the Bible into *English* by Dr. *Wiclif* a few Years before. By the notice (g) here taken of the University's (h) reviving, A. D. 1387. an old Statute, made about 1251, 'that hereafter no one should be an Inceptor in Divinity unless he had first compleated his Acts in the Liberal Sciences, had read a Book of the Canon, and preach'd publicly in the University;' which the Author represents as if it was purposed, that 'no man should learn divinity, nor holy writ, till he had done his forme, or commenced in art, and had been regent two yere after;' and by his mentioning the miserable Feuds and bloody Skirmishes betwixt the Northern and Southern Scholars, in which a great many of both sides lost their Lives, so that, as this (i) Writer here complains, 'Oxenforde drinkyth bloude and (k) byrlich blood by sleayng of quicke men,' one would think one's self pretty secure in affirming, that this Prologue was written some Years after Dr. *Wiclif's* death. But the Author adds yet another note of time; it is this: 'At the last Parliament, saith he, alas! divinis, that shulden passe other men in cleanes and holines, as angellis of heaven passen frele men in vertuis, bene moste flaudred of this cursed sinne aghens kynde.' This I should think referred to the (l) Conclusions or (m) Reformatiōns, as they were called, exhibited by the Lollards or followers of *Wiclif*, to the Parliament which was summoned to meet at *Westminster* on the Quindenens of *St. Hilary* in the 18th of *Richard II.* or A. D. 1395. the (n) third of which was as follows: That 'the lawe of continence enexed to priesthode, that in prejudice of Wymmen was first ordeyret, inducyth Sodomy in all boli Chirch.' Which if it does, this Translation must have been finished some time after A. D. 1395.

In this Prologue the Author gives the following Account of his own Performance in this his Translation of the Bible into *English*: 'He, with several others who assisted him, got together, he says, all the old *Latyn* Bibles they could procure: these they diligently collated, and corrected what Errors had crept into them in order to make one *Latin* Bible some deal true; since many Bibles in *Latin* were very false, especially those that were newe. Then they collected the Doctors and common Glosses, especially (o) *Lyra*, with which they studied the Text anew, in order to make themselves Masters of the sense and meaning of it: Next they consulted old Grammarians and ancient Divines as to the hard words and sentences, how they might be best understood and translated; which having done, they set about the Translation, which they resolved should not be a verbal one, but, as clearly as they could, to expresse the sense and meaning of the Text. Of this he gives the following instance: *Dum formidabunt adversarii ejus* should, he says, be englished thus by the letter, *The Lord his adversaries schulden dred*; whereas he englished it thus by resolution, *The adversaries of the Lord sculen dreden him*. Where the *Hebrew*, by witness of *Jerome*, *Lyra*, and other expositors, differed from the *Latin* Bibles, there he set in the margin, by way of gloss, what the *Hebrew* hath, and how it is understood in another place. This, he said, he did most

D

in

(a) de event. col. 2660.

(b) A Seat of the Archbishop's.

(c) Fox's Acts, &c. p. 1504. ed. 1.

(d) Or perhaps the Rectory of *Ossinhangar*.

(e) A Vicarage so small as not to be rated to the payment of Tenths in King *Richard II.* time.

(f) This in the Life of *Wiclif* I mistook for his.

(g) Chap. 13.

(h) Histo. & Antiq. Univer. Oxon. lib. 1. p. 194.

(i) A. D. 1388. and 1389. *Knyghton*.

(k) *burleth, dasbeth*.

(l) See these Conclusions, with the *Latin* Translation of them by Frier *Roger Dimmock*, in Dr. *Alex's* Remarks on the Ecclesiastical History of the ancient Churches of the *Albigenses*, p. 205.

(m) Certeyn conclusions and treuthes for the reformation of Holy Church of England.

(n) Acts and Monuments, &c. p. 137. ed. 1.

(o) *Nicholas de Lyra*, who flourished A. D. 1320.

in the Psalter, which of all the Books of the Old Testament disagreed most with the *Hebrew*. In translating equivocal words there might be, he said, some danger, since if they were not translated according to the sense and meaning of the Author, it was an error. As in that place of the Psalter, *Psalm xiii. The feete of them be swyste to shede oute blude*, the Greek word is equivocal to (a) *sharp and swift*, and he that translated *sharpe feet* erred. So again he noted, that the sentence *Wisd. iv. (b) Unkynde younge trees schulen not gheve depe rootis*, ought to be thus, (c) *plantings of auoutre schulen not*, &c. He further remarked, that the word *ex* signifies sometimes of and sometimes by: that *enim* signifies commonly *forsothe* and *for why*: and that the word *secundum* is usually taken for *after*, but signifies *wel*, *by* or *up*, thus, *by your word* or *up your word*. Lastly, he tells us, that to make this Translation as compleat and perfect as he could, he resolved to have many good fellows and kunning to correct it.

In the Library of Trinity College near Dublin is a MS. Copy (d) of the New Testament of this Translation, in which the two first Verses of the first Chapter of St. Matthew's Gospel are as follows:

'The booke of generacioun of jesus crist the sone of davith, the sone of abraham. abraham generide or bigaat ysaac, ysaac forsothe bigate jacob, jacob forsothe bigate judas and his brethern.

The Prologue before-mention'd is bound up with it at the end of the *Apocalyps*, and written in the same hand with the New Testament, and begins thus: 'Here begynneth a prolog for alle the bokis of the bible of the oolde testament. Five and twenty bokys of the oolde testament, &c.' There is no date to this Copy, but at the beginning is written by some Person since the Reformation: 'It should appear by the Prologue, that *Pervie* translated the whole Bible, and made a glose on the hard places, as namely upon *Job* and the greater Prophets. He doth mention it f. 23. and 24. Such a Bible there is in the Library of Emanuel College in Cambridge.'

In the Bodleian and Cotton Libraries is a Defence of the Articles maintained by the Followers of Dr. *Wiclif*, thirty-seven in Number, written, I suppose, by one of them. In this is mention made of two Translations of the Bible into *English*, one of which the Writer calls *our Translation*, by which I understand Dr. *Wiclif*'s. Thus he expresses himself: 'GOD seith in the 18th and 33d chapters of *ezekiel* bi oon translacioun in what ewere hour a synnere is inwardli soori be sebat be saaf. And the same sentence is in *oure translacioun* in the 33d chapter that hath thus; the wickidnesse of a wicked man shal not anoie him in what ewere dai he shal be conuertid fro his wickidnesse. And in the 18th chapter thus; If a wickid man doth penaunce for alle his synnis which he wroughte, and kepith alle myne beestis and doth doom and rightfulness, he shal lyue bi lif and shal not die, I shal not have mynde of alle the wickidnessis of him whiche he wroughte: this seith god hymself.'

About (e) four and twenty Years after Dr. *Wiclif*'s Death it was decreed by Archbishop *Arundel*, in a Constitution published in a Convocation of the Clergy of his Province assembled at *Oxford*, that 'no one should thereafter translate any Text of Holy Scripture into *English* by way of a book, a little book or tract, and that no book, &c. of this kind should be read that was composed lately in the time of *John Wiclif* or since his death.' The Design of this Constitution, our Canonist *Lyndwood* observed, was, 1. To forbid the Translation of the Scripture into *English*, &c. by any private Person of his own head or without being authorised so to do. 2. To prohibit the Use and Reading of certain Books so translated. For, as it appears, not only the Bible had been translated into *English*, but the Followers of *Wiclif* having, about the Year 1389, separated from the Communion of the then established Church, they translated into *English* several of the Church Books, as the *Breviary*, *Missal*, *Primer*, *Office of the B. Virgin*, *Our Ladies Mattins*, &c. that so they might worship GOD in their Religious Assemblies in a Tongue which they understood. To include these therefore the Constitution forbade any one either to translate or read any Text of Scripture by way of a Book, &c. Thus *Lyndwood* explain'd these Terms, that 'by way of a Book we may understand the making a Book that contains the whole Bible, or translating one particular Book of the Text of the Bible.' By a *Tract* and *little Book*, he said, was meant, 'the Composing any Tract of the Sayings of the Doctors or of our own, with an Application of the Text of Holy Scripture, and translating the Sense of it into *English* or any other Idiom.' On the Word *lately* or *newly composed* he thus glosses, 'By this that he says *newly composed* it appears, that it is not prohibited to read Books, little Books or Tracts formerly translated from the Text of Scripture into *English* or any other Idiom.'

Of the making this Constitution, Sir *Thomas More* gives us the following Account, (f) 'Ye shall understande, says he, that the great arch-heretick *Wiclif* (wheras the hole byble was longe byfore his daies by vertuouse & wel-learned men translated into the (g) *englysh* tongue, and by good and godly people with devotion and soberness well and reverently read) took upon him of a malicious purpose to translate it of new. In which translation he purposely corrupted that holy texte, maliciously planting therein such wordes as might in the readers ears serve to the proof of suche heresies as he went about to lowe, which he not only set forth with his own translation of the Bible, but also with certain prologues and glosses which he made therupon: that after it was perceived what harme the people took by the translation, prologues and glosses of *Wiclif*, and also of some other that after him holpe to set forth his secte, then for that cause it was at a counsaile holden at *Oxford* provided, upon great pain, that no man should from thenceforth translate into the *englyshe* tongue or any other language, of his own authoritie by way of book, libel or tretise, nor no man openly or secretly any such book, &c. read newly made in the time of the said *John Wiclif* or since, or that should be made any time after, till the same translation were by the Dioceane, or, if need should so require, by a provincial Council, approved.' But that it neither forbade the translations to be read that were already well done of old before *Wiclif*'s daies, nor damned his because it was new, but because it was naught, nor prohibited new to be made, but provided, that they shall not be read if they be made amifs till they be by good examination amended, excepte they be

(a) oxeis oi nodes.

(b) Spuria vitulina the glose is, adulterine plantationes.

(c) See the pistil or lessoun on the *Utas* of Natvite. *Sapience* iiii. c. *Plantingis of auoutre schulen not geve depe rootis, neisher schulen sette stable stidefastnesse.*

(d) No. 237. 97.

(e) A. D. 1408. *Le Long* mentions, by mistake, an english Bible translated this Year 1408. *Eadem, Biblia Anglica, translata 1408 in folio Bibl. Bodleiana cod. 3882. MS. Fairfax No. 2.* But this is only the date of the Year when that MS. was finished. These are the words: the ear of the Lord Mccc and viii: this Book was ended. The other c is erased.

(f) Dialoges, fol. 82. a.

(g) So the *Anglo-Saxonic* was commonly called.

be such translations as *Wiclif* made and *Tyndal* that the malicious mind of the translator had in such wise handled it as it were lost labour to go about to mend them: Lastly, that to burne the *englishe* Bible without respect, be the translation old or new, good or bad, was in his mind not well done. My self, saies he, have seen and can shew you Byblys fair and old written in *english* which have ben known and seen by the byshop of the diocese, and left in laye mens hands & womens to such as he knew for good and (a) catholick folk that used it with devotion and soberness. But of truth all such as are found in the hands of heretics they use to take away; but they do cause none to be burned, as far as ever I could witt, but onely such as be found fawtie. Wherof many be set forth with evil prologues or glosses maliciously made by *Wiclif* and other heretics. For no good man would I wene be so mad to burn up the Bible wherin they found no fault, nor on law that letted it to be looked on and read. Fol. 94. a. So agen he tells the Messenger, 'I have shewed you, that the clergy keep no bibles from the laitie that (b) can no more but their mother tongue, but such translation as be either not yet approved for good, or such as be already reproved for naught as *Wiclif's* was. For as for other old ones that were before *Wiclif's* days, they remain lawful, and be in some folks hands.' And yet he adds, 'Yet I think ther will no printer lightly be so hot to put any Bible in print at his own charge, wherof the loss should lie wholly on his own necke, and then hang upon a doubtful trial whether the first copy of his translation was made before *Wiclif's* days or since.' To the same purpose, fol. 97. a. he observes, that 'when the clergy in the Constitution provincial beforementioned agreed, that the *English* Bibles should remaine which were translated afore *Wiclif's* dayes, they consequently did agree, that to have the Bible in *english* was none hurte. Tho' how it hath happed that in all this while God hath either not suffred, or not provided, that any good vertuous man hath had the mind in faithful wise to translate it, and therupon either the clergy or, at the lestwise, some one Bishop to approve, this, he said, he could no-thing tell.'

It seems as if on this Authority the learned Dr. Thomas James affirmed, (c) that 'the Bible hath been twice translated into *English*; and that the former edition or translation is very ancient, far (d) more ancient than *Wiclif's*, wherof we have three Copies at Oxford, 1 in the publick Library, 1 in *Christ-Church* Library, & 1 in *Queen's* College Library: the later translated by *Wiclif*.' But that learned Man was herein very evidently mistaken, as will appear from the following Observations.

1. The Texts which he quotes from this old Translation, are the very same with those of the Translation which is commonly reputed to be *Wiclif's*.

2. The three MSS. Copies of the New Testament which he mentions are of two different Translations, those in the *Bodleian* and *Queen's* College Libraries differing from that in the Library of *Christ Church*.

3. The Doctor supposes the Prologue before-mentioned which, as I've shewn, was certainly written after Dr. *Wiclif's* Death, to belong to this old Translation made, as he says, some hundred Years before *Wiclif* was born.

If this were indeed so, that there were old *English* Bibles before *Wiclif's* time; or that before any such Translation was made by him, the Bible was by some other Person translated into the *English* spoken here since the Conquest, and that the Bibles so translated were allowed by the Constitution to be used and read, it seems a little strange, that there are none of them now remaining, when we have so many of *Wiclif's*, notwithstanding the zealous Endeavours of the Catholic Folk to destroy them. But it seems to me, as if Sir Thomas More as well as Dr. James mistook Dr. *Wiclif's* Translation for one much older, and ascribed to him that which was made after his Death: Since he observes, that in the Translation he took for *Wiclif's* 'are planted in such words as might in the reader's ears serve to the proof of his heresies.' But to return,

This Constitution of *Arundel's* is prefaced with a pretended Saying of St. *Hierome's*, in which he is represented as observing, that it is a perilous thing to translate the Text of Holy Scripture out of one Language into another. Whereas the Father's words are in his Letter to Pope *Damasus*, who had desired him to determine which of the various Readings in the several Copies of the Holy Scriptures in *Latin*, dispersed throughout the World, agreed with the Verity of the *Greek* Text; where he tells that Pope, that this was a pious Labour and bazardous Presumption for him, who was to be judged by all, to judge of others, to change the Language of him who was grown old, and to bring back the World, which was become gray with Age, to the very beginning of Infancy. For, says he, who is there, whether he be learned or unlearned, when he takes the Bible into his Hands, and sees, that what he reads differs from what he has been used to, who will not immediately clamour against me as a Falsifier and sacrilegious Person for daring to add, alter or correct any thing in Books so ancient. But thus have some of the Roman Catholic Writers since taken all opportunities to represent the difficulty, if not impossibility, of translating the Holy Scripture. F. Simon speaks of it as the Work of a Man's Life, or rather as what cannot be done at all as it should. Nary, the last Roman Catholic Translator of the New Testament into *English*, tells us a (e) Story of *Genebrard*, that being asked by Henry III. of France, how much Time the finishing a good French Translation of the Bible would take up, he answered, that it would take up thirty Divines well skilled in the Oriental Tongues thirty Years. But Sir Tho. More supposes such a Translation more practicable. He thought it (f) might be with diligence well and truly translated by some good Catholic and well-learned Man, or by divers, dividing the Labour among them, and after conferring their several Parts together each with other. And that after that might the Work be allowed and approved by the Ordinaries, and by their Authorities so put into Print.

But be this as it will, whoever acted contrary to this Constitution of *Arundel's*, was to be punished as a Fautor of Heresy and Error. Accordingly it appears by our Bishops Registers, that by virtue of it several Men and Women were afterwards condemned to be burnt, and forced to abjure for their reading and learning the Ten Commandments, the Lord's Prayer, &c. and teaching them to others, of Dr. *Wiclif's* Translation. This, one of our (g) Church Historians questions the Truth of, and argues against the Facts; and yet he owns, that several abjured before Bishop *Longland* for learning the Creed, Ten Commandments, &c. in *English*, and that Six of them

(a) One of the Copies hereafter mentioned belonged to Sir William Weston, Lord Prior of St. John's in Clerkenwell. Another, Bishop Bonner had. (b) know. (c) Corrupt. of the Fathers, &c. p. 225, 227. (d) See F. Simon's Preface.

(d) Some hundred Years before *Wiclif's* Translation:

(f) Dialogus, Lib. iii. c. 16.

(g) Collier.

them suffered after a relapse. *Lyndwood* would have informed him (b), that a Fautor of Heresy renders himself violently suspected of Heresy, and that from such a Suspicion an Inquisition might be ordered against the suspected Persons, and Purgation appointed at the Pleasure of the Inquisitor, in which if they are defective, they may be condemned as Hereticks.

Dr. *Thomas Fuller* having observed (c), that 'about 1382 *Wiclif* ended his Translation of the Bible into English, a fair Copy whereof was in *Queen's College Library* in *Oxford*, and two more in the *University Library*; and that, no doubt, it was done in the most expressive Language of those Days, though sounding uncouth to our Ears, *The Knave of Jesus Christ, for the Servant, &c.*' it was taken into some Mens Heads, that so it must be in some printed Edition of the Bible. The late Duke *Lauderdale* in King *Charles II*'s Reign fancied he had gotten one of this Edition: So did one *Benjamin Farley*, a Quaker or Seeker, who used to boast of his Bible, wherein he said, *Numbers xv. 32.* was translated, *They found a man picking chips on the sabbath-day; John i. 1. In the beginning was the thing; and Rom. i. 1. Paul a Knave of Jesus Christ.* Mr. *Stacye*, a *Yorkshire Gentleman*, I am told, affirms, he had a Copy of this Edition, but has either mislaid or lent it, or given it away, he can't recollect which, but he remembers the words, *Paul a Knave, &c.* and is positive, that they are in his Bible. *John Hartley*, a Bookseller, in a Catalogue of Books printed by him M. D. C. XIX. Vol. I To. VIII. G. 1. names

'King *Henry VIII.* Bible ————— 1519. ————— id. printed in the eleventh Year of his Reign, wherein is to be seen *Rom. i. Paul a Knave of Jesus Christ.* ————— 1519.'

But one of these supposed Rarities, viz. Duke *Lauderdale's* Copy, falling into the Hands of the late Earl of *Oxford*, his late Library-Keeper Mr. *Humphry Wanly* has left us the following Account of this Cheat and Impostition, which I shall transcribe without any alteration. In his Account of Lord *Oxford's* printed Bibles, after that of 1537. by *Tho. Mathews*, he proceeds thus:

(d) 'A Bible of the same impression, wherein may be read at the beginning of the Epistle to the Romans, *Paul an Kneave of Jesus Christ.* Fol. somewhat imperfect.

'The Book, thro' the management of a villanous Fellow, commonly called Captain *Thornton*, hath made much Noise. The Story I was told about 19 Years ago by old Mr. *Tooke* the Bookseller, when he shewed me the same, being at that time the Owner of the Book. The Duke of *Lauderdale*, being a curious Man, had observed in Dr. *Fuller's* Church-History, that *Paul a Knave, &c.* was to be found in two MS. Bibles in *Oxford*, and supposing, that some other Books of the same or a like Translation might still remain, gave Orders for inquiring one of them out. Every proper Person in Town being applied unto, no such Book as those mentioned by *Fuller* could be found: (and indeed when I consulted these very Books, the word (e) *Knave*, as relating to *St Paul*, was not in either of them.) The said *Thornton*, who was an Hunter after Books in order to make a Penny, not being able to find such a Bible as his Grace wanted, was resolved however to finger some of his Money if he could. He therefore takes this very Book, being the (f) oldest printed Bible that he could get, and scrapes off dextrously in the Place above-mentioned these words, *the servaunte*, in place whereof he pasted on as neatly as he could an, then a little blank bit of Paper, then [the Letters] *K, n, e, a, v, e*, all taken from other parts of this Book, and afterwards drew red Lines above and below in order to disguise their additional putting on, which yet is very perceivable and gross enough to any Person of moderate Eyesight. He then castrates the Book at the beginning, cutting off not only the Frontispiece wherein was the date, but *Mathews's* Dedication [to the King], *Tindal's* Contents, *Rogers's* Exhortation, the *Kalendar, &c.* to the very Leaf preceding *Genesis*, on the first side whereof he pasted a white Leaf, because the date of the Book is therein mentioned, as may be easily seen. Indeed, the Leaf had went with its Fellows but for the Cut on the other side, wherein there is a Representation of *Adam and Eve* as in *Paradise*. This done, he set his Knife to the other end of the Book, lopping off three Leaves more, in the last whereof was another date which ought not to appear, and two Leaves of the Table, whereby there was but one more Page of it left, and that he endeavour'd to hide by pasting white Paper upon it. Having thus disposed of three dates, he had but one more left which must not be totally cut off, because then he could not prove the Antiquity of his Book: He therefore shewed some Mercy to it, and from M. D. XXXVII. erased but XVII Years, leaving M. D. XX. to stand as the proper date of his most rare and non-such Edition: Yet the mark of this Rasure is very visible. Then he added an idle Note, the better to disguise the matter, in these words: *This Bible was printed in the (g) 29 Year of K. Henry the VIII. Age, the 11th of his Reign*, hoping, that this would be found to jump in with his new date of M. D. XX. The Book being now modified to his mind, *Thornton* gets it new bound, the Back to be gilt and lettered thus, THE HOLY BIBLE. M. D. XX. without any mention of *Mathews* or *Tindal*. Then he carried it to the said Duke of *Lauderdale*, and, shewing him the forged place, sold it unto his Grace, as old Mr. *Tooke* told me, for seventeen Guineas. The Duke valued it so, as to cause his Arms within the Garter with his Coronet to be stamped upon it on both sides, as may yet be seen. After his Grace's decease, it was sold among his other Books, and in process of Time hath had several Owners before it came into this Noble Library. I could relate some more like Villanies of the said *Thornton*, but they not relating to the Business of the Catalogue, I forbear.'

To this I beg leave to add, that the Apostle *Paul* styles himself a *Servant* in other Epistles of his besides this to the *Romans*, as in his Epistle to the *Philippians*, *Paul and Timothy the Servants of Jesus Christ*: and in his Epistle to *Titus*, *Paul a Servant of GOD*; and yet I don't find it so much as pretended, that in these Places it was translated the *Knaves* or *Knave*.

The

(b) *Provin.* p. 286.

(c) *Church History*, Lib. IV. p. 142.

(d) *E Coll. T. Baker.* *E Coll. Sancti Joannis apud Cantabr.*

(e) On reading over the New Testament of *Wiclif's* Translation, I find the word *knaue* but twice, and that is *Apocal. xii.* And the dragon stood before the woman that was to bring forth a child: that whenne she hadde born child he schulde deuoure hir sone, and she bare a knaue child that was to ruleynge alle folkis in an yrun gherde.

(f) There is but one printed Bible in English older, viz. *Coverdale's*, 1535.

(g) King *Henry VIII.* was born *June 28, 1491*, and began to reign *April 22, 1509*, so that the 11th Year of his Reign and 29th of his Age was *A. D. 1520*. However, it's plain from whence *Hartly* took his date of this Bible, and that there were more than one which had been thus play'd the *Knave* with.

The Word *Knave* is derived from the *Anglo-Saxonic* Word *cnape*, or *cnap*, which in that Language signifies a Boy or Man-child; and so we find the *Latin* Words *puer* and *pueri*, *Matt.* viii. 6. *John* xxi. 5. translated in the *Saxon* Gospels. In the Statute of Labourers, 25 Edward III. c. 1. it seems to be used for an *Apprentice-Boy*, nor have I yet seen it used at that Time for a Man-servant. In the *Anglo-Saxonic* Translation of the Gospels before-mentioned, the *Latin* in *Mat.* viii. *dico* — *servo meo fac hoc & facit*, is thus rendered, ic cpeðe to minum þeopðe þinc þis 7 he þincð: not to minum cnape.

Besides these two English Translations of the Bible, a third is commonly (a) said to be made by John Trevisa, a Cornish Man, and Vicar of Berkly in Gloucestershire. He translated the *Polychronicon*, which, he tells us himself, he undertook at the Command of his Patron Thomas Baron of Berkely, and finished in April 1387, 10 Ric. II. This he dedicated to his Lord, and thus begins his Epistle: *I Johan Trevisa youre preeſte and bedeman obedyent and buxom to werke your wyll* — Bale seems to have mistaken this for a Dedication of the Bible translated by Trevisa, whereas, so far as I can find, no body ever yet saw an English Bible with a Preface to it beginning in this manner; and I am assured by a learned Friend, that the late Mr. Hum. Wanly, who had taken a great deal of pains in this matter, and been very curious in his searching, told him, that Mr. Wharton, in ascribing the Translation commonly called *Wiclif's* to Trevisa, was misled by (b) John Bagford, and that Trevisa translated no more of the Bible than certain Sentences painted upon the Walls of the Chapel in Berkley Castle: He ought to have added, and in his Writings, particularly his English Translation of (c) *Bartho. Glanville de proprietatibus rerum*. A Specimen of these, as communicated to me by the learned Dr. Waterland, I have here subjoined, that the Reader may, if he pleases, compare the Translation with the following one of *Wiclif's*.

- ‘ *Mat.* xviii. 32. I forgave the al thy det bycause thou praydest me, wicked servant.
 ‘ — xxv. 18. The slowe servant hidde his lorde’s talent in the erthe.
 ‘ — xxvii. 19. Moche have I suffred by fyghte bycause of him.
 ‘ — xii. 45. — my lord taryeth to come.
 ‘ — 46. If a servant begynneth to drink and is dronken, and smiteth and beateth the meyny his lord
 ‘ shall come. —
 ‘ — xix. 13. The Nobleman called his servauntes and bytoke hem ten mnas, and he said to these servauntes
 ‘ marchaundise with it tyll I come.
 ‘ — 16. Lo, lord, thy mna hath made ten mnas, and his lorde sayde to him, and be thou hauynge
 ‘ power over ten cities.’

A fourth Translation of the Bible into English is said to have been made by Reginald Pecocke Bishop of Chichester, A. D. 1450. who we are (d) told was employed many Years about it. But I have, in my (e) Account of the Life of this great Man, shewn that this is all a mistake, and, that he translated no more of the Holy Scriptures than such Quotations from them as we find in his English Works. Of this the following Texts may serve for a Sample.

- ‘ *Matt.* xxviii. 19, 20. (f) Go ye therefore and teche ye alle folkis, baptizing hem in the name of the fadir
 ‘ and of the sone and of the holi goost; teching hem to keep alle thingis whatever thingis y have comaundid
 ‘ to you.
 ‘ *Marc* xvi. 15. Go ye into al the world, and preche ye the Gospel to every creature.
 ‘ — 20. Thei forsothe goyng forth prechiden every where.
 ‘ *Jon.* xxi. 25. Mo myraclis Crist dide, than ben written in this book, which if they weren writen, al the worlde
 ‘ though it were turned into bokis schulde not take and comprehende.
 ‘ *Effes.* iv. 5. Oon is the Lord, oon feith, and oon Baptism.
 ‘ *Ebreus* vii. 7. The lesse worthi is bleffid of the more worthi.

These Translations were all of them, as has been already hinted, from the *Latin* Vulgate, according to which, at that time, were the Lessons, which were taken out of the Bible, &c. commonly read and used in our Churches, which therefore gave the greater Offence to the Zealots of these Times, since, as I have shewn before, it was the prevailing Opinion among them, that even the *Latin* Bibles should not be common or allowed to be in every one’s Hands. Accordingly our Poet Chaucer represents the Religious as gathering them up and putting them in their Libraries, and so imprisoning them from secular Priests and Curates, and thereby hindering them from preaching the Gospel to the People. When therefore Archbishop Fitz-ralph sent three or four of the (g) Secular Priests of his Diocese of Armagh into England to study Divinity in Oxford, they were forced very soon to return, because they could not find there a Bible to be sold. Hence Dr. Wiclif complained of the Clergy of his Time, that they (h) left the Holy Scriptures to study Heathen Mens Laws, and worldly covetous Priests Traditions, or the Civil and Canon Law. The same, (i) Aeneas Sylvius, afterwards Pope Pius II. observed of the Italian Priests, that it did not appear, that they had ever so much as read the New Testament. (k) Robert Stevens tells us of the Sorbonists, that being asked by him in what Place of the New Testament such a thing was written, they answered, that they had read it in Jerom or in the Decrees, but what the New Testament was they did not know. And indeed, had the Copies of the Bible been more frequent than they were, it’s no wonder they were made so little use of, if what the Writers of these Times, Dr. Wiclif, Archdeacon Clemangis, Beletb, &c. say be true, that the Clergy were generally so ignorant, as not to be able to read *Latin*, or con their Salter.

As the Copies of the *Latin* Bible were so very rare and hard to come at, so it appears they were (l) exceeding faulty and corrupt, and abounded with innumerable Errata, partly thro’ the Carelessness of the Transcribers, and partly thro’ the Boldness of Sciolists or Pretenders to Criticism. On the contrary, *Wiclif's* Followers were grown

E

very

(a) Bale, Cent. 7. c. 18. Usher Histo. dogmat. p. 157. Wharton Auctarium, p. 438.
 (b) A Searcher after old and rare Books, Title-pages, Forels, Boffes, and Claps of Books. He was first a Shoemaker, and afterwards for some time a Bookseller, and died May 5. 1716. See Hearn’s App. to Hemming’s Chart, No. ix. §. 5.
 (c) fol. Argentin. 1491. (d) Slow. (e) MS. (f) Treatise of Faith.
 (g) A. D. 1357. (h) Great sentence of curse expounded, MS.
 (i) A. D. 1458. (k) Hody de Bibl. textibus, p. 464.
 (l) Præfat. edit. Biblicum per Jo. Benedictum Paris. 1549.

very numerous : and the Copies of his *English* Translation of the New Testament so (*) common, that it appears an *English* Bible was sold for 20 s. whereas the Price of a Portuise or Breviary was six Marks. For it was almost, if not quite, thirty Years betwixt Dr. *Wiclif's* finishing this Translation, and Archbishop *Arundel's* making the Constitution before-mention'd, whereby it was decreed to be Heresy for any one to read it.

When the Art of Printing was discovered (a), it was not long before the *Latin* Bible was printed, viz. 1462. which was soon followed by other Editions, whereby it was rendred more common than before. In 1488 was the Old Testament printed in *Hebrew*, and in less than (b) thirty Years after, the New Testament was published at *Basil* in its original *Greek*. These Proceedings for the Advancement of Learning and Knowledge, especially in divine Matters, alarmed the ignorant and illiterate Monks, inasmuch that (c) they declaimed from the Pulpits, that 'there was now a *New Language* discovered called *Greek*, of which People should beware, since it was that which produced all the Heresies : that in this Language was come forth a Book called the *New Testament*, which was now in every body's Hands, and was full of Thorns and Briers : that there was also another Language now started up which they called *Hebrew*, and that they who learnt it were turned *Hebrews*.' Here in *England*, the great *Erasmus* tells us, his publishing the *New Testament* in its original Language met with a great deal of Clamour and Opposition, and, in particular, one College in the University of *Cambridge* absolutely forbade the use of it. 'These, says he (d), object to us the feign'd Authority of Synods, and magnify the great Peril of the Christian Faith and the Danger of the Church, which they pretend to support with their Shoulders, that are much fitter to prop a Waggon. And these Clamours they disperse among the ignorant and superstitious Populace, with whom, having the Reputation of being great Divines, they are very loath to have their Opinions called in question, and are afraid, that when they quote the Scripture wrong, as they often do, the Authority of the *Greek* and *Hebrew* Verity should be cast in their Teeth, and that by and by appear to be a Dream, which was by them given out for an Oracle' Accordingly the (e) Vicar of *Croydon* in *Surry* is said to have express'd himself to the following purpose in a Sermon which he preach'd at *Paul's Cross* about this time, *We must root out Printing, or Printing will root out us.*

CHAPTER II.

Of the several English Translations of the Bible and New Testament, &c. made and printed in the Reign of King Henry VIII.

THUS stood Matters with relation to the Holy Scriptures, when *William Tyndal* resolv'd to translate them from the original *Hebrew* and *Greek* into *English*. He himself observes, that (f) 'it had been usual for the Popish Clergy to look on no more Scripture than they found in their *Duns*,' by which I suppose he meant the Works of (g) *John Duns Scotus*, which they studied. He added, that some of them said, 'it was impossible to translate the Scripture into *English*, that it was not lawful for the Laity to have it in their Mother-Tongue, since their having it so would make them all Hereticks and Rebels.' The former of these was an old Cavil. The Author of the Prologue before-mentioned seems to refer to it when he says, that 'they that kunne well the sentence of Holy Writ and *English* together and wolen travaile with goddis grace thereabout moune make the Bible as true and as open, yea and openlier, in *English* than it is in *Latin*.'

Tyndal was born somewhere in *Wales*, and being bred to Learning, was placed in (h) *Maudelyn Hall* in *Oxford*, where he took his Degrees, and read Lectures privately in Divinity to several of the Students of that Hall, and of the Fellows of the adjoining College. From *Oxford* he removed to *Cambridge*, from whence, after some Stay there, he went into the Family of Sir — *Welch* in *Gloucestershire* to be Tutor to that Knight's Children. Here he translated into *English* *Erasmus's Manual of a Christian Soldier*, a Book, as the learned Author himself tells us (i), written for this End, that he might cure the vulgar Error of Mens placing Religion in Ceremonies, and more than *Jewish* Observations of corporal things, whilst they wonderfully neglected those things which appertained unto Godliness, or which were of the Essence and Power of it. But being suspected of Heresy by the neighbouring Clergy, with whom he had sometimes Disputes about Religion, and by them threatned and prosecuted in the Ecclesiastical Court, he, with the consent of Sir — *Welch*, resolv'd to leave his Family, and so went up to *London*, where he for some time (k) preached, as he had done before in the Country. At length he bethought him of trying to get himself introduced into the Bishop of *London's* Family, the learned Dr. *Cuthbert*

(*) Fox's Extracts from Bishop *Longland's* Regist.

(a) A. D. 1457

(b) A. D. 1516.

(d) Epist. Lib. xxxi. No. 42. ed. 1642.

(e) Fox's Acts and Monuments, Vol. I. p. 927.

(f) *Tyndal's* Preface to his *English Pentateuch*, 1530.

(g) A famous Schoolman who flourished A. D. 1301.

(h) Here in the Library is preserved his Picture, with the following Inscription: *Refert hac Tabella (quod solum potuit ars) Gulielmi Tindal effigiem, hujus olim Aulae Alumnus simul & Ornamentum, qui post felices purioris Theologie primitias hic depositas Antwerpiae in Novo Testamento nec non pentateucho in vernaculam transferendo operam navavit Anglis suis eo usque salutiferam, ut inde non immerito Angliae Apostolus audierat. Willfordiae prope Bruxellae Martyrio coronatus anno 1536. Vir, si vel adversario (procuratori nempe Imperatoris generali) credamus, perdoctus, pius & bonus. Hist. & Antiq. Oxon. Lib. II. p. 379. col. 2.* Of this Picture I would have here given the Reader a Copy, but on a View of it by an Engraver for that purpose, it was judged to be so ill done, as that it was not worth while to copy it.

(i) *Erasmus's* Epist.

(k) *St. Dunstan's* in the West.

bert Tonsal, of whom Erasmus gave such high Commendations, and who was newly promoted to this Bishoprick (a). For this purpose he applied himself to Sir Henry Guildeford, Master of the Horse to the King, who was a great Patron of learned Men, a particular Friend to Erasmus, and an Acquaintance of Sir—Welch's. To him Tyndal presented an Oration of Isocrates, translated by him from the Greek into English. This shewed Tyndal to be a Person uncommonly learned, since Greek at that Time was a Language understood by very few here in England. Sir Henry therefore very readily granted Tyndal's Request to him to speak to the Bishop of London in his behalf, and not only recommended him to his Lordship, but advised Tyndal to write an Epistle to the Bishop, and wait on him with it himself: which Advice he followed, and delivered his Epistle to a Servant of his Lordship's, who was an old Acquaintance of his, to be presented to his Lord. But the Bishop's Answer was, that his House was full, and he had more than he could well provide for, and therefore advised him to seek for a Service in London, where he thought he could not well miss of one. Tyndal's End in thus attempting to get into the Bishop of London's Family, was, he said, that he might there prosecute with greater Security the Design he had now in hand, of translating the New Testament into English, which he was very well satisfied would expose him, as Things then stood, to the Hazard of his Life. But being thus disappointed, after staying almost a Year in London, a Part of which Time he lived with (b) Mr. Humphry Monmouth, a wealthy Citizen who favoured the Reformation; and finding no Place for his Purpose here in England, he resolved to go abroad into Flanders, as a Place of greater Security and more Liberty. This he was enabled to do by the Assistance of the aforesaid Humphry Monmouth, who gave him an Exhibition or Annuity of Ten Pounds a Year. This, it seems, was as much as Tyndal desired to have to live with, and therefore having this Encouragement, he transported himself to Antwerp in Flanders, where he applied himself closely to the Prosecution of his Design of translating the New Testament from the original Greek into English. This, with the Assistance of the learned John Fry, and one Frier (c) William Roye, who wrote for him, and helped him to compare the Texts together (d), he finished, and in the Year 1526 it was printed without a Name in a middling 8vo. Volume, and without either Calendar, Concordances in the Margin, or Table in the End, as (e) George Joye tells us. At the End of it Tyndal added a Pistil, in which he (f) 'desyred them that were learned to amende if ought were founde amysse.'

If we may believe some (g) Roman Catholic Writers, the Life of any one Man is not sufficient to make an exact Translation of the Text of the Holy Scriptures; but the Reason which induced Tyndal to undertake this, himself tells us, was as follows, that 'he had perceived by Experience how that it was impossible to stabliss the Lay-People in any Truth, except the Scripture were plainly laid before their Eyes in their Mother-tongue, that they might see the Proesse, Order, and Meaning of the Text.'

Of the printing this Translation, it seems to me, that Cochlaeus tells the following Story: (h) 'Two English Apostates, says he, who had been some time at Wittenberg, entertained Hopes, that in a short Time, thro' the New Testament, which they had translated into English, all the People of England would become Lutherans, whether the King would or not. They came therefore to Cologne, that they might from thence transport clandestinely into England, under the Cover of other Wares, the Testament which they had translated, and which now was by the Printers multiplied into many Thousands. Some of the Printers being invited by Cochlaeus to his Lodging, and by him plied with Drink, after that they grew warm with Wine, one of them whispered to Cochlaeus the Secret relating to England's being to be brought over to Luther's Party: To wit, that there were in the Press three thousand Copies of the Lutheran New Testament translated into English, and that they had proceeded already as far as the Letter K in 4to: That the Expence was abundantly defrayed by the English Merchants, who, when the Work was printed off, were privily to convey it into England, there secretly to be dispersed throughout the whole Kingdom, before that either the King or Cardinal could know any thing of it, or prohibit it. Cochlaeus being variously affected within himself with Fear and Admiration, went privately to Sir Herman Rinck a Burgher of Cologne, and told him all the Matter as he had heard it. He, that he might be very sure of the thing, sent another to search the House where, in the Judgment of Cochlaeus, the Work was a Printing. And when he had been assured by the Messenger that it was so, and that there was in the House a vast Quantity of Paper, he went to the Senate, and got an Order, that the Printers should be forbidden to proceed any farther in that Work. On which the (i) two English Apostates, taking with them the Sheets that were printed, fled, going in a Vessel up the Rhine to Wormes, that there they might make an end, by another Printer, of the Work which they had begun.'

I think it needless to stay to examine a Story which has in it such open and notorious Marks of Falshood and Imposture, and therefore proceed to observe, that some of (k) the Copies of this first Impression being imported into England, where they were very industriously dispersed, and as greedily bought up and read, as it is in the Nature of Man to incline to what is forbidden, and vehemently to desire whatever is denied him, Tonsal Bishop of London was soon informed of them. On which he immediately issued out a Commission to the several Archdeacons of his Diocese, in which, having observed to them, that 'some Sons of Iniquity and Ministers of the Lutheran Faction had craftily translated the Holy Gospel of GOD into our vulgar English, and mixed with their Translation some Articles of heretical Pravity, and Opinions that are erroneous, pernicious, pestilent, scandalous, and tending to seduce Persons of simple and unwary Dispositions, he commands them to admonish all and singular, as well those who are Exempts as those who are not, within their several Archdeaconries, to bring in to him or his Vicar-General, and actually to deliver up to them within xxx Days, all and every one of the Books containing the Translation of the New Testament in the vulgar Tongue, and within two Months

(a) October 22 1522.

(b) He was one of the Sheriffs in 1535, and died 1537. In the Year 1528 his House was searched for heretical Books, and some of Tyndal's Letters to him being found, he was committed to the Tower, and had Articles exhibited against him by the Bishop of London Strype's Memorials, Vol. I. p. 316, &c.

(c) He was burned in Portugal. More's English Works, p. 431.

(d) Preface to the Parable of the wicked Mammon.

(e) Preface to the Pentateuch.

(f) Jodocus Cochlaeus in Actis Martini Lutheri ad An. 1526. p. 132.

(g) Fox intimates, that there were but 1500 of them. A. D. 1526, Vol. II. p. 315.

(h) Apologie, A. D. 1535.

(i) See Father Simon's Letter to M. L. before his French New Testament.

(j) Tyndal and Roy, or John Fry.

‘Months after the Date of these Presents to certify him, &c. what they have done in this Matter.’ This Commission was dated *October 24. 1526.*

In this Edition, Tyndal himself afterward (a) acknowledged, that there were many Faults which lack of Help and Oversight had occasioned. But it sold so well, that the very next Year there was another Edition published by the Dutch Printers. (b) Hall tells us, that the Bishop of London being at Antwerp, and meeting there one Austin Packington, a Mercer and Merchant of London, he consulted him how he might get the English New Testaments into his Possession, that he might burn them all, and so prevent their Dispersion. Packington, who, as it’s said, was a secret Friend of Tyndal’s, and knew that he had a great Number of his English Testaments on his Hands, and that he was very poor and wanted Money, thought this a very fair Opportunity to get the Books sold and to supply his Wants. He therefore told the Bishop, that if it was his Lordship’s Pleasure to pay for them, he believed he had Interest and Acquaintance enough among the Dutchmen, and Strangers who had bought them of Tyndal, to procure for his Lordship every Book of them that was yet unfold. To this the Bishop consented, and accordingly Packington drove the Bargain with Tyndal for the Books, which were sent into England, where, on the Bishop’s Return, they were publicly burnt at Paul’s Cross (c). But, as Hall tells the Story, when afterwards more New Testaments were imprinted, and in great Plenty sent over hither, the Bishop hearing it, sent for Packington to expostulate with him about there being so many of these English Testaments, when, as he thought, he had purchased all of them. To which Packington replied, that his Lordship had all the Copies of that Impression which were left unfold, according to his Bargain, but that they had printed more since, and he could not see how they could be kept from doing that, unless his Lordship would likewise buy the Types and Presses. To this Hall adds, that George Constantine, who was L. L. B. in the University of Cambridge, and was suspected of favouring Luther’s Opinions, and had therefore fled beyond Sea, and became acquainted with Tyndal, being taken and examined by Sir Tho. More, then Lord Chancellor, was, among other things, asked how Tyndal, Joye, &c. were furnished with Money to support them; to which he answered, ‘it was the Bishop of London who had help’d them, since his Lordship had distributed a (d) great deal of Money among them by his buying the New Testaments which he burnt, which had been and yet was their only Succour and Comfort.’

The Time for this is by the Right Reverend Author of the *History of the Reformation* fix’d to the Year 1529, when Tonsal returned from his Embassy at the Treaty of Cambray. But Sir Thomas More in his Dialogues, which were finished at the Press in June this Year 1529, speaks of this burning of Tyndal’s New Testament: Nay, Tyndal himself mentions it in his Preface to his Book called, *The Parable of the wicked Mammon*, published May 8. 1527. ‘In burning the New Testament, says he, they dyd none other thing than that I looked for.’ So that the burning of these New Testaments of Tyndal’s first Edition must have been either about the End of 1526, or beginning of 1527.

However this be, it’s certain that in 1527 was a Dutch Edition of this English Testament, and about a Year after another, in both which, Joye tells us, were printed about 5000 Books, so that these Testaments were plentier and cheaper than ever they were, or than they could be afforded by Tyndal, who had printed so few as 1500. Which, by the way, shews the Ignorance of the Reflection made by (e) Mr. Collier on the fore-mention’d Story of Bishop Tonsal’s buying a Part of Tyndal’s first Edition of his English New Testament, viz. that thus Packington cheated Bishop Tonsal of his Money, and Tyndal received it; since the Bishop had for his Money all the Copies that Tyndal had, and he printed no more himself till eight Years after. Several Editions of it were indeed published in this Time, as I shall shew hereafter; but in all these Editions, so far as appears, Tyndal had no manner of Hand or Interest, the Dutchmen had stolen the Copy, and pirated it on the Author. Joye gives us the following Account of it: (f) ‘Anon astir, 1527, the Dutchmen got a cotype, and printed agen in a small volume [12mo] adding the kalandare in the begynning, concordances in the margent, and the table in the ende. But yet, for that they had no Englishe-man for to correcte the setting, thei themselves, havynge not the knowlege of our tongue, were compelled to make many mo fautes then were in the cotype, and so corrupted the Book, that the simple reader might ofte tymes be taryed and steck. — After this, about 1528 or 9, thei printed it agen also without a correctour in a greater Letter and Volume, with the figures in thapocalipse, which were therfore miche falsse then theire firste.’ Of this (g) second Dutch Edition, and third in all, I’ve seen an imperfect Copy. It is printed in a large 12mo with the Dutch Letter. In the Margin are Heads of the Text, Scripture-references, and short Notes. The Epistle to the Hebrews is placed after those of St. Peter and St. John, and before the Epistle of St. James. The whole Clause, 1 Peter ii. 13. *Whether it be to the King as Supreme*, is omitted thro’ Carelessness. In the Revelations are twenty-one several Figures cut in Wood, representing the Matters contained in that Book. At the End are the Pistles taken out of the O. Testament, which are read in the Church after the Use of Sarum, upon certain Daies of the Year, which are of a different Translation from that printed afterwards in what is called Matthews’s Bible, as may be seen by perusing the following Specimen.

¶ The next Sondaye after the xiii daye: The Epistle. Es. xii. 2.

‘I will prayse the, O Lorde, that though thou were angrie with me, yet thyne anger is turned, and thou hast comforted me. Beholde God is my salvacion: I will be bolde therfore and not feare. For the Lorde God is my strength and my prayse wherof I synge: and is become my Savyoure. And ye shall drawe water in gladnes oute of the welles of salvacion. And ye shal saye in that daye: geve thanks unto the Lorde: call on his name: make his dedes knowen amonge the hethen: remember that his name is hye. Lyfte up an hye. Synge unto the Lorde, for he hath done excellentlye, and that is knowen thorowe oute all the worlde. Crye and shewte thou inhabiter of Syon, for great amonge you is the holye of Israel.’

Soon

(a) Pref. to the Edition, 1534.

(b) K. Hen. VIII fol. 176.

(c) A. D. 1526

(d) Syr T. Boulde tolde us here, that he sawe gold grete plenty in Tyndal’s purse. Sir Tho. More’s English Works, p. 369. col. 2.

(e) Ecclesiast. History, Vol. 2. p. 22. col. 2.

(f) Apology, p. 39. 1527.

(g) Another Copy of this Edition more perfect is in the Library of Emmanuel College in Cambridge; it has red Lines and Titles. Penes Joan. Evans, D. D.

Soon after this was there published a *third Dutch Edition* of this Testament in 12mo like the first, which seems likewise to have been soon all sold off.

This was by no means agreeable to the Friends of the *Roman Superstitions*, and therefore Bishop *Tonstal*, as soon as he heard of these New Testaments being first printed abroad and imported here, did all he could to suppress them. He preached against them at *St. Paul's*, and told the People there were no fewer than 2000 Texts in this Translation mistranslated. They likewise who imported them were prosecuted with the utmost Severity, particularly one *John Raymund*, a *Dutchman*, about this Time, 1528, was forced to abjure on account of his importing these contraband Goods (a). To whom I may add *John Tyndal*, the Translator's Brother, and *Thomas Patmore*, Merchants, who were condemned to do Penance for their importing them, by riding with their Faces to their Horses Tails, with the Books fastened thick about them pinned or tacked to their Gowns or Cloaks; to the Standard in *Chepe*, and there with their own Hands to fling them into the Fire made on purpose to burn them.

But as these forcible Means had not their End to hinder People's reading this Translation of the Holy Scriptures in their Mother-tongue, but rather served to raise their Curiosity, and set them against those who burnt these holy Books, as being too rigorous and cruel, it was therefore thought proper, that something should be done to satisfy the People of the Reasonableness of these Proceedings. Sir *Tho. More*, an intimate Friend of Bishop *Tonstal's*, and one of whom his Lordship gave the following Character, 'that he was a Sort of *Demosthenes* in our own Language and in *Latin*, and was used to be a very sharp Assertor of Catholic Verity in every Dispute,' was thought a Person most proper for this Work. The Bishop therefore, for this purpose, granted him his Licence and Faculty to have and to read the several Books which *Tyndal* and others published, in order, as the Bishop said, 'to bring into this Kingdom the old and condemned Heresy of *Wiclif* and *Luther*: that by reading them he might see in what lurking Places the Serpents concealed themselves, and might by that means be the better enabled to publish in *English* what might serve to detect the crafty Malignity of these Hereticks to plain and simple People, who are liable to be deceived by them.' This Licence or Faculty is dated *March 7. 1527*. To answer the Purpose of this Licence, and comply with the Bishop's most earnest Desire expressed in it, Sir *Thomas* composed what he called a *Dyalogue*, which, as has been said before, about two Years after was finished at the Press and published. This Piece was written in a very pleasant manner, with a great deal of Wit and Humour, and a Mixture of diverting Stories, and the Whole suited to the Capacity of the common People, for whom it was principally intended. In the *third Book* (b) the Person, with whom Sir *Thomas* is here represented as talking, desires Sir *Thomas* to let him 'know his Mind concerning the burning of the new testament in *english* which *Tyndal* lately translated, and, as men said, right well, which made them much marvel of the burning.' To this Sir *Thomas* replied; 'That who so called these Books which were burnt NEW TESTAMENTS gave them a wrong name, since they were rather *Tyndal's* or *Luther's* Testament, it being so corrupted and changed from the good and wholesome doctrine of *Christ* to their own devilish heresies, as to be quite another thing (c). As a Proof of this, Sir *Thomas* observed, 'that *Tyndal* had (d) mistranslated three words of great weight, and they often repeated and rehearsed in the Book; they were the words *PRIESTS*, *CHURCH*, and *CHARITIE*. The first of these he never calls *Priests* but *Seniors*, the second he styles the *Congregation*, and the third he nameth *Love*.' Sir *Thomas* adds, 'that *Tyndal* changed commonly the word *GRACE* into *Favour*, that he translated *CONFESSION* into *Knowledging*, (e) *PENANCE* into *Repentance*, and a *CONTRITE HEART* into a *Troubled Heart*. By this means, he said, *Tyndal* would with his false translation make the people believe, that such articles of the faith as he laboured to destroy, and which are well proved by scripture, were in holy scripture nothing spoken of, but that the preachers have all this fifteen hundred years misrepresented the gospel, and englished the scripture wrong, to lead the people purposely out of the way.' By this it appears, that it was no harsh and groundless Reflection that *Tyndal* afterwards made on the Treatment which this Translation of his met with, viz. that (f) 'there was not so much as one i therein, if it lacked a tittle over its head, but it had been noted, and numbered unto the ignorant people for an heresy, whom they made to believe that there were I know not how many thousand heresies in it, and that it was so faulty, that it could not be mended or corrected.' For thus, it seems, the Bishop of *London* had, as was said before, declared in a Sermon preached by him at *St. Paul's*, that (g) 'he had found in it no less than two thousand errors or mistranslations of the text, if, at least, *Gregory Martin's* memory did not fail him, since (h) Sir *Thomas More* thus reports this matter, that there were found in this book, and noted wrong and falsly translated, (i) above a thousand texts by tale.'

But notwithstanding these various Methods of discouraging this Translation, the Zeal of those who favoured the Reformation, it seems, surmounted them all, and the New Testament of this Translation continued to be imported and read, as appears from hence, that the three Editions before mentioned were all sold off before 1530.

In the mean time *Tyndal* was busy in translating from the *Hebrew* into *English* the five Books of *Moses*. But having finished his Translation, and going to *Hamburg* to print it, the Vessel in which he went was shipwreck'd, and his Papers lost, so that he was forc'd to begin all anew; by which means it was not printed till 1530. It is a small 8vo, and seems to have been printed at several Presses, as, I suppose, the Times would permit. *Genesis* and *Numbers* are printed in the *Dutch Letter*, and contain the one 76 Leaves, and the other 67, and at the End of *Genesis* is *A table expoundinge certeyne wordes*, as there is before *Numbers*, *An exposition of certeyne wordes of the fourerth book of Moses called Numeri*. The other three Books, *Exodus*, *Leviticus*, and *Deuteronomie* (k) are printed in the *Roman Letter*, with now and then a Capital of the Black Letter intermixed, as I've seen in Books printed about this

(a) Fox's Acts, &c. Vol. II. p. 315.

(b) Chap. viii.

(c) See *More's Works*, p. 309. col. 2.

(d) *Tyndal* the next Year 1530 answer'd these Reflections of Sir *Thomas's*. See his Works.

(e) Father *Simon* makes the same Reflection, that the *Calvinists* seem resolved to banish the Word *Penance* out of their Bibles.

(f) Preface to the Pentateuch.

(g) *Fulk's* Defence of the sincere Translation of the Scriptures.

(h) *Dyalogue*, Lib. iii. chap. 8.

(i) Much the same Censure was passed by *Emser* and *Cochleus* on *Luther's* Translation of the New Testament. *Emser* said, there were about 1400 heretical Corruptions of the Text. *Prof. annot. in N. Test. Lutheri*. *Cochleus*, that *Inventi sunt ex Germanis qui ex ea translatione admissos ab eo [Luthero] passim errores & mutationes collegerunt, alij supra mille, alij pauciores. Comment de aliis & scriptis Lutheri*, p. 54.

(k) *Exodi*. fol. 76. *Leviti*. fol. 52. *Deute*. fol. 63.

' cause was so fervent, stiff and cruel, that he would not suffer one word spoken against his false majesty, wily inventions, and iugling hypocrisie to be unavenged, though all christendome should be set together by the eares, and should cost he cared not how many hundred thousand their lives.'

By there being so many new Editions of the New Testament, it's very plain, that the Bishop of London's Commission, before-mentioned, to the Archdeacons, to order the Delivery of the Copies of it, in the Hands of those of his Diocese, to them, &c. was very little regarded, and not very readily obeyed. The Bishops and Clergy (a) therefore made great Complaints to the King of this Translation, on which his Majesty resolved to take this Matter into Consideration himself. On (b) May 25, 1531. therefore the King, *Hall* says, came into the Star-Chamber and there conferred with his Council and the Prelates about this Matter. Of this Meeting the following Account is given in the (c) Instrument drawn up on this Occasion. 'The King, say the Drawers of it, 'hearing of many Books in the English Tongue, containing many detestable Errors and damnable Opinions' (for so they had been represented to him by Sir *Tho. More*, now Lord-Chancellor, and the Bishops, who particularly alledged, that the Translation of the New Testament was corrupted and not truly made, and that there were added to it Prologues and Annotations which founded to Heresy, and in which many (d) hard and uncharitable Reflections were made on the Bishops and Clergy) 'printed in the Parts beyond the Sea, to be brought into divers Towns and sundry Parts of this His Realme of England, and sown abroad in the same, to the great Decay of our Catholike Faith, and perilous Corruption of his People, unlesse speedie Remedie were briefly provided; His Highnesse, for the repelling of such Books, called unto Him, of His great Goodness and gracious Disposition, not onely certain of the chief Prelates and Clerkes of his Realme, but also of each University a certaine Number of the chief learned Men, and proposed such of those Books as his Grace had ready to be read unto them, requiring to heare in that behalf their Advice and Judgment of them.'

These Prelates, &c. thus assembled, collected out of several Books of Tyndal's many Passages which they said were Heresies and Errors. These they presented to the King, who, as the Instrument declares, determined, that 'all the Books containing these Heresies, &c. with the Translation also of Scripture corrupted by William Tyndal, as well in the (e) Old Testament as in the New, should utterly be expelled, rejected, and put away out of the Hands of his People, and not be suffered to get abroad among His Subjects.' And his Highnesse willed further (f), 'that this His Pleasure and Determination should be notified by Preachers abroad unto the People, by publishing in their Sermons a Bill to this Effect: That the Books now published in the English Tongue contained false Traditions and corrupt Doctrine far discrepant from the true Sense of the Gospel and Catholic Understanding of the Scripture: that therefore they who had these Books, particularly the New Testament in English of the Translation that was then printed, should detest and abhor them, and not keep them in their Hands, but deliver them up to their Superiors: that they should not harbour any Thoughts, that it is the King's Duty to cause the Scripture of God to be translated into English to be communicated unto the People, and that the Prelates and His Highnesse do wrong in letting or denying the same: that the having the whole Scripture in English is not necessary to Christian Men: that the divulging the Scripture at that Time in the English Tongue to be committed to the People, considering such pestilent Books and so evil Opinions as were now spread among them, should rather be to the farther Confusion and Destruction than the Edification of their Souls: that the King had said, He would cause the New Testament to be by learned Men faithfully and purely translated into the English Tongue; and that till this was done they should persuade themselves without grudging or murmuring, that they cannot require or demand the Scripture to be divulged in the English Tongue, otherwise than at the Discretion of their Superiours.'

Hall tells us this Story thus, that 'the King (g), in Pursuance of his own settled Judgment, that a great deal of Good might come of People's reading the New Testament with Reverence and following of it, commanded the Bishops to call to them the best learned of the Two Universities, and to cause a new Translation to be made, that the People should not be ignorant in the Law of God; but that notwithstanding this Injunction of the King's, the Bishops did nothing at all to set forth a new Translation, which caused the People still to read and study that of Tyndal's, by reason whereof many things came to Light.' However this be, the Order, that what Copies of the English New Testament could be procured should be burnt, was very rigorously observed. *Stokefly*, (h) newly made Bishop of London, caused as many as he could get of them to be brought this very Month, with other of the condemned Books, into *Powle's Church-yard*, and there publickly burnt them. But for all this Severity, this same Year was printed at (i) *Strasburgh* by *Balthasar Backneth* in 8vo. a Translation of the Prophet *Esay* into English by *George Joye* aforementioned.

In

(a) Memor. of Archbishop *Cranmer*, p. 81.

(b) *Collier* censures this as a Year too forward. But, according to himself, Sir *Tho. More*, who was one of those who met on this Occasion, was then Great Chancellor of England, and it's certain he was not so till October 25, 1530. But the Instrument, as *Collier* has printed it, has it May 24, 1530. and describes the Place of this Meeting thus: The Chapel called the Old Chapel set on the East Side of the Parliament-Chamber within his Grace's Palace at Westminster. The Names of the noble and learned Persons then and there present are there said to be as follows:

Sir *Tho. More*, Kt. Great Chancellor of England.
William Lord Archbishop of Canterbury.
Cuthbert Bishop of Durham.
Stephen Gardiner, Secretary.
Richard Sampson, L. D. Dean of the Chapter.
Richard Woolman, Master of the Requests.
John Bell, Doctor of Decrees.

Nicholas Wilson, D. D. King's Confessor.
Richard Dooke, D. D. Archdeacon of Wilts.
John Oliver, L. D.
Edward Steward, L. D.
Richard Mandelly, D. D.
William Mortimer, D. D.
Edward Crome, D. D.

Edward Wiggen, D. D.
Robert Carter, B. D.
Edward Leighton, B. D.
Hugh Latimer, B. D.
John Thixite, B. D.
William Latimer, A. M.
Roger Tibson, A. M.

With many more learned Men of the Two Universities.

This Instrument was attested by three Publick Notaries, viz. *Thomas Aspley*, *Richard Watkyns*, *Matthew Gresson*.

(c) Fox's AEs, Vol. II. p. 588. col. 2.

(d) So they termed what was said of the Roman Superstitions.

(e) By this it should seem as if Tyndal's Translation of the Pentateuch had been now imported, unless they only mean his Quotations from the Scripture in his Works.

(f) *Collier's Eccl. History*, Vol. II. p. 50. col. 2.

(g) Hen VIII.

(h) November 27, 1530.

(i) Lord Oxford's Library.

In 1534 was published a (a) fourth Dutch Edition, the fifth in all, of Tyndal's New Testament in 12mo: a Copy of this is in Lord Pembroke's Library. The Title-page is lost; then follows the Epistle to the Christian Reader; next four Prologues to the iv Gospels; then a Table for the iv Evangelists; a Table for the Acts of the Apostles; then a Title, thus, *The New Testament*, Anno M. D. XXXIII. At the End are Pistils of the Old Testament. This seems to have been the Edition of this Testament which was corrected by an English Refugee, George Joye, so often mentioned before. (b) He was a Bedfordshire Man, and educated in Peterhouse in Cambridge, where he took the Degree of Bachelor of Arts 1512-13, and that of Master 1517, and on the 27th of April in the same Year was admitted Fellow. But being accused of Heresy by the Prior of Newnham, who wrote a Letter to the Bishop of Lincoln concerning him 1527, he was sent for by the Cardinal, who wrote to Dr. Edmunds, then Master of Peterhouse, to send him up to him. But the Cardinal referring him to the Bishop, and his Lordship by his Behaviour toward Joye, when he appeared before him, giving him occasion to suspect he was in some Danger, he fled beyond Sea to Strasburg, where Sir Tho. More intimates he went by the Name of Clark, and translated the *Psalter* and *Primer*, wherein the *Letany* and *Dirige* were omitted, left Folke, Sir Thomas said, should pray to Saints and for the Dead. He likewise translated the Prophecies of *Isaia* and *Jeremias*, of which I shall presently give a more particular Account. It seems also as if it had been intimated to Tyndal, that he had a Design to print the whole Bible in English, and thereby to rival and supplant him. Thus he wrote to his learned Friend John Frith about the beginning of the Year 1533, that (c) 'George Joye at Candlemas being at Barrowe, a Town ten Miles from Antwerp, printed two Leaves of *Genesis* in a great Form, and sent one Copy to the King and another to the new Queen, with a Letter to N. to deliver them, and to purchase License, that he might go through all the Bible.' By the new Queen is, I suppose, meant Anne Boleyn. And this, perhaps, may be that Fragment which (d) Mr. Wanley said he had, and which seemed to him to be Part of an entire Bible, and to be older than Coverdale's Bible, printed 1535.

This Man the Editors of this fourth Dutch Edition got to correct the Copy, which, it seems, was by careless printing of it grown very faulty. Joye therefore being an Englishman, the Editors agreed with to review the former Editions, and give them a correct Copy; for as to the Printing he was to have nothing to do with that. In doing this, it seems, Joye took the Liberty to correct the Translation, as well as the Errors of the Press, and to give many Words their pure and native Signification in their Places, which he thought they had not before. Among these was the Word *Resurreccio*, which Joye translated the *Life after this*. This Edition hath in the End before the Table of the Epistles and Gospelles this Title.

Here endith the New Testament dyligently oversene and correct and printed now agayne at Antwerp by me Widow of Christophall of Endhoven in the Year of oure Lord a M.D.XXXIII. in August.

About three Months after, November, came forth Tyndal's second Edition of the New Testament in English, or the sixth in all. This was entituled,

The New Testament diligently corrected & printed in the Yeare of oure Lord M.CCCCC & XXXIII. in November.

In his Prologue or Preface before the Gospel of St. Matthew, Tyndal thus expressed himself to the Reader. 'Here, says he, hast thou, most dere reader, the New Testament or Covenant made with us of God in Christ's blood, whiche I have looked over agayne (now at the last) with all diligence and compared it unto the Greke, and have weeded out of it many fautes which lacke of helpe at the begynning and ouerfyght did sow therein. If ought seme chaunged, or not altogether agreynge with the Greke, let the finder of the faute consider the Hebrue phrase or manner of speache left in the Greeke words, whose preterperfect tense and present tense is oft both one, and the future tense is the optative mode also, and oft the imperative mode in the active voice, and in the passive ever. Likewise person for person, number for number, and interrogation for a conditional & such like is with the Hebrues a common usage. I have also in many places set light in the margent to understand the text by.' To this he added, 'That if any man found fautes either with the translation or ought beside, (which was easier for many to do then so well to have translated it themselves of their owne pregnant wits at the beginning without an ensample) to the same it should be lawful to translate it themselves, and to put what they lusted therto. As for himself, if he should perceive, either by himself or by information of others, that ought had escaped him, or might more plainly be translated, he would shortly after cause it to be amended. Howbeit, in many places, he thought it better, he said, to put a declaration in the margent then to runne too far from the text. And in many places where the Text seems at the first choppe hard to be understood, yet the circumstances before & after and often reading together make it plaine enough.'

Joye's Edition of this Testament coming forth, as has been said, just before the finishing of this at the Press, occasioned Tyndal to add another Epistle to the Reader, which begins thus, W. Tyndal yet once more to the Christen reader. In this he expresses a great deal too much passion and resentment against Joye, particularly for the manner of his translating the Word *Resurreccio*, observing, that 'this word was not so translated, neither by him, nor by any other translation in any language: and that if Joye would have altered the Text he should have put it forth for his own Translation and not for his.' This is what (e) Fox means, when he tells us, that 'Tyndal having finished his Piece of the Sacrament of the Altar, then toke he in hand to conferre the New Testament with the Greeke. And that finished and put forth, then was in hand to declare his mind upon a place in the New Testament where one had altered it otherwise than he hadde translated it, or, as he said, was translated by any other translation in any language, and so put it forth for Mr. Tyndal's translation. Wherefore, said he, if he wold have altered the Text, he should have put it forth for his own translation and not for myne.' This second Epistle Tyndal concluded with giving the following Account of this Edition of the New Testament by Joye: 'Finally that New Testament thus dyligently corrected, beside this so ofte puttinge out this word *resurreccion*, and I wote not what other chaunges, for I have not yet reed it ouer, hath in the ende before the Table of the epistils and gospelles this Tytle; *Here endith*, &c. as before. Which Tytle, Reader, says Tyndal, I have here put in, because by this thou shalt knowe the book the better. Vale.'

This

(a) Lord Pembroke's Library.
(d) *Biblic. Litera.* No 4. p. 42.

(b) Coll. *Tho. Baker*.
(e) *Acts and Monuments*, &c. p. 515. col. 1. ed. 1.

(c) *Fox's Acts*, &c.

This occasioned Joye to write and publish a Vindication of himself, which he thus entituled; *An Apology made by Geo. Joye to satisfy, if it may be, W. Tyndale, to purge and defende himself agaynst so manye flanderouse Lies fayned upon him in Tyndale's uncharitable and unsober Pistle, so wel worthye to be prefixed for the Reader to irduce him into the understanding of his New Testament, diligently corrected and printed in the Yeare of oure Lorde M. ccccc. and xxxiii in November.* In this *Apology*, Joye gives us the following Account of this his Edition of Tyndal's New Testament: 'Then, says he, the Dewche began to printe them the fourth time, because thei sawe no man els goyng about them. And aftir thei had printed the first leife, which cotype another English-man had corrected to them, thei came to me and desired me to correcte them their copie; whom I answered,——That if Tyndal amende it with so grete diligence as he promisseth, yours will be never solde. Yisse, quod they, for if he prynte two thousand, and we as many, what is so litle a nnumber for all England? and we will sel ours better cheap, and therefore we doubt not of the sale: so that I perceyved well and was fuer, that whether I had corrected theyr cotype or not, thei had gone forth with their worke, and had given us two thousand more bokes falselyer printed then ever we had before. Then I thus consyded with my self: *England hath ynowe and to manye false testaments, & is now likely to have many mo; ye and that whether Tyndal correctith or no, yet shal these now in hand go forth uncorrected to, except some body correct them.*——Aftir this consydered, the Printer came to me againe & offred me two stivers and a half for the correctyng of every sheet of the cotype which folden contayneth xvi leaves; and for three stivers, which is four pence half-penny sterling, I promised to do it. So that in al I had for my labour but xiv shylyngis flemeshe; which labour, had not the goodnesse of the deede & comon profyte and helpe to the readers compelled me more then the money, I wolde not have done yt for five tymes so miche, the copie was so corrupt, and especially the Table.'——He next observes, that 'this Testament was printed or Tyndal's was begun, and that, says he, not by my pre- vention but by the printer's expedition, & Tyndal's owne long sleeping. For as for me I had nothing to do with the printing therof, but corrected their copie only as where I founde a worde falsely printed, I mended it; and when I came to some derke sentencis that no reason coude be gathered of them, whether it was by the ignorance of the first translatour or of the prynter, I had the latyne text by me, and made it playne: and where any sentence was unperfite or clene leste oute, I restored it agene, and gave many wordis their pure and native signification in their places which thei had not before.' For Joye declared, that he wolde the scripture were so puerly and plyantly translated, that it needed nether note, glose nor scholia, so that the reder might once swimme without a corke.

By this Account of Joye's, it seems as if the Printers of this fourth Dutch Edition of Tyndal's English New Testament were apprized, that Tyndal was actually reprinting it himself. Since he says, that they made such quick expedition, that it was printed or Tyndal's was begun: and Tyndal himself tells us, that a Copy of this new Edition was brought him when his own Edition was almost fynished.

Among other Alterations made by Tyndal in this his second Edition of the New Testament, is the following Note on 1 Peter iv. 6. *The dead are the ignorant of God. At the End are the Pistils of the Old Testament.* After which is, *Imprinted at Antwerp by Marten Emperour, Anno M. d. xxxiv.*

Fox tells us, that this being ended, and imprynting, before it was quite finished at the Press, Tyndal was betrayed and apprehended by the Emperor's Officers, who made him a close Prisoner in the Castle of Filford, where he continued about a Year and a half, and then, 1536, was there publicly burnt to Ashes, being first of all strangled.

In the same Year that Tyndal thus suffered for pretended Heresy, was there another Edition of this Testament, with the following Title:

(a) *The Newe Testament yet once agayne corrected by Willyam Tyndale. Printed in the yere of oure Lorde God M. d. & xxxvi.*

It is a pretty broad 4to: In it *Mat. i. 18.* is rendred (b) *betrothed to Joseph*, as in the Edition 1534, and not *married*, as in the first Edition, 1526. Joye observed, that in this first Edition the marginal Glose upon 1 John iii. was, *Love is the first precept and cause of all other*: and on the other side, *Fayth is the first commandment, and Love the seconde.* This staring Contradiction was now in this Edition thus prudently avoided: *Faith and Love is the fyrste commandement and all commaundementes, and he that bath them is in God, and bath his fprete.*

The same Year, 1536, was there another Edition of this English Testament, printed in a large 4to, very probably, in Scotland. It was likewise printed in a lesser 4to, and a small 8vo, but when is very uncertain, these Editions being without any Date. This same Year, 1536, were published (c) two other Editions of it in a small 8vo and 12mo. The Title Pages are missing; but next them follows, 1. *An exhortation to the diligent Studye of Scripture made by Erasmus Rot.* Then W. Tyndale's *Epistle to the Christen Reader*, at the End of which are Explanations of the Words *Repentance* and *Elders*: Next a Title Page, thus;

The Newe Testament newlye corrected. M. d. xxxvi.

(d) Hall tells us, that Tyndal had, in prosecution of his Design of translating the whole Bible into English, besides his Translation of the *Pentateuch*, *Jonas*, and the *New Testament*, finished the Books of *Joshua*, *Judges*, *Ruth*, the four Books of the *Kings*, the two Books of *Paralipomenon* or *Chronicles*, and *Nehemiah*, before his being put to Death, and that he translated no more of the Holy Scripture. But this seems a Mistake, as I shall shew hereafter.

I must now return to give an Account of some Translations of particular Books of the Holy Scripture made before this Time, and published in Print. (e) In 1530 was imprinted at *Argentire*, January 16, by Francis Foye, in 12mo, an English Translation of the *Psalter*, with the following Title: *The Psalter of David in Englishe, purely and faithfully translated after the Text of Feline, every Psalmes havyng his argument before, declaringe bresly thebentente and substance of the wholl Psalmes.* To it was prefixed the following Preface.

G

John

(a) Publick Library, Cambridge.

(b) So I find it printed in the Folio Editions of *Matthew's Bible*, published after Tyndal's Death.

(c) Penes Dr. Dan. Waterland.

(d) Hen VIII. fol. 227.

(e) Publick Library, Cambridge. A—7—43.

The HISTORY of the

‘ Johan Aleph greteth the englishe Nation.

‘ Be glad in the Lorde, dere brothern, and geve him thankes which nowe at the laste of his mercia-
‘ ble goodnes hath sente ye his Psalter in englishe faithfully and purely translated: which ye may not mesure
‘ and iuge aftir the comen texte. For the trowth of the Psalmes muste be fetched more nyghe the ebrue
‘ verite, in the which tongue David, with the other syngers of the Psalmes firste sunge them. Let the gostly
‘ lerned in the holy tonge be iuges. It is the spiritual man, saith Paule, which hath the Spirit of God that
‘ muste discern and iuge all thynges. And the men quietly sittynge, if the truth be shewed, they must iuge
‘ and stand up and speke, the firste interpreter holdynge his pease. God geve the true spirituall and quiete
‘ sittynge iuges. Amen.’

By the text of Feline, after which this Psalter is here said to be translated, we are to understand the Latin Ver-
sion of Martin Bucer, published by him under the feigned Name of Aretius Felinus, Argentorati, 1526. fol.

At the End of this Psalter is an Alphabetical Table to fynde the Psalmes, having the beginning of every Psalm
according to the Latin, and referring to the Psalm and Folio.

(a) In 1534 was printed in a small 12mo the Psalter, with the following Title: David's Psalter; diligently and
faithfully translated by George Joye, with brief Arguments before every Psalme, declaring the effecte therof. Psal. cxx.
Lord, delyver me from lying lippes and from a deceitful tonge.

At the End is printed:

Thus endeth the Text of the Psalmes translated oute of the Latyne by George Joye, the yere of oure Lorde M.D.xxxiiii.
the moneth of Auguste.

Then follows an Alphabetical Table, &c. as in the Psalter just now mentioned: and at the End of the Table
is Martyn Emperour, 1534. I'll only here add, that the Latin out of which Joye translated, was that of Frier
Felix's of the Order of Heremites of St. Austin, which was first printed A.D. 1515, and again 1522. Haganoa
in ædibus Thomæ Anselmi Baderis mensē Decembris.

The same Year Joye printed an English Translation of the Prophecy of Jeremy, with the following (b) Title:
Jeremy the Prophete translated into Englishe by George Joye, sometyme Fellowe of Peter Collige in Cambridge.

The Songe of Moses is added in the ende to magnifie our Lorde for the Fall of Pharao the Bishop of Rome.

Anno M. D. and xxxiiii. in the monthe of Maye.

Then follows The preface unto the prophete Jeremy; and at the ende, The ende of the prophete Jeremy translated
by George Joye, An. M. D. xxxiiii. mensē Maij; after which immediately follows, To supplie the lese take here,
crysten reader, that goodly and godly songe of Moses, wherewith thou oughtest now gloriously to magnifie and prayse
God for the (c) destruccion and throing downe of our cruel Pharao the Bishop of Rome non otherwyse then did
Moses and his chirche (d) loave him for drownynge of Pharao; whiche Pharao figured our blodye Bishops of Rome.

The songe of Moses and his Chirche songen aftir Pharao's dethe drowned with his hoste in the (e) ydde sea.

In the Preface Joye observes, that ‘ now at laste it hath pleased almighty God to cal forthe Jeremy his pro-
‘ phete to sende and to sette him as a brason wall and pillar of (f) yerne to preche in Englishe agens this hevy
‘ monster of Rome and al his (g) draffe. He hath, he says, shewed Jeremye the rodde of the waking watcher
‘ and the seethinge potte boyillinge forthe as it were from the North-este, altogither threteninge the hevy bur-
‘ dens and present vengeance of God shortly to be powered forthe upon this Babylonik beast, so that who so
‘ read the XLVIII, XLIX, L & LI chapters of this prophete, he shal se there clerely the present face of the
‘ soden miserable fall of the Pope and his kyngedome, now at hande, so lyvely set forthe under the names of
‘ proude MOAB, his brothere AMON and BABYLON, as no Apelles coulde have paynted it more presently.’
He adds, that ‘ the Christen reader has him now in his handes preching unto him in Englishe the same Sermons
‘ which he preched unto the peple of Juda and Jerusalem corrupted with the same synnes wheryn the people of
‘ England then laboured, and were as grievously infected.’ He concludes this Epistle with an Account of the
‘ State and Succession of those IV Kinges, in whose dayes, and how longe Jeremy preched.’

The Convocation of the Clergy of the Province of Canterbury being now sitting, Crammer, who the (b) Year
before was promoted to the See of Canterbury, moved that there might be a Translation made of the Bible into
English. Accordingly, December 19. the following Resolution was agreed to by both Houses (i): That ‘ the
‘ most reverend the Archbishop should make instance in their Names to the King, that His Majesty would
‘ vouchsafe, for the increase of the Faith of his Subjects, to decree and command, That all his Subjects in
‘ whose possession any Books of suspected Doctrine were, especially in the Vulgar Language imprinted beyond
‘ or on this Side the Sea, should be warned within three Months to bring them in before Persons to be ap-
‘ pointed by the King under a certain Pain to be limited by Him. And that moreover His Majesty would vouch-
‘ safe to decree, That the Scriptures should be translated into the Vulgar Tongue by some honest and learned
‘ Men to be nominated by the King, and to be delivered unto the People according to their Learning.’ But
whether the Archbishop, however he approved of the latter Clause relating to the Translation of the Scriptures,
did not like the former, it does not appear, that this Petition of the Convocation was ever delivered to the King,
or that any thing was done in pursuance of it. Mr. Strype (k), without telling us the Time, intimates, that the
Archbishop however, engaged in this Design, and began with the Translation of the New Testament, and that for
this purpose he took an (l) old English Translation which he divided into nine or ten Parts, and sent them to the best
learned Bishops and others, to make a perfect Correction of them, and when they had done, to return them to him
at Lambeth by such a Time. One of these Parts, viz. the Acts of the Apostles, was, it seems, sent to (m) Stokesly
Bishop of London. When the Day fix'd was come, all of them sent their Portions to the Archbishop, as he had
required, except Stokesly, who when his Grace wrote to him for his Part, returned a very surly Answer, and ab-
solutely refused to meddle with it. And here this good Design, so far as I can find, stopp'd, however for the
present.

(a) Publick Library, Cambridge, A. — 7 — 42.

(b) Publick Library, &c. A. — 9 — 12.

(c) Several Acts had passed here in England the Year before and this Year, tending to the utter abolishing and extinction of the Pope's
usurped Authority in this Kingdom.

(d) laud.

(e) pebble.

(f) iron.

(g) Refuse. The Grains of Malt from the Dutch word *Draff*. It is used to signify in general not only *Grains*, but all sorts of *Swill* or
Dirt; as in these Proverbs, *Draff is good enough for Swine*, and, *The Still Sow eats up all the Draff*. Ray's Collection of English words.

(h) Mar. 30. 1533.

(i) Strype's Memorials of Archbishop Crammer, p. 24.

(k) *ibid* p. 34.

(l) Tyndal.

(m) He died Sept. 8. 1539.

The next Year, 1535, was finished at the Press the whole Bible translated into *Englisch*. The late *Humphrey Wanly* thought by the Types, that it was printed at *Zurich* in the Printing-Houle of *Christopher Froben*. However this be, it was a Folio dedicated to the King, in the following manner:

(a) 'Unto the moost victorious Prynce and our moost gracyous Soveraygne Lorde Kynge HENRY the eyghth, Kynge of Englande and of Fraunce, Lorde of Irland, &c. Defendour of the Fayth, and under GOD the cheic and suppreme heade of the Church of Englande.'

'The ryght and just administracyon of the Lawes that GOD gave unto *Moses* and unto *Josua*: the Testimonye of Faythfulness that GOD gave of *David*: the plenteous abundaunce of wysedome that GOD gave unto *Salomon*: the lucky and prosperous Age with the multiplicacyon of sede which GOD gave unto *Abraham* and *Sara* his wyfe, be geven unto you, moost gracyous Prynce, with your dearest just wyfe and moost vertuous Prynceesse Quene JANE. Amen.' — This Dedication is thus subscribed,

'Your graces humble subjecke and daylye Oratour, *Myles Coverdale*.'

Coverdale was a Native of *Yorkshire*, and afterwards professed of the House of *Austin Friars* in *Cambridge*, of which *Dr. Barnes* was Prior, who was burnt for pretended Heresy. One of this Name took the Degree of Batchelor of Canon Law, A. D. 1530, but this seems too late for our *Coverdale*. However this be, entertaining the same Opinions with his Prior, and finding himself in danger by so doing, he fled beyond Sea, where he chiefly applied himself to the Study and Translation of the Holy Scriptures.

In this Dedication he tells his Majesty, that 'the blynd Bishop of *Rome* no more knew what he did when he gave him this Title, *Defender of the Faith*, than the *Jewish* Bishop *Cayphas* when he (b) prophesied, that it was better to put *Christ* to death, than that all the People should perish: that the Pope gave him this title, only because His Highness suffered His Bishops to burne GOD's word the root of faith, and to persecute the lovers and ministers of it, where in very deed he prophesied, that by the righteous administration of his Grace the Faith should be so defended, that GOD's word, the mother of faith, should have its free course thorow all Christendome, but especially in His Graces Realme: that His Grace in very deed should defende the faith, yea even the true faith of *Christ*, no dreames, no fables, no heresye, no papistical inventions, but the uncorrupte faith of GOD's most holy word, which to set forth His Highness with his most honourable Council applied all studie and endeavour.'

He next observed to His Majesty, that 'forso much as the word of GOD is the only truth that driveth awaye all lyes, and discloseth all juggling and deceite, therefore is our *Balaam* of *Rome* so loth that the Scripture should be known in the Mother-tongue, lest if Kings and Princes (especially above all other) were exercysed therein, they should reclaim and chalenge again their due authority, which he falsely hath usurped so many years, and so to tie him shorter; and lest the people, being taught by the word of GOD, should fall from the false fayned obedience of him and his disguised apostles unto the true obedience commanded by GOD's own mouth, as namely to obey their Prince, their father and mother, &c. and not to step over them to enter into his painted religions. — For that the Scripture declareth most abundantly, that the office, authoritie and power given of GOD unto Kings is in earth above all other powers: that as ther is nothing above GOD, so is ther no man above the King in his realme; but that He only under GOD is the chief head of all the Congregation and Church of the same. And in token that this is true, he said, ther hath been of old antiquite, and was yet unto that day, a loving ceremonie used in our realme of *England*, that when the King's subjects read His Letters, or begun to talk or discourse of His Majestie, they moved their bonnets for a sign and token of reverence unto Him, as to their most sovereign Lord and Head under GOD, which thing no man used to do to any bishop: — that no priest or bishop is exempt (nor can be lawfully) from the obedience of his prince: — that *Aaron* was obedient unto *Moses*; *Eleasar* and *Phineas* were under the obedience of *Josua*: that *Nathan* the prophet fell down to the ground before King *David*, he had his prince in such reverence, he made not the King for to kiss his foot, as the bishop of *Rome* maketh Emperors to do, notwithstanding he spared not to rebuke him, and that right sharply when he fell from the word of GOD to adultery and manslaughter: for he was not afraid to reprove him of his sins, no more than *Helias* the prophet stode in fear to say unto King *Achab*, *It is thou and thy father's house that trouble Israel, because ye have forsaken the commandments of the Lord, and walk after Baal*; and as *John Baptist* durst say unto Kynge *Herode*, *It is not lawfull for thee to take thy brother's wife*?

He next takes Notice of the intolerable injuries done unto GOD, to all Princes, and the Commonalties of all Christian Realms, since 'they who should be only the ministers of GOD's word became Lords of the world, and thrust the true and just Princes out of their rooms.' This he imputes to 'the ignorance of the Scripture of GOD, and to the light of GOD's word being extinct, and GOD's law being clean shut up, depressed, cast aside, and put out of remembrance.' But he adds, that 'by the King's most righteous administration it was now found again; and that His Majesty, like another *Josua*, commanded straitly, that the Law of GOD should be read and taught unto all the people.'

As to the present Translation, *Coverdale* observes here, and in his Epistle to the reader, that 'it was neither his labour nor desire to have this work put into his hand, but that being instantly required to undertake it, and the Holy Ghost moving other men to do the cost therof, he was the more bold to take it in hand. Besides, he considered how great pitie it was, that the *English* should want such a translation so (c) long, and called to his remembrance the adversitie of those who were not only of ripe knowledge, but would also with all their hearts have performed that they begun, if they had not had impediment. According therefore as he was desired, he took the more upon him, he said, to set forth this special translation, not as a checker, reprover or despiser of other mens translations, but lowly and faithfully following his interpreters, and that under correction. Of these, he said, he made use of five different ones, who had translated the Scriptures not only into *Latin*, but also into *Dutch*.' Accordingly he made this declaration, that he 'had neither wrested nor altered

(a) *Sign Coll. Library. Penes Tho. Granger Arm.*

(b) See Bishop *Andrews*'s Answer to Cardinal *Bellarmino*'s Apology, p. 55. and Bishop *Burnes*'s Dedication of his Pastoral Care to the Queen.

(c) It was now nine Years since the first Publication of the New Testament in *English* by *Tyndal*.

‘altered so much as one word for the maintenance of any manner of secte, but had with a clear conscience purely and faithfully translated out of the foregoing interpreters, having only the manifest truth of the Scripture before his eyes.’ But because such different Translations, he saw, were apt to offend weak Minds, he therefore added, that ‘he was sure, that there came more understanding and knowledge of the Scripture by these sundry translations than by all the glosses of our sophistical Doctors. The readers therefore, he said, should not be offended though one call a *Scribe* that another calleth a *Lawyer*, or *Elders* that another calleth *Father* and *Mother*, or *Repentance* that another calleth *Penance* or *Amendment*. For if we were not deceived by men’s traditions, we should find no more diversitie between these terms than between four-pence and a groat. And this manner, he said, he had used in this his translation, calling it in some place *Penance* that in another he called *Repentance*; and that not only because the interpreters had done so before him, but that the adversaries of the truth might see, that we abhor not this word *Penance* no more than the interpreters of *Latin* abhor *penitere* when they read *resipiscere*. Only he desired, that God’s people be not blinded in their understanding, lest they believe *Penance* to be ought save a very *Repentance*, *Amendment*, or *Conversion* unto God, and to be an *unfained New Creature* in *Christ*, and to live according to his Lawe. For else shall they fall into the old blasphemie of *Christ’s* blood, and believe, that they themselves are able to make satisfaction unto God for their own sins.’

He concluded his Dedication to the King with telling His Grace, that ‘considering His Imperial Majestie not only to be his natural soveraygne liege Lord and *chefe Head* of the Church of *England*, but also the true defender and maintener of God’s Lawes, he thought it his dutie and to belonge unto his Allegiance, when he had translated this Bible, not only to dedicate this translation to His Highness, but wholly to commit it unto Him, to the intent that if any thing therein be translated amiss, it might stand in his Grace’s hands to correct it, to amend it, to improve it, yea and cleane to (a) rejecte it, if His godly wisdom should think it necessary.’ The same humble Opinion of this his Performance, he expresses at the close of his Epistle to the Reader, that ‘tho’ the Scripture be not worthily ministred unto him in this translation by reason of his rudeness, yet if he was fervent in his prayer, God should not only send it him in a better shape by the ministration of other that began it afore, but shall also move the hearts of them which as yet medled not with all to take it in hand.’

By what Coverdale here says to the King, it seems plain, that it was now allowed by His authority, that the Holy Scriptures should be had and read in *English*. The same is as plainly intimated in a little MS. (b) Manual of Devotions, which, according to the tradition of the worthy Family in which it is preserved, was the Present of Queen Anne Boleyn to her Maids of Honour: ‘Grante us, most merciful father, this one of the greatest gyftes that ever thowe gavest to mankynde, the knowledge of thie holy wille and gladd tidings of oure saluation, this greate while oppressed with the tyrannye of thy adversary of Rome and his fautors, & kepte close undre his *Latyne Lettres*, and now at length promulgate published and sette at lybertie by the grace poured into the barte of thy supreme power our prince, as all Kinges hartes be in thie hande, as in the olde Lawe dydest use lyke mercye to thie people of *Israell* by thie hie Instrument the good King *Josia*, whiche restored the temple decayed to his former beawtie, abolyshed all worshippynge of Images and Ydolatrie, and sette abrode the Lawe by the space of many hundred yeres befor cleane oute of remembraunce.’

This Translation Coverdale stiled, a *special translation*, or distinct and different from the other *English* Translations that were made before it. To give the Reader some Notion of this, I shall add the following Sample.

Tyndal.

When the LORD sawe, that Lea was despised, he made her frutefull, but Rahel was baren. And Lea conceived and bare a sonne and called his name Ruben, for she sayde: the LORD hath lookeed upon my tribulation. And now my husbonde will love me. Gen. xxix.

Coverdale.

But when the LORD sawe, that Lea was nothinge regarded, he made her fruteful and Rachel barren. And Lea conceived and bare a sonne whom she called Ruben, & sayde: The LORD hath looked upon mine adversitie. Now wyll my husbunde love me. Gen. xxix.

So Matt. iii. is, saynge, *Amende youre selves*, as it is in Tyndal’s first Editions.

It is divided into (c) Six Tomes. The first Tome contains the Pentateuch. The second Joshua — Hester. The third Job — Salomon’s Balettes. The fourth All the Prophets. The fifth Apocrypha. The sixth the New Testament. Before every one of these Tomes is a Title Page placed, and the Leaves are numbred distinct. Next to the Epistle to the Reader follow the Names of the bokes of the hole Byble, according to the Division above mentioned. To the Tome of the New Testament is prefixed a Register, or the Names of the Books contained in it, thus:

1. The Gospelles and Actes.
2. The Epistles of S. Paul.
3. { The first and second Epistle of S. Peter.
The three Epistles of S. John.
The Epistle unto the Hebrews.
The Epistle of S. James.
The Epistle of S. Jude.
The Revelation of S. John.

Throughout it is adorned with wooden Cuts, and in the Margin are Scripture-References.

In the last Page, Printed in the yeare of our Lorde M.D.XXXV. and fynished the fourth day of October.

This

(a) This has been reflected on by a late Author as a sort of Flattery to a Prince, not enough reformed, that in a Christian Reformer cannot be reckoned without blame. *Maittaire Annales Typogra. Tom. III. p. 819.* But thus the Prelates conclude their Preface to the Institution of a Christian Man, 1537. — ‘We do most humbly submitte it to the mooste excellent wisdom and exacte iudgement of your maiestie to be recognysed, overseene and corrected, yf your grace shall fynde any worde or sentence in it mete to be changed, qualified or further expounded for the playne settinge forth of your highnes most vertuous desire and purpose in that behalfe. Whereunto we shal in that case conforme our selves.’

(b) Penes Francis Wyat, Esq; of Bouley in Kent.

(c) *Ston College Library. Publick Library, Cambridge, A.—4—2.*

This is a plain inconsistency with the Title or Preamble of the Dedication to the King, wherein, as has been before observed, *Coverdale* mentions the King's dearest just wife JANE, whereas it is certain, that the King was not married to Her till May 20, 1536. more than half a Year after the Date of finishing this Bible. The only way I can think of to reconcile this Difference, is this; That, after this Bible's being finished at the Press in *Oslober*, *Coverdale*, hearing from his Friends in *England*, that Queen Anne was declining at Court, thought it prudent to defer the Publication of it till he saw what Turn Affairs would take, and after the King's marrying Queen Jane, who was thought to favour the Reformation, then made the fore-mentioned Dedication to the King, or however altered the Title of it as it stands now, and reprinted it. This last is the more probable, in that another * Copy of this Translation, which has this Dedication, the Text, Character, and every thing else like, or the same with, this, it is your dearest just wyse and most vertuous Princeesse Quene ANNE. I have only to add here, that of this Bible there was another Edition in a large Quarto, 1550, which was re-published with a new Title, 1553 (a), which, I think, was all the Editions it ever had.

Before I proceed to give an Account of the next Edition of the *English Bible*, it may not, perhaps, be wholly unacceptable to the Reader to observe to him an Historical Passage in this Preface of *Coverdale's* to the Bible just now spoken of, relating to the Encrease of the Poor here in *England*; and that the rather, because of the pompous boasts made by the *Romanists* of their Charity, and the hard Reflections made on us by them for the want of it, as if the great Number of Beggars was owing to the Reformation, and particularly to the Dissolution of the Religious Houses, as the Monasteries were falsely called, at whose Gates, a professed Protestant of more Zeal than Knowledge tells us (b), all the Poor of the Nation were supported. But now *Coverdale* here appeals to the Senses of his Reader, and bids him lift up his eyes and see how great a multitude of (c) poor People runne thorowe every towne: and this too at a Time when these Religious Houses were at the very Height of their Prosperity. Sir Thomas More speaks (d) of People's going about sick of the French Pox and begging with them: tho' he adds, 'that 30 years ago there were 5 against 1 that begged with them now.' In his *Utopia* (e) he proposed, 'that the beggars should by a Law made on purpose be all placed in the Convents of the *Benedictines*, since it was owing in a great measure to the avarice of these wealthy Abbies, who laid down their arable lands to pasture, that the number of beggars was so much increased.' But to return:

Coverdale, in this Edition of the *English Bible*, prefixed to every Book the Contents of the several Chapters, and not to the particular Chapters, as was afterwards done.

(f) Soon after the finishing this Bible were published by Lord Cromwel, Keeper of the Privy Seal, and Vicegerent to the King for and concerning all his Jurisdiction Ecclesiastical within his Realm, 'Injunctions to the Clergy, by the authorite of the King's Highnesse,' the seventh of which was as follows:

(g) 'That every person or proprietary of any Parish Church within this Realme shall on this side the Feast of St. Peter, ad vincula [August 1.] nexte comming provide a booke of the whole Bible, both in *Latin* and also in *English*, and lay the same in the Quire for everye Man that will to loke and reade thereon: And shall discourage no Man from the reading any parte of the Bible either in *Latin* or *English*, but rather comfort, exhort, and admonish every man to read the same as the very word of God and the spiritual foode of manne's soul, whereby they may the better knowe their duties to God, to their soueraigne Lord the King and their neighbour: ever gently and charitably exhorting them, that, using a sober and a modest behavioure in the reading and inquisition of the true sense of the same, they doo in no wise stiffly or eagerlye contend or stryve one with another aboute the same, but referre the declaration of those places that be in controversie to the judgemente of them that be better learned.' This seems a Confirmation of *Coverdale's* Bible being licensed by the King, since by this Injunction it's ordered to be had in Churches, and there read by any that would, there being no other Bible in *English* at this Time than this.

The same Year, 1536, was printed, as was intimated before, *The Newe Testament yet once agayne corrected by Willyam Tyndale, whereunto is added a necessarye Table, wherein easely and lightly may be found any storie contained in the IV Evangelists, and in the Acts of the Apostles.*

The Gospel of { S. Mathew.
S. Marke.
S. Luke.
S. Jhon.
The Acts of the Apostles.

Jesus sayd, Mark xvi. Go ye into all the worlde & preache the glad tidynges to all creatures. He that believeth, &c.

Printed in the yere of oure Lord God M. D. & xxxvi, 4to.

After the Title prefixed to the Epistles, is a large Prologue, and at the End of all are added, *The Pistles taken out of the Old Testament which are read in the Church after the use of Salisbury*, and *A Table to find the Epistles and Gospels*. This Copy by the Type seems to have been printed in *England*, and has interspersed throughout the Gospels small wooden Cuts, and through the Apocalyps larger ones.

H

Whether

* Penes Rev. W. Fawcett, Vic. de Marden in Kent.

(b) Dr. Tho. Bisse's Sermon to the Sons of the Clergy, p. 16.

(c) The Cause of this is assigned in an Act of Parliament, which passed about this Time, 1534, wherein it's recited, 'That divers covetous persons,' (among whom Sir Tho. More, in his *Utopia*, reckons the rich Abbays) 'espying the great profit of sheepe, have gotten into theyr hands great portions of the grounds of this Realme, converting them to pasture from tillage, and keepe some 10,000. some 20,000, some 24,000 sheepe, whereby Churches and Towns be pulled down, rents of lands inhaunced, and the prices of cattell and vitaille greatly raised, and the poore driven to fall to theft, and other inconveniences, to the utter destruction and desolation of this Realme.' 25 Hen. VIII. c. 13.

The same Account is given by Sir Thomas More in his *Utopia*, Lib. 1. 'Oves vestrae quae tam mites esse tamque exiguo solent all nunc, uti ferrur, tam edaces, atque indomitae esse cœperunt, ut homines devorent ipsos, agros, domos, oppida vastent ac depopulentur. Nempe quibuscunque regni partibus nascitur lana tenuior atque ideo preciosior, ibi nobiles & generosi atque adeo abbates aliquot sancti viri — arvo nihil relinquunt, omnia claudunt pascuis, demoluntur domos, diruunt oppida, templo dumtaxat stabulandis ovibus relicto,' &c.

(d) *Supplication of Souls*, 1529.

(e) Lib. I.

(f) 1536.

(g) Fox's Acts, &c. p. 524. col. 1, ed. 1.

(a) *Biblio. Bodleia.*

Whether the Archbishop had a mind to have Tyndal's Prologues and Notes reprinted, or the Printers thought such an Edition would sell well, we find the next Year published another Edition of the *Englisch Bible* in Folio, with the following Title :

(a) *The Byble, which is all the Holy Scripture, in which are containned the Olde and Newe Testament, truelye and purelye translated into Englysh. By Thomas Matthewe.*

Esaye i.

Hearken to ye Heavers, and thou earth geave eare : for the Lorde speaketh.

M. D. XXXVII.

(b) *Set forth with the King's most gracyous Lycence.*

Next to the Title Page follows, *A Dedication to the King*, which is subscribed by *His Grace's faythfull and true Subject, Thomas Matthew* : and then *A Preface to the Reader*. After which are placed in order,

1. *A Calender with an Almanack* : in which are continued the following Popish Holy-days, viz. St. Nicholas, St. Lawrence, the Invention and Exaltation of Holy Crofs.

2. *An exhortation to the study of the Holy Scripture, gathered out of the Bible.* At the End are placed the initial Letters *J. R.* denoting, I suppose, John Rogers.

3. *The Summe and Content of all the holy Scripture both of the Old and Newe Testament.*

4. *A Table of the pryncypal matters conteyned in the Byble.*

5. (c) *A description of the Kings of Juda, and what Prophets were in each reign.*

6. *The Names of all the Bokes of the Byble : and the contents of the chapters of every Boke : with the nombre of the Leasse wherin the Bokes begynne.*

7. *A brief rehersall of the yeares passed sence the begynnyrge of the worlde unto this yeare of our Lorde M. cccc. xxxvii. both after the manner of the reckenyng of the Hebrues, and after the reckenyng of Eusebius and other Chronyclers.*

At the beginning of the Prophets are printed on the top of the Page the initial Letters *R. G. i. e. Richard Grafton*, and at the bottom *E. W. i. e. Edward Whitechurch*, who were Printers, and at whose Charge and Expence this Impression was made. At the End of the Old Testament are the initial Letters *W. T. i. e. William Tyndal*, as if it was translated all by him, tho' this is not true, as will be shewn by and by. Then follows the (d) *Apo- chrypha*, and after that the *New Testament*, to which is prefixed the following Title :

The Newe Testament of our Sauyours Jesu Christ, newly and dyligentlye translated into Englishe, with annotacions in the margent to helpe the Reader to the understandyng of the Texte.

Printed in the yere of our Lorde GOD,

M. D. XXXVII.

In the last Leaf is printed,

The ende of the Newe Testament and of the whole Byble.

To the bonoure and prayse of GOD was this Byble prynted and fyreshed in the Yere of our Lorde GOD a M. D. XXXVII.

In the *Apocalypse* it has the same wooden Cuts with those in the second Dutch Edition of Tyndal's New Testament.

Mr. Wanly has observed of this Edition, that 'to the End of the Book of Chronicles it is Tyndal's Translation, and from thence to the End of the *Apo- chrypha*, Coverdale's, and, that the whole New Testament is Tyndal's.' He ought, I think, to have excepted the Prophecy of Jonas, which seems to be of Tyndal's Translation, having his Prologue before it. Sir (e) Thomas More is very expresse, that about 1531 Jonas was made out by Tyndal, and yet it's sure, that the Translation of this Prophecy is the very same in both Coverdale's Bible and this. However this be, Coverdale's Method is not here entirely followed. The Contents of the several Chapters are prefixed to them, and not set all together before the Books, as in Coverdale's Edition. The Prefaces to some Books, as to *Isaiah*, for instance, are not here separated from the Books themselves, and placed before the first Chapter, as in the Edition by Coverdale. In the *Ballett of Ballets of Solomon*, which by Coverdale is called only the *Ballettes of Solomon*, the Speakers are here distinguished, and the Drama according to the several Parts; prefixing to every Part in red Letters, thus. To the first : *The voyce of the Church*. To the second, *The spouse to her companion*. To the third, *The voice of the Church in persecution*. To the fourth, *The voyce of the synagoge*, and so on of the rest. The Verses are not distinguished here as afterwards, but instead of them capital Letters are printed in the Margin.

Mr. Strype guessed, that this Bible was printed at *Hamburgh*. But the late Mr. Wanly thought it more probable, that it was printed at *Paris*. However this be, *Cranmer*, who had been promoted to the See of *Canterbury* four Years before, favoured this Edition of the *Englisch Bible*, and by his Interest with Lord *Cromwel* not only procured the Royal License for it, but that in the Injunctions, which, as the King's Vicar-General, *Cromwel* published the (f) next Year, 'the Clergy should be ordered to provide on thys syde the Feaste of *N.* next comyng one Booke of the whole Byble of the largest Volume in *Englisch*, and the same set up in some convenient place within their Churches that they have cure of, wheras their Parishioners might most commodiously resort to the same and read it : and that the charges of this Book should be ratably borne betweene them and the Parishioners aforelaid ; that is to say, thone half by the Parson, and the other half by them,' &c. as in the Injunctions, 1536. before-mentioned.

A Declaration was likewise published by the King, to be read by the Curates of the several Churches, wherein they were to tell the People, that 'it had pleased the King's Majestie to permit and command the Bible, being translated into their Mother-tongue, to be sincerely taught by them, and to be openly layd forth in every Parish Church.' But it was observed, that notwithstanding these *Injunctions*, &c. the Curates were very cold in this Affair ; and that therefore they read the King's Injunctions and Declaration in such a manner, that scarce any

(a) Earl of Pembroke's Library. This Bible is said to have been a second Edition of Coverdale's Bible, prepared by John Rogers, who translated the *Apo- chrypha*, and added it to it, with Prefaces and Notes out of Luther's Translation. But this last must be a Mistake, since the *Apo- chrypha* was in Coverdale's Edition.

(b) Printed in Red Ink.

(c) Thoresby Ducat. Leod.

(d) In this the third Book of the *Machabees* is omitted, because it was never inserted into the Vulgar Latin Version of the Bible, nor to be found in any MS. of it. *Prideaux's Connection*, p. 11. Lib. II.

(e) *Englisch Works*, p. 432. col. 1.

(f) 1538.

any body could know or understand what they read. Too many of the People likewise, how fond so ever they appeared to be of the Holy Scriptures, made but an ill use of the Liberty now granted them of reading or hearing them read in the Tongue wherein they were born. Instead of reading this Holy Book to learn their Duty, and to speak and act as Christians, they read it to satisfy their vain Curiosity and indulge their Humours, and accordingly contended and disputed about what they read in Alehouses, and other Places very unfit for such Conferences. This therefore was another Part of the Design of the above-mentioned Declaration, to caution the People against taking such indecent Liberties, and to exhort them to make a better use of this Privilege which the King had now granted them.

Grafton, one of the Undertakers of this Edition, complained to Lord *Cromwel*, that 'there were some who did not believe, that it had pleased the King's Grace to license it, and therefore desired it might be licensed under the Privy-Seal, which, he said, would be a Defence at this present, and in time to come, for all Enemies and Adversaries of the same.' He likewise intimated to his Lordship, a Design of printing this Bible upon him by the *Dutch* Printers, in a less Volume and smaller Letter, that so they might undersell him, which might be to his and his Friends Ruine, he having expended on this Edition 500 Pounds. He therefore desired of his Lordship to obtain for him of the King, that 'none should print this Bible but himself for three Years.'

Whether this was granted or not, I don't find. But I have seen a (a) Copy of this Bible in a small thick Folio, where the Text and Notes are the same with this of 1537, and *Tyndal's* Prologues to the *Pentateuch*, *Jonas*, and the Epistle to the *Romans*, are inserted, but all the other Prologues are omitted: as are the initial Letters of *Grafton*, *Whitchurch*, and *Tyndal*, before-mentioned, and the wooden Cuts in the *Revelation*. It is divided into four Tomes or Volumes. The first contains the *Pentateuch*, &c. to the *Psalms*, and has — 244 fol.

The second has the *Psalms* to the End of *Apocrypha*, and contains — 340 fol.

The third consists of the four Gospels and the *Acts* of the Apostles. — 76 fol.

The fourth contains the *Epistles* and *Revelation*. — 61 fol.

In the Ballet of Ballets of *Solomon*, the Speakers are distinguished as in the Edition, 1537.

Before the Prophecy of *Isaiah* is printed,

The Prophetes in Inglysh.
Esay, &c.

Before the Prophecy of *Jonas* is printed this Title:

¶ The prophete *Jonas* wyth an introduction before, teachinge to understande hym and the ryghte use also of all the scripture, and why it was wrytten and what is therein to be sought: and shewynge wherwyth the scripture is locked up that he which readeth it cannot understande it though he study therein never so muche: and againe with what keyes it is so opened that the reader can be stopped out with no subtiltie or false doctryne of man from the true sence and understandinge therof.

W. T. unto the Christen reader.

As the envious *Philistines* —

After the End of the Prophets:

¶ The Volume of the Bokes called *Apocrypha*: containyd in the comen Translacion in Latyne, whych are not foundd in the Hebrue nor in the Chalde.

¶ The register therof.

The thyrd boke of *Esdra*s, &c.

¶ To the Reader.

In consideration that the bokes before are found in the hebrew tonge receiued of all men —

A Leaf or more seems to be torn before the *Psalms* and *New Testament*: and at the End of the latter is, This is the Table wherein ye shall finde the *Epistles* and the *Gospels* after the use of *Salisbury*.

For to fynde them the soner, so shal ye seke after these Capytal letters by name, A. B. C. D, &c. — This seems to be one of those Bibles which the *Dutch* Printers published, who therefore left out some of the Prologues printed in the other Edition, that they might sell it the cheaper.

Coverdale, as I observed before, intimated in his Preface to his Translation, that *Tyndal's* Helpers and Companions would finish what *Tyndal* had left unfinished, and publish it in a better Form than himself had now done it. But it seems as if they had not time to do this, how good soever their Inclinations might be to such a Work. The Curators therefore of this Edition, among whom I reckon Archbishop *Cranmer*, paid an equal Respect to the Labours of both these Translators, by printing the Translation of *Tyndal* so far as he went, and supplying what he left undone with the Translation made by *Coverdale*. As to the Name of *Thomas Matthews*, it seems a fictitious one; since the Translation, according to this Edition, was made by several Hands, therefore seems this Name to have been thought of as being the Name of neither, and under which the Editor chose to appear. However this be, in a Dedication to the King of a Book now published by the two Archbishops, the Bishops, Prelates, and Archdeacons, of this Realme, entituled, *The Institution of a Christian Man*, they tell his Grace, that 'they rejoyce and give thanks unto almyghtie God with all their heartes, that it hath pleased Hym to sende such a Kyng to reygne over them, whiche so earnestly myndeth to sette forth amonge his subjectes the light of ho'y scripture, which alone sheweth men the ryghte pathe to come to God, to se hym, to knowe hym, to love hym, to serue hym, and so to serue hym as he moost desyreth.'

This same Year was printed the (b) *New Testament* in *Latin* and *English* in 4to, with the following Title:

The Newe Testament both in Latine and Englishe eche correspondent to the other after the vulgare Text communely called *S. Jerome's*. Faithfully translated by *Johan Hollybushe* Anno M. ccccc. xxxviii.

Jeremie xxii.

Is not my worde like a fyre, saith the Lord: and lyke an hammer that breketh the harde stone?
Prynted in Southwarke by *James Nicolson*. Set forth wyth the Kynges moost gracious licence.

This

(a) Penes R. Goodwin D. D. Rectorem de Tankersly in agro Eboracensi.

(b) Penes J. Evans D. D. & penes me. Pepps Libras Trinity Coll.

This is Coverdale's Translation of the New Testament which he now gave leave to *Hollybushe*, &c. to print, with the *Latin* Version set against it. After *An Almanack* for 18 Years, commencing 1538, follows *The Calendar*: and at the End of all is *A Table of Epistles and Gospels for Holydays*, wherein are retained a first, second, and third Mass at *Christmas*, (a) four Lady-days, viz. *Purification*, *Annunciation*, *Assumption*, and *Nativity*, *St. George's*, and *All-Souls*.

This is dedicated to the moost noble, moost gracious & our moost dyadde soveraigne Lord Kynge Henry the eyght, Kynge of England and of Fraunce, Defender of Christ's true Fayth, and under God the chefe and supreme heade of the Church of Englande, Irelande, &c. (b) In the Dedication he tells his Majesty, that oon of the chiefest causes why he did now with moost humble obedience dedicate and offre thys translation of the New Testament unto His moost royall Majesty, was His Highnesse's so lovingly and favourably taking his Infancy and rudenesse in dedicating the whole Bible in Englysh to His moost noble Grace. Then he takes Notice of the Reflections made on that Translation, as if he intended to pervert the Scripture, and to condemne the commune Translation into *Latyn* which costumably is 'red in the Church.' To obviate these false Suggestions, he tells his Majesty, he has 'here set forth this common translation in *Latin*, and also the *English* of it: tho' his principal design was to induce and instruct such as (c) can but *english* and are not learned in *latin*, that in comparing these two texts together, they may the better understand the one by the other (d). And he does not doubt, he says, but such ignorant bodies as, having cure and charge of souls, are very unlearned in the *latyn* tunge, shall through thys small labour be occasion'd to atteyn unto more knowlege, and at leest be constrain'd to saye well of the thyng which heretofore they have blasphemed. The ignorance of which men, he said, yf it were not so excedyng great, a man would wonder what should moue them to make such importune cavillations against him. For in as much as in his other translations he does not follow thys old *latyn* text word for word, they cried out upon him, he said; as though al were not as nye the truth to translate the scripture out of other languages, as to turne it out of *latyn*: Or as though the holy Goost were not the authoure of his scripture as well in the *Hebrew*, *Greke*, *French*, *Dutche*, and in *Englysh* as in *Latyn*. Next he observed, that 'as concerning this present *Latin* text, forasmuch as it has been and was yet so greatly (e) corrupte as he thought none other translation was, it were a godly and gracious dede, yf they that have authorite, knowlege and tyme, wolde, under his grace's correction, examen it better, after the moost ancient interpreters, and moost true textes of other languages.' This was what was attempted to be done about this time in France by John Beneditt a Paris Divine, who gives us the following Account: *Huic autem morbo utcurque mederi volentes quos potuimus vetustissimos & scriptos manu & impressos inter se-codices, & illos tandem cum Hebraeis Græcisque contulimus, ut veriorum editionis nostræ sensum integritati suæ restitueremus. Nec tamen tantum vetustati tribuimus, quin ecclesiæ usum & qui passim legitur & cantatur in templis textum pro captu reformavimus.* He observed in his Title Page, that this Translation, partly thro' the Carelesnes of Transcribers, and partly thro' the Boldnes of Pretenders to Criticism, abounded with innumerable Faults.

In his Epistle to the Reader, Coverdale tells him, that 'this present Text in *Latin*, which he saw here with the *English*, was the same that is costumably read in the Church, and communly is called *St. Hierome's* translation. Wherin though in some places he used the honest and just libertye of a Grammarian, as was nedeful for the reader's better understandyng, yet because he was lothe to swerve from the Texte, he so tempred his penne, that if the reader would he might make playn construction of it by the *english* that standeth on the other side. Wheras by the authorite of the text he sometyme made it cleare for the readers better understandyng, there, he said, he should fynd this marke [] and he hoped this his diligence would not seme to the reader more temerarious than was the diligence of *St. Jerome* and *Origene* unto learned men of theyr tyme, who, using sundry markes in their bokes, shewed judgment what were to be abated or added unto the bokes of scripture, that so they might be restored to the pure and very original texte.' He added, that 'though he seemed to be all to scrupulous, callynge it in one place *penaunce* that in another he calls *repentaunce*, and gelded that another calleth *chayst*, this he thought should not offend the reader, who ought to think it no more harme in him for calling it in one place *penaunce* that in another he called *repentaunce*, than he thought harm in him that calls it (f) *chayst* whyche he by the nature of thys worde *eunuchus* called (g) gelded.'

This Translation was, it seems, as Coverdale stiled it, *sinistrally printed and negligently corrected*; he therefore the next Year, 1539, published another (h) Edition of it in 8vo, which he dedicated 'to the right honourable lorde Cromwell lorde preuye seale, vicegerent to the kynge's hyghnesse concerning all his Jurisdiction ecclesiasticall within the realme of Englande.' Him he stiles his singular good Lorde, and tells him, that 'this last *Lent* he dyd with all humblenesse directe an epistle unto the kynge's moost noble grace, trustyng, that the boke, wherunto it was prefixed, shoulde afterwarde have ben aswell correcte as other bokes were. And because he could not be present himselfe, by the reason of sondrye notable impedimentes, therfore inasmoch as the new testament which he had set forth in *English* before did so agree with the *latyn*, he was hartely well content, that the *latyn* and it should be set together; provyded alwaye, that the correctour shulde followe the true cotype of the *latyn* in anye wyse, and to kepe the true and right *Englishe* of the same, and so doynge he was content to set his name to it; and that so he did, trustyng, that though he was absent and out of the lande, yet all should be well: and he knew none other till that last *Julye* that it was his chance there in those parts at a stranger's house to come by a copie of the sayde prynte. But that when he had perused this copie he found, that as it was disagreeable to his former translation in *English*, so was not the true cotype of the *Latyn* texte observed, neither the *English* so correspondent to the same as it ought to be; but in many places both base, infen-

syble,

(a) In the Roman Kalendar is a fifth, viz. The Conception.

(b) 1535.

(c) know.

(d) See *Hampole's* Preface to his Translation of the *Psalter*.

(e) Biblia sacra juxta vulgatam quam dicunt editionem a mendis quibus innumeris partim scribarum incuria partim scilicet audacia scatebat, summa cura parique fide repurgata, atque ad priscorum probatissimorumque exemplariorum normam, adhibita interdu fontium autoritate, *Johannis Beneditti* parisiensi theologi industria restituta, &c.

(f) The Greek word *eunuchos*, Matt. xix. is translated by *Wiclif* *geldingis*, by *Tyndal* *chast*, by *Coverdale* *gelded*, and *AS*, viii. by the Revisers of *Tyndal*, *chamberlayn*.

(g) a gelded man, *AS*, viii.

(h) Petrus T. Baker e Coll. D. Joannis apud Cantab.

‘syble, and cleane contrary, not onely to the phraſe of our language, but alſo from the underſtondyng of the text in *Latyn*. Therefore, he ſaid, he had endeauoured hymſelf to wede out the faultes that were in the *Latyn* and *Engliſh* afore, truſtyng that this preſent correſtion maye be unto them that ſhall prynte it hereafter a Copie ſufficient. But becauſe he might not be his own judge, ner leane to his owne pryuate opynion in this or any lyke worke of the ſcripture, therefore, according to the dutie that he owed unto his Lordſhippe’s Office in the Jurisdiction eccleſiaſtical of the King, he humbly offered it unto the ſame, and beſought His Lordſhip, that, whereas this copie had not bene exactly followed afore, the good heart and will of the doers might be conſidered, and not the negligence of the worke; ſpecially ſeing they were ſuch men, who as they are glad to prynte and ſet forth any good thyng, ſo wyll they be hartely well content to have it truly correſte, that they themſelves of no malyce ner ſet purpoſe have overſene; and for his parte, though it hath bene damage to his poore name, he heartily remitted it, as he did alſo the ignorance of thoſe who not long ago reported, that at the prynting of a right famous man’s ſermon he had depraved the ſame, at the doing wherof he was 30 myle from thence, and never did ſet penne to it, though he was deſyred.’ As to this *Latyn* text, he ſaid, ‘becauſe it was the ſame that is commonly read in the Church, and therefore the more deſired, he did not doubt but that after it was examined of the learned, to whom he moſt heartily referred it, it ſhould inſtruct the ignoraunt, ſtoppe the mouthes of evil ſpeakers, and induce both the hearers and readers to fayth and good workes. Which thing if it ſo came to paſſe, then he had his hole deſyre, and all the gaynes that he ſought therein:’ which was very agreeable to the Character of this great man, who as he ſpent his Life in going about and doing good, ſo he as much deſpiſed the Profits and Honours of this World as others coveted them.

In his Epistle to the Reader, he tells him, that ‘thys tranſlation he has ſet forth for his edifying, and that, whereas it had not been ſet forth unto him heretofore ſo exactly and in all poyntes ſo perfectly as might have been, he prayed him to conſter all to the beſt, and blame neither the printer nor hym.’

Next this Epistle follows *A Kalender*, which in this Copy is imperfect. At the End is *A Table of the Epistles and Gospels after Salisbury uſe*. But in this imperfect Copy is no Date, nor any Note of Printer. But if it be the ſame 8vo Edition which is mention’d in *Maunſel’s Catalogue*, p. 113. it was printed by *R. Grafton* and *E. Whitchurch*, 1539. A Copy of the former Edition of this Teſtament is among the old Bibles preſented by the late Biſhop *Compton* to the Library of *St. Paul’s*. There’s likewiſe another Edition, unleſs it be the ſame, printed at *Paris* by *Reguſailt*, 8vo, 1538.

In the Year 1538 was likewiſe published,

(a) *The New Teſtament in Engliſhe and Latyn, according to the Tranſlacyon of Doctour Erasmus of Roterodam, Anno Mccccxxxviii. printed in Fleetſtrete by Robert Redman, 4to.*

Set forth under the kyng’s moſt gracyous Lycence.

Cum privilegio ad imprimendum ſolum.

At the End thus :

Thus endyth the Newe Teſtament both in Engliſhe and in Laten of Maſter Erasmus Tranſlacyon, with the Pſyſtes taken out of the olde Teſtament. Set furthe with the kyng’s moſte gracyous Lycence and imprynted by Robert Redman dwelling in Fleteſtrete at the ſygne of the George nexte unto ſaynte Dunſton’s Church the yere of our Lorde Mccccxxxviii. and the thirty yere of the kyng’s moſt gracyous Reygne. God ſave the kyng.

The Dutch Printers, as has been ſaid before, had a Deſign to print upon *Grafton* and *Whitchurch* their late Edition of the *Engliſh Bible*, as they had done before *Tyndal’s* of the New Teſtament alone. This would have been a very great Loſs to them, as well as an Injury and Wrong done to the Publick. Of this Deſign therefore *Grafton* complained in a Letter to their great Friend the Lord Privy-Seal. He repreſented to his Lordſhip the great Expenſe they had been at in procuring this Edition, no leſs than 500 Pounds, a great Part of which they muſt neceſſarily loſe if the Dutch went on with their Deſign to print it again, in a leſs Volume and ſmaller Letter, and thereby to underſell them. But that not only they, but the Publick would ſuffer by this Act of Piracy, ſince it was like to prove a very bad Edition both for Paper and Print, and exceedingly erroneous and incorreſt; for that the Printers were Dutchmen that could neither ſpeak nor write true *Engliſh*, and were generally ſo covetous as not to give ſufficient Encouragement to any learned Man to overſee and correſt the Preſs. An Inſtance of this we had before in *Joye*, who very juſtly complained of the little he had allowed him for his Pains in correſting a very faulty Copy, which had been made ſo thro’ the Dutchmen’s Ignorance of the Language, and their Haſte and Careleſneſs in compoſing. Therefore *Grafton* deſired the Favour of Lord *Cromwel* to obtain for him of the King the Privilege of the ſole Printing this Bible for three Years. To which he added another Requeſt, that every Curate might be obliged to have one of theſe Bibles, and every Abby ſix: By which it ſhould ſeem as if he intended another Impreſſion, ſince the Number already printed, viz. 1500, was no wiſe ſufficient to anſwer ſo large a Demand.

However this be, a Reſolution (b) was certainly taken to reviſe this Edition of *Matthews’s*, and to print it again without the Prologues or Annotations, at which great Offence was pretended to be taken, as containing Matters heretical, and very ſcandalous and defamatory. For this purpoſe were *Grafton* and *Whitchurch* employed, who, becauſe at that Time there were in France better Printers and Paper than could be had here in England, procured the King’s Letters to the French King for the Liberty of Printing it at *Paris*. Accordingly they had the Royal Licence ſo to do, and had almoſt finiſhed their Deſign, when by an Order of the Inquiſition, dated Decem. 17. 1538. the Printers were inhibited under canonical Pains to print the ſaid *Engliſh Bible*, and were had before the Inquiſition and charged with Hereſy. The *Engliſh* who were there to correſt the Preſs and take care of the Impreſſion, were all forc’d to flee, and the Impreſſion, conſiſting of 2500 Books in Number, was ſeiſed and confiscated. But by the Encouragement of Lord *Cromwel*, ſome of the *Engliſh* returned to *Paris*, and got the Preſſes, Letters, and Printing-Servants, and brought them over to London, where they reſumed the Work, and finiſhed it next Year (c).

(a) *Thereby Ducat. Leod.*

(b) 1538:

(c) 1539.

Mr. Thoresby (a) mentions the New Testament printed at Paris by Bishop Bonner's means in 8vo, in two Columns, English and Latin, the latter of which was smaller than the other: and observes of it, that in it, 1 Peter ii. 13. was rendered unto the Kynge as unto the chiefe beade.

In November 1539. (b) the King by his Letters Patent directed to all and singular Printers and Booksellers within this his Realm, &c. appointed the Lord Crommel, Keeper of his Privy-Seal, to take special Care and Charge, that no manner of Person or Persons within this his Realm, shall enterprize, attempt or set in hand to print any Bible in the English Tongue, of any manner of Volume during the Space of five Years next ensuing the Date thereof, but only all such as shall be deputed, assigned and admitted by the said Lord Crommel. Accordingly it appears by the Bibles printed this very Year his Lordship assigned others besides Grafton and Whitchurch, as John Biddel, Thomas Barthlet, &c. to print Bibles in the English Tongue.

The first of these printed this Year (c) a Bible in a large Folio, with the following Title: *The Byble in Englyshe, that is to say the content of all the holy scripture bothe of the olde and newe testament, truly translated after the veryte of the Hebrue and Greke textes by the dyligent studye of dyuerse excellent learned men, expert in the forsayde tonges.*

¶ Printed by Richard Grafton and Edward Whitchurch.
Con priuilegio ad imprimendum solum.

1539.

Round this Title, in a Border, is the following Representation finely cut in Wood. On the Top is K. Henry VIII. sitting in his Throne with the Lords Spiritual and Temporal standing on each side of him. On his right Hand stand the Lords Spiritual bare-headed, with their Mitres cast on the Ground before them, in Token, as it should seem, of their Acknowledgment of the King's Supremacy: The Lords Temporal stand on the King's left Hand. The King holds in his right Hand a Bible shut, which he delivers to one of the Bishops, Archbishop Cranmer, who receives it of him kneeling. Out of the King's Mouth comes a Label with these Words, *Hac praecepte & doce*, and from the Archbishop's these Words, *Verbum tuum lucerna pedibus meis*. In his left Hand the King holds another Bible, which he delivers to one of the temporal Lords, the Lord Crommel, who likewise receives it of him kneeling, and out of the King's Mouth comes another Label with these Words in it, *Quod iustum est iudicate, ita paruum audietis ut magnum*. *A me constitutum est & decretum, ut in universo imperio & regno meo homines reuerentur & paveant DEUM viventem*. Over the King's Head is a Representation of the Almighty sitting in the Clouds of Heaven, with these words coming out of his Mouth in a Label towards his right Hand, *Verbum quod egredietur de me non revertetur ad me vacuum, sed faciet quaecunque volui*. In another Label towards his left Hand, which points to the King, are these Words, *Ecce servum qui faciet omnes voluntates meas*. Underneath the Bishops stands Archbishop Cranmer, with his Coat of Arms by him, with the Distinction of a Crescent. He has his Mitre on his Head, and is dressed in his Pontificalibus. His Chaplain stands behind him, and one with the Tonsure kneels before him in the Posture of a Candidate for Holy Orders, with his Hands held out to receive the Bible, which the Archbishop is about to give him. The Archbishop holds a Bible in his Hands towards him, with these Words in a Label coming out of his Mouth, *Pascite qui in vobis est gregem Christi*. Underneath the Lords Temporal stands Lord Crommel with his Coat of Arms, and out of his Mouth a Label with these Words, *Diverte a malo, sequere pacem & persequere*. At the Bottom is represented a Priest in a Pulpit preaching to a great Auditory of Persons of all Ranks, Qualities, Orders, Sexes and Ages, to Men, Women, Children, Nobles, Priests, Soldiers, Tradesmen, and Countrymen. Out of the Mouth of the Preacher goes a Label with these Words, 1 Tim. ii. *Obsecro igitur primum omnium fieri obsecrationes, orationes, postulationes, gratiarum actiones pro omnibus hominibus, pro regibus, &c.* implying the Benefit accruing to Princes by the People's Knowledge of the Scriptures, in that it taught them to pray and give Thanks for them. Out of the Mouth of the Men and Women of all Sorts go Labels with these Words, *Vivat Rex, Vivat Rex*: and out of the Mouth of the Children Labels with these Words, *God save the King*, to express the great and universal Joy which all the King's Subjects, great and little, conceived for the having this Privilege, now granted unto them by the King, of reading the Holy Scriptures in their own Mother-tongue.

After this Frontispiece follow, *The names of all the bookes of the Byble, and the content of the Chapters of every booke, with the nombre of the leaffe where the bookes begynne.*


The Kalender.

An Almanach for xix yeares.

An exhortacion to the studye of the holy scripture, gathered out of the Byble. It is a Collection of pertinent Texts from the New Testament first, and next from the Old.

The summe and content of all the holy scripture, both of the olde and newe testament. It is a summary of the most important Doctrines contained in Scripture.

A Prologue expresseynge what is meant by certayn signes and tokens that we have set in the Byble. This is as follows:

First, whereas often tymes ye shall fynde a small letter in the texte, it fynnyfyeth, that so moche as is in the small lettre doth abounde and is more in the common translacyon in Latin then is founde either in the Hebrue or in the Greke, whych wordes and sentences we have added, not only to manifest the same unto you, but also to satisfie and contente those that here before tyme hath myssed soche sentences in the Bybles and New testaments before set forth. Moreover, whereas ye fynde this signe  it betokeneth a dyversyte and difference of readyng between the Hebrues and Caldees in the same place. Which diuersytes of readings we were purposed to have set forth particularly unto you, but forsomoch as they are very long and tedious, and this Volume is very greate and long alreadye, we have therfore at thys tyme left them oute, trustynge herafter to set them forth in some lytle Volume bi themselves.

¶ We

(a) Ducatus Leodiensis.

(b) Nov. 13. 1539.

(c) Petrus Dominum Oxenden de Brook in Parochia de Wingham in Kent.



‘ We have also, as ye may see, added many handes both in the margent of this Volume and also in the Text, upon the which we purposed to have made in the ende of the Byble (in a Table by themselves) certain godly annotacyons: but for so moch as yet there hath not bene suytient tyme mynystred to the Kynge’s moost honourable councell for the ouerlyght and correccyon of the sayde annotacions, we wyll therfore omyt them tyll their more convenient leysour. Doyunge now no more but beseke the, moost gentle reader, that when thou comest at soch a place where a hande doth stand (or any other where in the Byble) and thou canst not attayne to the meanyng and true knowledge of that sentence, then do not rashly presume to make any pryuate interpretacyon therof, but submyt thy selfe to the iudgement of those that are godly learned in Christ Jesu.’

Next to this Prologue, which I thought proper to transcribe, that so the Reader might have a perfect Notion of this Edition, and wherein it differed from the Editions which went before it, followed,

¶ *A descriptyon and successe of the kynges of Juda and Jerusalem, declarynge whan and under what kynges every prophet lyued. And what notable thynges happened in their tymes, translated oute of the Hebrue.*

¶ *Wyth what iudgement the boke of the Olde Testament are to be red.*

Then follows the first boke of Moses called in the hebrue Bereschith and in the latyn Genesis, &c. This Edition of the English Bible is divided, as Mathews’s English Bible was, into five Tomes. The fourth of these contains the Apocryphal Books, and is here entituled, *The Bookes of Hagiographa*. This Name was occasioned by their being so called in St. Hierome’s Prefaces to *Tobie* and *Judith*, as we now have them. But our learned Dr. Reinolds has observed (a), that in both these Places there is a foul Corruption of St. Jerome’s Text. And indeed, however this Error is crept into almost all the Manuscripts, yet in some ancient ones it is read here *Apochrypha*, as it ought to be. And thus the Author of the Prologue to the Translation of the Bible, A. D. 1536. intimates it was read in his Time in St. Jerome’s Prologue on the first Book of *Kings*, alias first of *Samuel*, tho’ in the present printed Copies we now read *Hagiographa*. But this Title being favourable to the Papists Notion of these Books being a Part of the Canon, or of Authority in Matters of Faith, it’s no wonder that it’s countenanced by them. However, the Editors of this Impression, as well as those who went before them, have plainly distinguished these Books, by placing them in a distinct Tome by themselves, whereas in the Latin Bibles they are dispersed among the Canonical Books, without any distinction at all.

The Title of the New Testament runs thus; *The newe Testament in Englyshe, translated after the Greke, conteyning these boke, &c.* But in the fine Edition of this Bible printed on Vellom, a Copy of which is in the Library of St. John’s College Cambridge, the Titles before both Old and New Testament are shorter, thus: *The Byble in Englyshe. The Newe Testament.* Around it, in a Border, are represented in wooden Cuts, the Salutation, the Birth of our Saviour, the History of the Shepherds, the Circumcision, the Offering of the Magi, the Genealogie, the Crucifixion, and the Ascension.

After the New Testament follows:

¶ *A Table to fynde the Epistles and Gospels usually red in the Church after Salysbury use, wherof the first lyne is the Epistle and the other the Gospel; whose beginning thou shalte fynde in the boke marked with a crosse †, and the ende with half a crosse ‡, conteyned within the letters A. B. C. D. &c.*

¶ *Here followeth the Table of the Epistles and Gospels, whych are to be red on diuers saintes dayes in the yeare.* Among these are the following Popish Holy-days, with Collects for some of them, viz. St. Nicholas Day, the Conception of our Lady, St. George’s Day, the Invention of the Crosse, St. Peter and St. Paul’s Day, the Commemoration of St. Paul, the Visitation of our Lady, Relique Sondaie, St. Margaret’s Day, St. Anne’s Day, St. Peter’s Day ad vincula, the Transfiguration of our Lord, the Feast of the Name of Jesus, St. Laurence Day, the Assumption of our Lady, the Decollation of St. John, the Natiuite of our Ladie, the Exaltation of the Crosse, the Translation of St. Edwardes Day the King and Confessor, the 11000 Virgins Day, All-Soules Day, St. Martyn’s Day, St. Katherine’s Day.

The ende of the new Testament and of the whole Byble, fynished in Apryll, Anno 1539.

A dñi factum est istud. (b)

In this Edition Mathews’s Bible was revised, and several Alterations made in the Translation, especially in the Book of *Psalms*. The three Verses of *Psalms* xiv. which in our Common-Prayer Books are numbred 5, 6, 7. and which were omitted in Coverdale’s and Mathews’s Editions, were now first inserted and printed in a smaller Letter, to shew, that they are not in the Hebrew. In the same manner is 1 John v. 7. and the Words in earth, v. 8. printed for the same Reason, to let the Reader know they are not in the original Greek. This had been observed by Tyndal in his Edition of the New Testament, 1526, and in the After-editions of 1535, 1536, and 1537, and was done, it seems, on the Authority of the great Erasmus, who in a Latin Translation of the New Testament, which he published at Basle, A. D. 1518. omitted these Words, tho’ he restored them in his third Edition of this Book four Years after, *ne cui foret ansa calumniandi*, as he said. According to this Translation were the *Psalms*, *Epistles* and *Gospels*, &c. in our Liturgy, with very little Variation, of which this is one, that whereas in this Edition 1539. *Psalms* lxviii. 4. is rendred, *Praise him in his Name Jah and rejoyce before him*, by some Mistake or other the Word *Jah* in the After-editions is printed *Yea*. But in this Edition Tyndal’s Prologues and Notes, with the Notes added by others in the Edition 1537, are all omitted.

A second Edition of this Bible (c) seems to have been printed either this or the next Year by Edward Whitchurch, for the Copy is imperfect, and without any Date remaining in any Part of it. The two first Letters of Whitchurch’s Name, E. W. appear in a Corner of the initial Letter of St. Paul’s Epistle to the Romans. That it is different from the Copy just now described, appear by the different Numbers of the Folios of the several Tomes, which stand thus:

First

(a) *Preliminary.* Dr. Tho. James’s Corruption of the Fathers, Part II. p. 24.

(b) *Psal.* cxviii. 23.

(c) Lord Malton’s Library.

The HISTORY of the

First Edition.		
Tome	1.	fol. 84.
	2.	123.
	3.	134.
	4.	61.
	5.	102.

Second Edition.		
Tome	1.	fol. 84.
	2.	123.
	3.	132.
	4.	80.
	5.	103.

The two first Tomes of both these Editions are embellished with wooden Cuts.

This same Year (a) was published another Edition of this *English Bible*, with the following Title :

(b) *The most sacred Bible, whiche is the Holy Scripture, conteyning the Olde and New Testament, translated into English, and newly recognised with great diligence after most saythful exemplars.*

By Richard Taverner.

Harken thou heven, and thou earth gyve eare, for the Lord speaketh Esaie I.

Printed at London in Fletestreete at the sygne of the sonne by John Byddell for Thomas Barthlett.

Cum privilegio ad imprimendum solum.

M. D. XXXIX. (c)

After this Title follow,

1. A Dedication to the King, by Taverner.
2. An exhortation to the studye of the holy scripture, gathered out of the Bible.
3. The summe and content of all the holye scripture bothe of the Olde and New Testament.
4. The names of all the Bokes of the Bible, with the contents of the Chapters.
5. A briefe reberfall declarynge how long the worlde hath endured from the creation of Adam unto this present yeare of our Lorde M. D. XXXIX.

6. A Table to fynde manye of the chiefe and pryncypal matters conteyned in the Bible.

The Title of the *Apocrypha* is the same as in *Mathews's* 1537, viz.

The Volume of the Bokes called *Apocrypha*, conteyned in the common translacion in Latyn, whiche are not founde in the Hebrue nor in the Chalde.

The Registre therof, &c.

The Newe Testament of our Sauyours Jesu Christ, translated into English : and newly recognised with great diligence after moost saythfull exemplars.

By Rycharde Taverner.

Pray for us, that the worde of GOD may have fre passage and be gloryfied. ii Tessa. iii.

Printed in the yere of oure Lorde GOD,

M. D. XXXIX.

The ende of the Newe Testament.

Taverner was born at Brisley in Norfolk, A. D. 1505 (d), and being bred to Learning, was admitted one of the junior Canons of Cardinal College, now Christ-Church, in Oxford, where he took the Degree of Bachelor of Arts 1529. From thence he went to Staire Inn, otherwise called Stronde Inn, to study the Law, and from thence to the Inner-Temple, where, it's said, his Way was to quote the Law in Greek when he read any thing thereof. In 1534 he went to Court, being taken into the Service of Sir Thomas Cromwel, then Principal Secretary of State, and by his Recommendation was in 1537 made one of the Signet in ordinary. In this Post he made the above-said Recognition of the *English Bible*, being, very probably, encouraged so to do by his Master Lord Cromwel, on Account of his Knowledge and Expertness in the Greek Tongue. (e) After Lord Cromwel's Death, A. D. 1540, he was for this his Labour in thus publishing the Bible committed Prisoner to the Tower, but he so well acquitted himself, that he was soon released from thence, and restored to his Place at Court, and to the King's Favour.

In his Dedication of this Recognition of the Bible, he tells the King, that 'His Grace never did any thing more acceptable unto GOD, more profitable unto the auauancement of true Christianity, more displeasing to the enemies of the same, and also to His Grace's Enemies, than when His Majestie lycensed and wyllled the moost sacred Byble, conteynyng the unspotted and lyvely word of GOD, to be in the *English Tongue* set forth to His Hyghnes subiectes: that however it cannot be denied, however to the setting it forth some men have neither undiligently nor yet unlearnedly traveled, that some faultes have escaped their hands. But that it is a worke of so great difficultie so absolutely to translate the hole Bible that it be faultlesse, that he feared it could scarce be done of one or two persons, but rather requyred both a deeper conferrynge of many learned wittes together, and also a iuster tyme and longer leysure: that forasmuch as the prynters herof were very desirous to have the Bible come forth as faultlesse and emendatly as the shortnes of tyme for the recognysing of the same wold require, they desyred hym, for default of a better learned, diligently to overloke and peruse the hole copy, and in case he should fynd any notable default that neded correction, to amende the same according to the true exemplars, which thing according to his talent he had gladly done.'

Bishop Bale calls this Recognition *sacrorum Bibliorum recognitio seu potius versio nova*. It is neither a bare Revival, or correct Edition of the *English Bible*, nor yet strictly a new Version, but between both. It's a Correction of what is called *Mathews's Bible* wherever the Editor thought it needful. He takes in a great Part of *Mathews's* marginal Notes, but omits several, and inserts others of his own. For Example :

Gen. I. The fyrst boke of Moses called *Genesis* or *Generation*. By the worde all thynges be create of GOD; of man's creation, rule and sustenance. Mar. Note, brethed or stered, as in *Mathews's*, but under it is added a new Note, Spirite signifyeth a Breth or stirryge, and is taken somtyme for the wynde, as in the viii of this boke, a: but in this place the mooste part of lerned men understante it of the holy gost. He has but one more marginal Note in all this

Chapter;

(a) 1539.

(b) Publick Library, Cambridge, A. — 4 — 25.

(c) Another Edition of this Bible was printed this same Year in 4to.

(d) Wood's Athenæ, Vol. I. col. 143.

(e) 1543.

Chapter; that is at Verse the 22d, as now distinguished. *GOD bleſſeth, that is to ſay, proſpereth his creatures.* The marginal Scripture-references are the ſame with thoſe in *Mathew's*. As to the Text, he has corrected it here thus :

v. 2. *The Spirit of GOD was born upon —*

v. 7. *For it was ſo. And ſo it was doon.*

v. 11. *For that ſome ſeed, he has it, that bereth ſeed.*

Mat. I. The Goſpell after Matthewe. Here the firſt marginal Note is as in *Mathew's* Bible, the ſecond is omitted, and the third, beginning with *David and*, is continued. At the Word *Jechonias* is this new Note : *This Jechonias is otherwiſe called Jehoakim, and is the ſon to Jechonias before mencioned.*

v. 18. *For maryed, Taverner has eſpouſed.*

19. *Mar. Note, enſample, that is to ſay, as in Mathew's, but Mathew's preceding Note is omitted.*

25. *For till ſhe had brought forth : tyll at laſt ſhe had brought forth.*

For her fyrſt ſonne — her fyrſt borne ſonne.

Pointing Hands are often placed in the Margin throughout both the Old and New Teſtament, as in *Cranmer's* Bible 1539. And to the whole is prefixed *A Table of the principal Matters conteyned in the Byble* *.

Another Edition of the great Bible printed 1539, was publiſhed the next Year (a) with the ſame curious Frontiſpiece prefixed to both the Old and New Teſtament, only with this difference, that Lord *Cromwel's* Arms are here deſaced, on account, I ſuppoſe, of that great Man's Fall about this Time. It is ſaid to be printed by *Edward Whitchurch*,
Cum privilegio ad imprimendum ſolum.

M. D. XL.

Next the Title Page is *The Prologue.*

¶ *A prologue or preface made by the moſte reverend father in GOD Thomas Archbiſhop of Canterbury, Metropolitane and Prymate of Englande.* At the End of which is,
GOD ſave the kynge, and the Letters H. R. in Roman and flouriſhed Text Capitals.

¶ *The names of all the bookes of the Byble and the content of the Chapters of every booke, with the nombre of the leafe where the bookes begynne.*

	Chapters.	Leafe.
Genesis. <i>The fyrſt boke of Moſes.</i>	L.	fyrſt.
Exodus, &c.	<i>The bookes of the ſeconde part.</i>	
Jofua, &c.	<i>The bookes of the thyrde part.</i>	
Pſalterium, &c.	<i>The bookes of Hagiographa.</i>	
III. Eſdras, &c.		

All the bookes of the newe Teſtament are conteyned in the tittle therof.

The Leaves are number'd as in the ſecond Edition of this Bible juſt now mentioned, and wooden Cuts, &c. are interſperſed throughout the Old Teſtament. At the Beginning of *Genesis*, *Exodus*, *Numeri*, *Ruth*, & *Samuel*, *Pſalms*, are flouriſhed Text Capitals. The Title of the New Teſtament in red and black Ink is,

¶ *The newe Teſtament in Englyſhe translated after the Greke, contaynyng theſe bookes,*
The Goſpelles.

Matthew.	Luke.
Marke.	Jhon.
<i>The Actes, &c.</i>	

At the Beginning of the Goſpel of *St. Matthew* and the Epistle to the *Romans* are flouriſhed Text Capitals.

The ſeveral Verſes in the *Pſalms*, *Proverbs*, &c. which are translated from the *Latin Vulgate*, are printed in a ſmaller Letter, and marked *O-30*, as in the Edition of 1539, to ſhew that they are not in the *Hebrew*, &c.

The ſame Year, 1540, was printed another Edition of the *Engliſh Bible* in Folio, with the following Title :

(b) *The Byble in Englyſhe, that is to ſaye, the content of al the holy ſcripture both of the Olde and Newe Teſtament, with a prologe therinto made by the reverende father in GOD Thomas archbiſhop of Canterbury.*

¶ *This is the Byble apoynted to the uſe of the Churches.*

Printed by Edward Whytchurche, Cum privilegio ad imprimendum ſolum. MDXL.

Next this Title follows :

A prologue or preface made by Thomas Cranmer, &c. beginning thus : The whole ſcripture of the Bible is divided into two Teſtaments, &c. After which follow The contents of the Olde and Newe Teſtament.

After the Old Teſtament follows the New, the *Apocrypha* being omitted, to which this Title is prefixed :

The Newe Teſtament in Englyſhe, translated after the Greke, contayning theſe Bookes.

The Goſpelles.

Mathew, &c.

The three Verſes, *Pſalm xiv.* are here inſerted in a Parentheſis and ſmaller Letters, as is v. 7. of *1 John v.*
1 Tim. iv. 14. Deſpyſe not the gylt that is in the, whych was geven the thorowe prophesye with the laying on of handes by the auſtoryte of preſthode ; whereas in Tyndal's Translation it is, the laienge on of the bandes of an Elder.

The Leaves are number'd with capital Letters.

Old Teſtament CXXXII fol.

New Teſtament CIII.

Another Edition, or rather Copy, of this Bible is in *Bishop More's* Library, now the Royal Library at *Cambridge*, which has printed at the End, *Fyniſhed in Apryll Anno MCCCCXL.* and another in *Lord Oxford's*, ſaid

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* In November this Year were given out Injunctions, by the third of which it is ordered, 'That no printer within the Realme ſhould printe, &c. any Engliſh books of Scripture, unleſs they were firſt viewed by the King, or one of his privie Counſell, or one biſhop, whoſe name ſhall therein be expreſſed.' *Fox's Acts, &c. p. 572. ed. 1563.*
(a) 1540. (b) *Sion Coll. Library, A. ix. 3.*

said to be *Fynyshe* in May MCCCCXLI. and *printede* by Rycharde Grafton. There is another there of the same Year, *printede* by Edward (a) Withchurche, *cum privilegio ad imprimendum solum*, 1540. On which Mr. Wanly makes this Remark: 'Both these two last mentioned Bibles I take to be of the same Edition, as also some others of different Dates. The Royal Patent, *ad imprimendum solum*, was granted to Grafton and Whit-churche, who were Partners, or to one of them. In the printing of the stated Number, so many were to bear Grafton's Name; which done, his Name was to be taken out of the Form, and Whit-churche's to be inserted in its Place.'

(b) In the Month of May 1540, came forth a Proclamation by the King, by which the Curates and Parishioners of every Parish were required, under the Penalty of 40 s. a Month that they should be without it, to provide themselves of this Bible of the largest Volume before *All-Saints* Day next coming. At the same Time the King set the Price of the Bible to be Ten Shillings unbound, and not above Twelve Shillings well bound and clasped, and charged all Ordinaries to take care for the seeing this his Proclamation obeyed: but giving the People to understand, that this his allowing them the Holy Scriptures in their own Mother-tongue, was not his Duty, but his Goodness and Liberality to them, of which he exhorted them not to make any ill use.

Upon this, Bonner, who on the Death of *Stoke* Bishop of London, Sept. 8. 1539, was promoted to that See, and consecrated April 4. this Year, set up six Bibles in certain convenient Places of his Cathedral, together with an Admonition to the Readers, fastened on the Pillars to which the Bibles were chained. This Admonition was to this Effect: 'That whosoever came thither to read, should prepare himself to be edified and made the better thereby: That he should join thereunto his Readiness to obey the King's Injunctions made in that behalf: That he bring with him Discretion, honest Intent, Charity, Reverence, and quiet Behaviour: That there should no such Number meet together as to make a Multitude: That no Exposition be made thereupon but what is declared in the Book it self: and, That it be not read with Noise in Time of Divine Service, nor that any Disputation or Contention be used at it.'

This Proclamation had likewise its Effect, in causing The Holy Bible, in *English*, to be provided according to the Directions of it, by some of the Curates and Parishioners of the several Parishes. Thus, (c) for instance, it appears by the Accounts of the Churchwardens of the Parish of *Wye* in *Kent*, for the Year 1541, that 12 d. was paid for making a Desk for the Bible. For by the King's Injunctions, before-mentioned, it was ordered to be laid in the Quire or Chancel for every one that would look and read in it: The Priests or Ministers were not, as yet, required to read it to the People. But whether this Proclamation was at all minded in the smaller Parishes may admit of some doubt.

It seems to have been this Edition of the Bible that Gregory Martin shews such an Aversion to. (d) Surely, says he, the Bible that we most accuse, not only in this Point, (the translating Idols, Images) but for sundry other most gross Faults and heretical Translations — is that Bible which was authorized by Cranmer their Archbishop of Canterbury, and read all King Edward's Time in their Churches. He instances in 1 John v. (e) *Babes kepe your selves from ymages.* Which sentence, he says, was placed of purpose in the top of every dore within our Churches. But this Translation, it's certain, was not peculiar to this Edition.

Be this as it will, this same Year (f) was printed another Edition of the *English* Bible, with the following Title:

(g) *The Byble in Englyshe, that is to saye, the content of all the holye scrypture bothe of the Olde and Newe Testament, truly translated after the veryte of the Hebrue and Greke Textes by the dylygent studye of dyuers excellent lerned men, experte in the foresayde tongues.*

Printed at London by Thomas Petyt and Roberte Redman, for Thomas Berthelet, Prynter unto the Kynge's Grace.

Cum privilegio ad imprimendum solum.

1540.

The Newe Testament in Englyshe, after the last recognicion and settinge forth of Erasmus, conteyning these Bokes, &c.

There is in the King's Library at Westminster a very beautiful Copy of this Edition of the Bible printed on Vellum, and finely illuminated, which concludes thus:

The ende of the Newe Testament and of the whole Byble, fynished in Apryll, Anno M.CCCCC.XL.
A dno factum est istud.

It was a Present made, or intended to be made, to the King, as appears by the Words written on the first Leaf of it.

This Booke is presented unto your most excellent Highbnesse, by your loving, faithfull, and obedient subject, and daylie oratour,

Anthonye Marter of London, *Haberdesher.*

Notwithstanding this, the next Year, 1541, was the Bible printed again in *English*, in a large Folio, with the following Title in black and red Ink alternately:

(b) *The Byble in Englyshe, of the largest and greatest Volume, autorised and apointed by the commaundement of oure most redoubted Prynce and Sowraygne Lorde Kynge Henrye the viii. supreme Head of this his church and realme of Englande: to be frequented and used in every Church within this his sayd realme, accordynge to the tenoure of his former Injunctions geven in that behalfe.*

Oversene and perused at the commaundement of the Kynge's Highbnes by the Ryght reverende Fathers in God Cuthbert (i) Byshop of Duresme and Nicolas (k) Bisshop of Rochester.

Printed by Rycharde Grafton.

Cum privilegio ad imprimendum solum.

Round

(a) Whit-churche.

(b) *Strype's Memorials of Archbishop Cranmer*, p. 84

(c) *Bibliotheca Literaria*, No. 4.

(d) *Fulke's Defence of the English Translations of the Bible*, p. 40.

(e) *ibid.* p. 41.

(f) A. D. 1540.

(g) *Emanuel Coll. Library.*

(h) *Penes Thomam Baker de Coll. Sancti Johannis, & Gulielmum Newton Capellanum Parochiz de Wingham in agro Cant.*

(i) *Tonstall.*

(k) *Heath.*

Round this Title, as likewise that of the New Testament, is the same wooden Cut as is in the Edition of 1539, only Lord Cromwell's Arms are here defaced, as in that of 1540. After the Title Page follow,


1. The names of all the Bokes of the Byble.
2. The Kalender.
3. An Almanach for xviii yeares.
4. A prologue or preface made by the moost reverende Father in God Thomas Archbysshop of Canterbury, Metropolitane and Prymate of England.

The Title of the New Testament runs thus :

The Newe Testament in Englyshe, translated after the Greke, contaynyng these Bookes, &c.

At the End of the New Testament is, *A Table to synde the Epistles and Gospels usually read in the Church after Salisbury use.* And another for the Epistles and Gospels read on the Saints dayes, among which are the daye of the Conception of our Lady, St. George's Day, St. Mary Magdalen's Day, the Assumption of our Lady, the Nativite of our Lady, All-souls day. Then follows in the last Page, *The ende of the Newe Testament and of the whole Byble.* Fynysht in November Anno M. CCCC. XLI.

A dñs factum est istud.

In this Edition are omitted the Hands pointing, and the Mark , but there's no difference in the Text.

Mr. Strype mentions one of these Bibles printed by Richard Grafton; and Mr. Wanly another fynysht in May 1541.

The King, whose settled Judgment it was, we are told, that (a) 'it was requisite His Subjects should be nursed in Christ by reading the Scriptures,' now, by the Advice of his Council, set forth a * Brief or Decree for the setting up of the Bible in the great Volume in every Parish-Church in England, and by his Letters to Bonner the new Bishop of London, ordered him to publish this Decree, and cause it to be set on every Church Door within his Diocese. These Letters are dated at Westminster, May 7, in the 33d Year of his Reign, A. D. 1541. Injunctions were likewise made to the Clergy to the same purpose. Bonner likewise sent to his Archdeacons the King's Brief before-mentioned, with his Mandate for observing them, dated xi of May this Year.

But how awkwardly, and with what Reluctancy these Decrees and Injunctions were observed, will appear by what the Author of a little Tract called *The Supplication of the poor Commons*, printed a little after (b) this, tells His Majesty, to whom it is addressed.

'When, says this Writer, your Highness gave commandment, that the Bishops should see, that there were in every Parish Church one Bible, at the least, set at liberty, so that every man might freely come to it and read therein such things as should be for his consolation: many — would pluck it either into the Quire, or else into some Pew where poor men durst not presume to come: yea there was no small number of Churches that had no Bible at all. And yet not sufficed with the withholding it from the Poor of their own Parishes, they never rested till they had a commandment from your Highness, that no man, of what degree soever he were, should read the Bible in the time of God's service. — (c) This, says this Writer, was their diligence in setting forth the Bible at His Highness's commandment. But when the King had devised a Proclamation for the burning of certain Translations of the New Testament, they were so bold as to burn the whole Bible because it was of those Mens translation.' He proceeds to tell the King, 'That the poor commons heard say, that the Bishops proffered His Highness, that if He would please to call in the Bible again, forasmuch as it was not faithfully translated in all parts, they would oversee it, and within seven years set it forth again, but that if they might have gotten in the Bible for seven years, they could have trusted, that by that time either the King would have been dead, or the Bible forgotten, or they themselves out of His Highness's reach, so that He should not have had like power over them as He had now. Lastly, When His Majesty, says this Writer, appointed two of the Bishops [Tunstal Bp. of Durham and Hethe Bp. of Rochester] to overlook the Translation of the Bible, they said they had done His Highness's commandment therein, yea they set their names thereunto. But when they saw the World somewhat like to wring on the other side they denied it, and said they never meddled therewith, and caused the Printer to take out their names which were (d) erst set before the Bible to certify all Men, that they had diligently perused it according as the King had commanded.' Nay, he adds, 'That it was reported, that (e) Thomas Cromwell late Earl of Essex was the chief doer, or the principal actor in authorising the English Bible, and not the King but as led by him: and that therefore it was a common reflection made on it, that this Bible was of a Traytor's setting forth, and not of the King's.'

For now Things were taking another Turn. The Translating the Bible into English was certainly the greatest Eyefore of the Popish Party; and that which they knew would most effectually beat down all their Projects. But there was no opposing it directly, for the King was fully resolved to have it. Therefore the Way they took was this; They loaded the Translation with as many Faults as they could, and complained of it as very Erroneous and Heretical: They likewise represented to the King, that the allowing the People the free Use of it, was a Means of encreasing Faction and Parties, and destroying the Peace of His Kingdom; that the common People disputed of the Scriptures, and quarrelled about them in Taverns and Alehouses, calling one another Papist and Heretic; and that others read them in the Churches in time of Divine Service so loud as to disturb the Congregation then assembled. In the Convocation therefore which met Feb. 16, 1542, the Archbishop in the King's Name required the Bishops and Clergy to revise the Translation of the New Testament. Accordingly in their third Session a Proposition was made for the manner of doing it, and (f) each Bishop had his Part assigned him; St. Matthew's Gospel was the Archbishop's Lot; St. Mark's the Bishop of Lincoln's, Longland; St. Luke, Winchester's, Gardiner; St. John, Goodricks, Bp. of Ely; the Acts of the Apostles were committed to Heath Bp. of Rochester; the Epistle to the Romans to (g) Sampson Bp. of Chichester; the two Epistles to the Corinthians to Capon Bp. of Sarum; the Epistles to the Galatians, Ephesians, Philippians and Colossians, to Barlow Bp. of St. David's; the

(a) Nich. Udal, Canon of Windsor.

* Fox's Acts, &c.

(b) A. D. 1546. Fox's Acts, &c.

(c) See Bonner's Admonition.

(d) before, some time ago.

(e) To this the Translators of the Bible, 1611, seem to refer in their Preface.

(f) Aliquamdiu quibus Biblia transferenda committerentur ambigebant. Parker Antiquit. Fuller's Eccl. Hist. Lib. v. p. 237.

(g) In 1546 he published in Latin a very brief Explanation of the Epistles to the Romans and Corinthians.

the two Epistles to the Thessalonians to Bell Bp. of Worcester; those to Timothy, Titus and Philemon, to Parslow Bp. of St. Asaph; the two Epistles to Peter, to Holgate Bp. of Llandaff; that to the Hebrews, to Skip Bp. of Hertford; the Epistle of James, John and Jude, to Thyrby Bp. of Westminster; and the Book of the Revelations, to Wakeman and Chambers Bishops of Gloucester and Peterborough.

But this was not what they designed, but only to get rid of the Translation already made. They therefore insisted much upon Trifles, and solemnly debated whether in their Translation † the Lord or our Lord should be the constant Form, whether *Ecclesia* should be translated the Congregation or the Church, and whether *charitas* should be render'd *charitie* or love. Gardiner and his Party proposed to have added at the End of the Second Commandment, *Thou shalt not make to thy self any graven image*, and these Words, with a design to perform divine worship to it, because they were afraid of having the Images cast out of the Churches. Gardiner, in the sixth Session, read a Catalogue of Latin Words which he had collected out of the New Testament, and which he proposed, that for their genuine and native Meaning, and the Majesty of the Matter signified by them, they might either be left untranslated, or however englished with as little Alteration as possible. (a) These were in Number 99, and are as follows:

<i>Ecclesia.</i>	<i>Conflictationes.</i>	<i>Humilis.</i>	<i>Prudentia.</i>	<i>Conversari.</i>
<i>Pœnitentia.</i>	<i>Ceremonia.</i>	<i>Humilitas.</i>	<i>Prudenter.</i>	<i>Proficor.</i>
<i>Pontifex.</i>	<i>Mysterium.</i>	<i>Scientia.</i>	<i>Parabola.</i>	<i>Impositio manuum.</i>
<i>Ancilla.</i>	<i>Religio.</i>	<i>Gentilis.</i>	<i>Magnifico.</i>	<i>Idololatria.</i>
<i>Contritus.</i>	<i>Spiritus Sanctus.</i>	<i>Synagoga.</i>	<i>Oriens.</i>	<i>Dominus.</i>
<i>Olocasta.</i>	<i>Spiritus.</i>	<i>Ejicere.</i>	<i>Subditus.</i>	<i>Sanctus.</i>
<i>Iustitia.</i>	<i>Mercies.</i>	<i>Misericordia.</i>	<i>Hospitalitas.</i>	<i>Confessio.</i>
<i>Iustificare.</i>	<i>Confiteor tibi pater.</i>	<i>Complacui.</i>	<i>Episcopus.</i>	<i>Imitator.</i>
<i>Idiota.</i>	<i>Panis propositionis.</i>	<i>Increpare.</i>	<i>Gratia.</i>	<i>Pascha.</i>
<i>Elementa.</i>	<i>Communio.</i>	<i>Distribueretur orbis.</i>	<i>Charitas.</i>	<i>Innumerabilis.</i>
<i>Baptizare.</i>	<i>Perseverare.</i>	<i>Inculpatus.</i>	<i>Tyrannus.</i>	<i>Inenarrabilis.</i>
<i>Martyr.</i>	<i>Dilectus.</i>	<i>Senior.</i>	<i>Concupiscentia.</i>	<i>Paganus.</i>
<i>Adorare.</i>	<i>Sapientia.</i>	<i>Conflictationes.</i>	<i>Cisera.</i>	<i>Infidelis.</i>
<i>Dignus.</i>	<i>Pietas.</i>	<i>Apocalypsis.</i>	<i>Apostolus.</i>	<i>Commilito.</i>
<i>Sandalium.</i>	<i>Presbyter.</i>	<i>Satisfactio.</i>	<i>Apostolatus.</i>	<i>Virtutes.</i>
<i>Simplex.</i>	<i>Lites.</i>	<i>Contentio.</i>	<i>Egenus.</i>	<i>Dominationes.</i>
<i>Tetrarcha.</i>	<i>Servus.</i>	<i>Conscientia.</i>	<i>Stater.</i>	<i>Throni.</i>
<i>Sacramentum.</i>	<i>Opera.</i>	<i>Peccation.</i>	<i>Societas.</i>	<i>Potestates.</i>
<i>Simulacrum.</i>	<i>Sacrificium.</i>	<i>Peccator.</i>	<i>Zizania.</i>	<i>Hostia.</i>
<i>Gloria.</i>	<i>Benedictio.</i>	<i>Idolium.</i>	<i>Christus.</i>	

Some of these, Use and Custom have made *English*, but it was very plain, that if all these Words must be retained as often as they occurred, the Translation would be such, that the *English* Readers would not be at all the better for it. By this *Cranmer* found, that the Bishops were resolved, that this Motion of translating the Bible, or correcting the old Translation, should come to nothing. With this therefore he seems to have made the King acquainted, and to have proposed to him, that the Matter might be taken out of the Hands of the Convocation, and referred to the two Universities. Accordingly he acquainted the Upper House of this Resolution of the King's, with which they were very much surprized, insomuch that all the Bishops, except Goodrick and Barlow, protested against it, and that not without reflecting on the State of the Universities at that Time, viz. that they were much gone to decay of late; that all things in them were carried by young men, the Regent Masters, whose judgments were not to be relied on; and, that the learning of the Land was chiefly in the Convocation. But the Archbishop told them, he would abide by the King's Pleasure, and that the Universities should examine the Translation. Which looks as if the Bishops were content to make a Translation so modified as above, but would have what they did to be absolute and decisive.

But all this signified little: In the Parliament that met by Prorogation the 22d Day of January, this Year, the Popish Party was the most prevailing, and therefore passed an (b) Act, in the Preamble of which they recited the Complaints before-mentioned, of the People's abusing the Liberty which the King had indulged them, of reading the holy Scriptures; and then condemned Tyndal's Translation as *crafty, false, and untrue*, and enacted, 'That all manner of bokes of the olde and newe Testament in *English*, of this Translation, should be by authority of this Act cleerly and utterly abolished, extinguished, and forbidden to be kept and used in this realme or els where in anie the King's dominions.' But it was provided, 'That the Bibles and New Testament in *English*, not being of Tyndal's translations, should stand in force, and not be comprised in this Abolition or Act. Neverthelesse, if there should be found in anie such Bibles or New Testamentes any annotations or preambles, that then the owners of them should cut or blot the same in such wise as they cannot be perceived or read, on pain of losing or forfeiting for every bible, &c. 40 s. Provided, that this article should not extend to the blotting, &c. any quotations or summaries of chapters in any Bibles.' It was likewise enacted, 'That no manner of person or persons, after the first day of October then next ensuing, should take upon him or them to read, &c. openly to other in any Church or open assembly, within any the King's Dominions, the Bible or any part of Scripture in *English*, unlesse he was so appointed thereunto by the King, or by any ordinarie, &c. on pain of suffering a month's imprisonment. Provided, that the Chauncellor of England, Capitaines of the Warres, the King's Justices, the Recorders of any Citie, Borough, or Town, the Speaker of 'the

† M. Parkeri Antiquitar. v. Thomas Cranmer.

(a) Father Simon, the French Critick on the New Testament, observed of some of these Words, that they were generally called *Sacred*, because received many Ages since in the Western Church, and that therefore they ought to be retained in a French Translation of the Scripture.

(b) An Act for the Advancement of True Religion, &c. Anno xxxiv Hen. viii.

the Parliament, &c. which heretofore have been accustomed to declare or teache any good, vertuous or godly exhortations in anie assemblies, may use any part of the Bible or Holie Scripture as they have been wont; and that every Nobleman and Gentleman being a Housholder, may read or cause to be read by any of his familie servants in his House, Orchardes, or Garden, and to his owne familie, anie text of the Bible or New Testament: and also every merchant-man being a Housholder, and any other persons other then women, prentices, &c. might read to themselves privately the Bible, &c. But no women, except noblewomen and gentlewomen, who might read to themselves alone and not to others any texts of the Bible, &c. nor artificers, prentises, iourneymen, serving-men of the degrees of (a) yomen or under, husband-men, nor labourers, were to read the bible or new testament in *Englishe* to himself or to any other privately or openly, upon paine of one month's imprisonment. This Act, like *Arundel's* Constitution, seems to have been a Net contrived by the Opposers of the *English* Translation of the Bible for the catching or letting go whomsoever they pleased. Since it only mentions Books of the Old and New Testament of *Tindal's* Translation, without specifying what those Books were, tho' it was well known he never translated all of them. On the other hand it was evident, that the *Pentateuch*, the Prophecy of *Jonas* and the *New Testament* were Books of his Translation, because they were published by him separately. And this Translation was retained in all the *English* Bibles printed at this time with very little Variation.

(b) Soon after the passing of this Act, was set furth by the *Kynge's* Majestie of England, &c. as it is said in the Title Page, *A necessary doctrine and erudition for any cristen man*, in the Preface to which, by way of justification of the Restraints and Limitations enacted by this Act, the King thus speaks to his Subjects: 'We, says he, by the helpe of God and his worde, have traunayed to purge and cleanse our realme from the apparant enormities of superstition, wherin by openynge of goddes trueth with setting furth and publishyng of the scriptures, our labours, thanks be to God, have not ben void & frustrate:—but considerynge, that God hath ordered some sorte of men to teache other, and some to be taught, and, that for the one part which should teache other is necessary knowlege—by true exposition of the scriptures accordyng to the apostolicall doctrine receyued & mainteyned from the beginning, and the having, reading & studyng of holy scripture, bothe of the olde and newe testament, is not only convenient but also necessary: but for the other parte of the church, ordeined to be taught, it ought to be demed certainly, that the readinge of the Olde and Newe Testament is not so necessary for all those folkes that of duty they ought & be bound to reade it, but as (c) the prince & the policy of the realme shall think convenient so to be tollerated or taken from it. Consonant wherunto the politike lawe of our realme hath now restrained it from a greete meyny, estemyng it sufficient for those so restreyned to here and truly beare away the doctrine of scripture taught by the preachers, and so imprint the lessons of the same, that they may observe and kepe them inwardly in their harte, and as occasion seruethe expresse them in their deedes outwardly.'

Thus Matters seem to have stood with relation to the *English* Bible, during this Reign, of which, so far as I can find, there were no more Editions published till after the King's Decease, when, as we shall see presently, this Act was repealed. (d) For, not content with this severe Act, *Grafton*, the King's Printer, was now by the Popish Party called to an Account for printing *Mathews's* Bible 1537. He was likewise examined about the *Great Bible*, and what Notes he intended to set to it; to which he replied, that 'he added none to the Bible he printed, when he perceived the King and the Clergy not willing to have any.' Yet was he sent to the Fleet, where he remained a Prisoner six Weeks, and then was released, on his being bound in a Bond of 300 Pounds neither to imprint nor sell any more *English* Bibles till the King and the Clergy should agree upon a Translation, which, as we have seen, they never did.

In 1544 I find printed in 12mo the *Pentateuch*, with the following Title:

(e) The first part of the Byble which is called the five books of Moses, namely, Genesis, Exodus, Leviticus, Numeri, and Deuteronomium, after the copy that the Kyng's Majesty bath set forth.

1544.

Imprinted at London by Jhon Day dwelling at Aldergate, and William Seres dwelling in Peter College. These booke are to be sold at the newe shop by the little Conduite in Chepe side at the signe of the Resurrection.

Whether the other Parts were thus printed I don't find: But the (f) King being often teased with the repeated Complaints of the ill use which the People made of their having and reading the Scriptures, in disputing and quarrelling about what they read, and taking no manner of care to practise it, he in the (g) last Year of his Reign issued out his Proclamation, whereby he prohibited the having and reading *Tyndal's* and *Coverdale's* *English* Translation of the Bible, and forbade the use of any other than what was allowed or permitted by Parliament. In this Proclamation it was observed, that 'under pretence of expounding and declaring the truth of God's Scriptures, divers lewd and evil disposed persons had taken occasion to sow abroad by books imprinted in the English tongue sondry pernicious and detestable errors and heresies, to which some truths were annexed, to induce and deceive the simple people; so as now the purginge of that which is noysome and hurtful, could not without taking away some part of that which is tolerable be put in execution. That therefore the King's Majestie was enforced to use his generall prohibition, commaundement and proclamation as followeth; first, that from henceforth no man, woman, or other person, of what estate, condicion or degree soever he or they be, shal after the last day of August next ensuing, receive, have, take or kepe in his or their possession.

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(a) In the Statute 33 Hen. VIII. chap. 10. entituled, *An Act concerning the Execution of certain Statutes*, is this Word explained: by anye servants commonly called yongmen or groomes. Cowel says, Yomen were Officers in the King's Family, in the middle Place betwixt Serjants and Groomes. See Statute 33 Hen. VIII. c. 12.

(b) May 29. 1543.

(c) By the 26th and 27th of the Questions proposed to *John Lambert*, 1538, for him to answer, it appears, that it was now made a Note of Heresy to assert, that 'the Heads or Rulers, by necessity of salvation, are bound to give unto the people holy scripture in their mother-tongue;' and, that 'it is not lawful for the Rulers for any cause, upon their reasonable aduiseement, to ordeyne, that the scriptures should not be deliuered unto the people in the vulgare language. Fox's Acts, &c. p. 535. ed. 1563.

(d) Memorials of Archbishop *Cranmer*, p. 85.

(f) Memorials of Archbishop *Cranmer*, p. 138.

(e) Penes *John Evans*, D. D.

(g) July 8. 1546. Fox's Acts, p. 680. ed. 1563.

possession the text of the New Testament of Tindall's or Coverdale's translation in English, nor any other then is permitted by the Act of Parliament made in the Session of the Parliament holden at Westminster in the 34 or 35 yere of his Majestie's most noble reign, on the penalty of imprisonment and corporal punishment, at the King's pleasure, and being fined by his Majestie or four of his counsel.' This was making the Prohibition of Reading the Scripture yet stricter, since now was Coverdale's Translation forbidden as well as Tindal's, and People were still as much to seek as ever what the Translation was which was permitted by the Act, &c.

However, he then published in English, and in Latin and English, a Book of Prayers, with the following Title:

The Primer set furth by the King's Majestie and his Clergie, to be taught, lerned and red: and none other to be used thorowout all his Dominions.

(a) Imprinted at London within the precinct of the late dissolved house of the graye Friers by Richard Grafton, Printer to the Prince's grace, the xvii day of August the yere of our Lorde

M. D. XLVI.

Cum privilegio ad imprimendum solum.

In a Preface made by the King's most excellent Majestie into this his Primer Booke, it is observed, that 'Praier is used or made with right and perfecte understanding, if we sing with our spirite and sing with our mynde or understanding: and that in consideration hereof His Majestie had sette out and given to His Subjects a determinate fourme of praying in their owne mother-tounge, to thentente that suche as are ignoraunt of any straung or foren speche may have what to praye in their owne acquainted and familiar language with fruit and understanding.' Among the other things contained in this little Book, are the seven penitential Psalms, those in the Dirige and Commendations, and the Psalmes of the Passion, as likewise other Psalmes in the Mattins and Even-Song, with some Lessons and Anthems taken out of the Old and New Testament: But they are none of them according to either the Translation of Mathews, or that of the Great Bible, but are a verbal Translation of the *Vulgar Latin*.

C H A P. III.

Of the severall Editions of the English Bible, &c. during the Reigns of King Edward VI. and Queen Mary.

KING Henry VIII. dying on Jan. 28. 1546. was succeeded by his Son Edward, who soon after issued out a Summons for a Parliament to meet at Westminster the fourth Day of November following. In this Parliament was the fore-mentioned Statute concerning the Books of the Old and New Testament in English, and the printing, selling and reading them, repealed, and declared to be utterly void and of none effect. The King likewise ordered a Royal Visitation, in which were (b) Injunctions given by him as the supreme Head of the Church of England, to all and singular his loving Subjects, as well of the Clergy as of the Laity. By these the Parsons, Vicars and Curates were required to provide within three moneths next after this Visitation one book of the whole Bible of the largest Volume in English; and 'within one (c) twelve monethe next after the said Visitation the paraphrasis of Erasmus also in English upon the Gospels, and the same set up in some convenient place within the said Church that they have cure of, whereas their Parishioners may most commodiously resort unto and read the same, the charges of which books it was ordered should be ratably born between the Parson or Appropriatory and Parishioners, that is to say, the one half by the Parson or Appropriatory and the other half by the Parishioners.' The Parsons, &c. were likewise required to 'discourage no man, authorised and licensed thereto, from the reading of any part of the Bible, so set up in Churches, either in Latin or English, but rather to comfort and exhort every person to read the same as the very lively word of God, and the special food of man's soul that all Christian persons are bound to embrace, believe and follow, if they look to be saved; whereby they may the better know their duties to God, to their sovereign Lord the King, and to their neighbour. Lastly, they were required ever gently and charitably to exhort the people, and in his Majestie's name straitly to charge and command them, that in the reading of the Scriptures no man should reason or contend, but quietly hear the reader.' It seems likewise as if at this time Sentences or Texts of Scripture were written on the Walls of the Churches in English. This was no new thing, since so long ago as St. Ambrose's Time some profitable Texts of Scripture were written there, particularly 1 Cor. vii. 34. which he tells the Maid, to whom he writes, she ought to have remembred, because it was written before her Eyes upon the (d) Walls of

(a) At the End of the Copy in Latin and English is. 'Imprinted at London, in Fleetstreet, at the signe of the Sunne over against the conduit by Edward Whitchurche the ix day of Januari, M. D. XLVI.

Cum privilegio ad imprimendum solum.

(b) Imprinted at London by Richard Grafton, 1547.

(c) The reason, I suppose, of this was, that these Paraphrases were now not quite finished at the Press.

(d) This Custom seems to have taken its Rise from that Precept to the Jews, Deut. vi. 9. See Bingham's Orig. Eccl. Vol. III.

of the Church to which she resorted. (a) Bishop Bonner represented these Texts as designed to uphold the Liberty of the Flesh and Marriage of Priests, to destroy the reverend Sacrament of the Altar, and to extinguish and enervate Holy-days, Fasting-days, and other laudable Discipline of the Church. Gregory Martin tells us, that at the Top of every Door within the Churches was set this Text, 1 John v. *Babes, keep your selves from Images.* The late Popish Merry Andrew Tho. Ward said, *He had seen this writ upon our Church Walls to scare the People with Images even from their Cradles.* But this must be a Lie, since the Sentences there written have been according to the present Translation, *Little children, keep your selves from Idols,* long before he was born. However, from hence one may, I think collect, that Choice was made of such Texts of Scripture, on this Occasion, as were most opposite to the profane and superstitious Tenets of the Roman Church.

By the aforesaid Injunctions it was likewise ordered, That every Parson, Vicar, Curate, Chauntry, Priest and Stipendiary, being under the Degree of a Bachelor of Divinity, should have of his own the New Testament both in *Latin* and *English*, with the Paraphrase of *Erasmus* upon it; and that the Bishops, &c. in their Synods or Visitations, should examine them how they had profited in the Study of holy Scripture. It was likewise enjoined, that in the Time of High Mass the Epistle and Gospel of that Mass should be read in *English*; and that on every Sunday and Holy-day the Parsons, &c. should plainly and distinctly read one Chapter of the New Testament in *English* at *Mattins*, and one Chapter of the Old Testament at *Even-Song*; and that when the Priest reads the Scripture to the Parishioners, no manner of Persons, without a just and urgent Cause, should depart out of the Church: which intimates, that some, out of a blind Zeal against this Translation, used to go out of the Church whenever it was read there. This same Year therefore was printed in *English* and *Latin* the New Testament in 4to. The *English* was of the Translation of the Great Bible, and the *Latin* of *Erasmus's*, which was first published by him with the Original *Greek*, A. D. 1516. of which F. Simon gives the following Character; *Hoc illi merito debetur quod recentiorum omnium Interpretum NOVI TESTAMENTI accuratissimus habeatur.*

The same learned Man, as is intimated in the Injunctions, had likewise made a Paraphrase in *Latin* on the New Testament, viz. the four Gospels, the Acts of the Apostles, and the Apostolical Epistles. This he begun to write A. D. 1517. and in 1523 he seems to have finished and published it. He afterwards reviewed it, and Froben his Printer published it at *Basil* in two Tomes, the first of which bears Date 1535, the other 1538. The four Gospels seem at first to have been printed separately, or each Gospel by it self, and were dedicated to the Emperor, the French King, the King of (b) *England*, and to Prince Ferdinand the Archduke of *Austria*. These, it seems, the new Queen, *Catherine Parr*, who was married to the King in July 1543, and favoured the Reformed, had a mind should be translated into *English*. For this purpose she employed Nicholas Udall (c) Master of *Eaton School*, and whom *Bale* styles the most elegant Master of all good Letters, and the most happy Interpreter or Translator of them. He began with the Gospel of *St. Luke*, which the Author, as we have seen, dedicated in *Latin* to the King. This, as it was a Complement to his Majesty, so it was judged 'twould be what would conduce to render him favourable to this Design, of publishing the whole Bible in *English*. In 1545 (d) Udall, it seems, had finished his Translation of this Gospel, which he dedicated to the Queen: and, as it appears by these Injunctions, the Paraphrases of the other three Gospels were finished and ordered to be printed some time before September this Year 1547, when the Orders for the Royal Visitation were first issued out. But however this be, Udall dedicated his Translation of this Gospel to the most vertuous ladie, and most gracious Quene *Katherine*, wife unto the most victorious and most noble Prince Henry the eight, King of *Englande*, &c. In this Dedication Udall observes how 'at her exceeding great costs and charges she hired workmen to labour in the Vineyard of *Christ's* gospel, and procured the whole paraphrase of *Erasmus* upon all the New Testament to be diligently translated into *English* by several men whom she employed in this Work. This, he said, he did not doubt was a thing so acceptable to her Royal Spouse the King, that he would not suffer it to lye buried in silence, but would one day, when his godly wisdom should so think expedient, cause the same paraphrase to be published and set abroad in print to the same use that her Highnesse meant it, that is to say, to the publick commoditie and benefit of good *English* people, now a long time sore thirsting and hungry after the sincere and plain knowledge of *God's* word: since His Highnesse had already provided that the holy Bible should be set forth in our own *Vulgar language*. For if in so little a time, having no more help but the mere text of the Bible, the people, through the goodness of *God* and the instinct of his holy Spirit, have had the eyes of their heart and soul so opened, that they have not only espied the abuses in which the *Romish Babilon* hath some hundred of Years holden all *Christendom* captive and thrall, but also with most studious diligence do embrace the Truth; how is it likely, that they would profit in godly knowledge if they had some godly exposition of some good sincere writer upon the New Testament for their further edifying. Of this sort, he said, there could not any one man be picked out more mete than *Erasmus*, especially in this his paraphrase, which Her Highnesse had thus procured to be turned into *English*. As to this Paraphrase of his on *St. Luke's* Gospel, which Her Highnesse had committed to him to be translated, 'he was glad, he said, that Her commandment so justly concurred with his own mind and purpose. For that he had a long time before appointed with himself to translate this Paraphrase as soon as any such liberty might be, and to make it unto Her Grace a testification of his dutie and thankful remembrance of Her manyfold benefits afore done to him of Her mere bounty. Two things, he said, there were that had moved him to take this province most specially in hand. The one, because as *Luke* is the longest of all the Evangelists, so is he of all men noted to have written his Gospel most exactly, as well by the relations of the Apostles as by the instructions of *Paul*. The second was, that *Erasmus*, who in this paraphrase had bestowed more diligence then in most of the others, specially dedicated it unto the King. He thought therefore he could not devise any apter gift to present his most dear beloved wife withall than this paraphrase translated into *English*, which he certainly knew His Majestie singularly well allowed and most graciously accepted in *Latin*, and was exceedingly delighted in daily perusing it.' As touching the Translation it self, he confessed 'he was many degrees inferior in knowledge and facultie to all the others whom

(a) Fox's Acts, &c. Vol. III.

(b) This was printed Aug. 3. 1535.

(c) Wood Athenæ. He was afterwards Canon of Windsor, La Neve Fali, &c.

(d) Sept. 35.

he heard Her Highness had appointed to the translating the other parts, but he trusted, that though he had not been able in all points requisite fully to discharge the office of a good translator, yet he had expressed the sense and meaning of the author.

The four Gospels and the Acts being all finished by those whom the Queen had nominated to translate them, they were by Her Order committed to the Care of Udall to publish. This was what he wished for. Accordingly they were printed with the following Title :

The first Tome or Volume of the Paraphrase of Erasmus upon the New Testament.
Emprinted at London in Fletestreete at the signe of the Sunne, by Edward Whitchurche, the last day of Januarie,
Anno Domini 1548.

It was dedicated by Udall to King Edward VI. who tells his Majesty, that 'this paraphrase, like as the most vertuous Ladye Quene Katerin Dowager, late wyfe of his moste noble Father, and nowe of his ryght dere beloved Uncle Sir Thomas Scimour knyght, Lorde Seymour of Sudley, and hygh Admiral of His Seaes, did ryght graciously procure to be translated into our Vulgare Tongue: So His mooste godly Injunctions willed it to be read, used, and studied by every Curate and Pryeste, to the undoubted edifying as well of them as of all other that with a desyre to knowe GOD shal eyther reade or heare the same.' He adds, as to his own Share of this Work, that 'he himself had in a small porcion of it filled one rume of some other man that might have ben hable to do it better than he had dooen: and that nothing it was that he did, or justely might, take unto him as hys acte, saving the translacon of the paraphrase upon Luke, and the digesting and placing of the Texte throughout all the Ghospelles and the Actes (excepte the Ghospell of Marke) to thentent the unlearned readers may perceyue where and how the processe and circumstance of the Paraphrase aunswereth to the Texte, and how it joineth therewith.' For whereas in the Latin Paraphrase, of which this was a Translation, there was no Text placed, nor was the Paraphrase divided into Paragraphs, Udall, to render this Work more useful to common Readers, for whom it was designed, divided the Paraphrase into distinct Parts, and over every Part placed the Text belonging to it, according to the allowed Translation of the Great Bible.

The same Nicholas Udall added *A Preface to the ientill Christian Reader*, in which he first gives the following Character of the Paraphrase of Erasmus on the Gospels, viz. That it is a treasure, and in a manner a full Librarie of all good divinite books. Then he exhorts the Reader 'to accept it willingly, and to render thanks first to GOD who hath in these our daies sent such a number of good writers, and among them Erasmus as one of the chief and principal: and then to King Edward, who dos so soon and so effectually begin first with the promoting of GOD's word and glorie: and thirdly to Quene Katherine, by whose good meanes and procurement this present work hath been by sundrie mens labours turned into our Vulgar Tongue.'

Before the Paraphrase on St. Mark is *The Preface of the Translator*, as it is called, inscribed to Quene Caterine wife to Henry VIII. by Thomas Key, who therein observes, that 'Her Grace much desired to have these Paraphrases touned into Englishe, and for the exploiture and spedy accomplishment of this Her most godly desire had commaunded certayne well learned persons to translate the said work, the Paraphrase upon St. Marke excepted, which the right worshipful Master Owen (a man of much learning and no less honestie, and therefore worthy Physycian to the Kyng's moost royal person) moved him, Her Graces pleasure first known, to go in hand withal, affirming, that he should do a thing right acceptable to Her Highnesse.'

Before the Paraphrase on St. John is another Preface by the aforesaid Nicholas Udall; To the moste vertuous Lady and moste gracious Quene Katharine dowagier late wife to the moste noble kyng Henry the eight of moste famous memorie deceased. In it he observes to Her Majestie 'the great number of Noble (a) women at that time in England, not only given to the studie of human sciences and of strange tongues, but also so thoroughly experte in holy scriptures that they were hable to compare with the best writers aswell in endistying and penning of godly and fructeful tractises to the instruction and edifying of wholle realmes in the knowelage of GOD, as also in translatyng good bookes out of Latine or Greke into Englishe, for the use and commoditee of such as are rude and ignoraunt of the said toungues. It was now, he said, no news in Englande to see young damysels in Nobles houses and in the Courts of Princes, instede of cardes and other instruments of idle trifleyng, to have continually in their hands either Psalmes, Omelies and other deuout meditacions, or els Paule's epistles or some boke of holy scripture matiers, and as familiarly both to reade or reason therof in Greke, Latine, Frenche or Italian, as in Englishe. It was now a common thyng to see young Virgins so nouzled and trained in the studie of letters, that thei willyngly set all other vain pastymes at naught for learnynge sake. It was now no news at all to see Quenes and Ladies of most high estate and progenie, instede of Courtely daliaunce to embrace vertuous exercises of readyng and writyng, and with moste earnest studie both erlye and late to apply themselves to the acquiryng of knowledge as well in all other liberal artes and disciplines, as also most specially of GOD and his most holy worde. And in this behalfe, sais he, lyke as to your Highnesse, aswell for composyng and settyng forth many godly (b) Psalmes and diverse other contemplative meditacions, as also for causyng these Paraphrases — to be translated into our Vulgare language, England can never be able to render thanks sufficient: so maie it never be able, as Her desertes require, enough to praise and magnifie the most noble, the most vertuous, the most wittie and the most studious Ladie Marie's Grace, daughter of the late most puissaunte and most victorious Kyng Henry the eight of most famous memorie, and moost derely beloved sistir to the Kyng — It maie never bee halfe enough to praise and magnifie hir Grace for takyng suche great studie, peine and travaill in translatyng this Paraphrase of Erasmus upon the Ghospell of John, at your Highnesse speciall contemplacion, as a noubre of right well learned men woulde bothe have made courtesie at, and also would have brought to worse frame in the dooyng. — What coulde be a more playne declaracion of Her moste constaunte purpose to promote GODDE's worde and the free grace of His Ghospell, then so effectually to prosecute the worke of translating which she had begonne, that whan she had with ouerpeynfull studie and labour of writyng cast her weake body in a grievous and long sicknesse, yet, to the intent the

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(a) See Mr. Rooper's Life of Sir Thomas More, printed 1728, p. 183. Roger Ascham's Epistles, Lib. I. ep. 4 — II. ep. 31. — III. ep. 22. Ep. Commend. No. viii. p. 303. ed. Oxonia 1703. Erasmus Epist.

(b) Printed A. D. 1545.

diligent *Englyshe* people should not be defrauded of the benefite intended and ment unto them, she commytted the same Worke to Mayster (a) *Fraunciscke Malet*, Doctour in the Facultee of Divinitee, with all celeritee and expedition to be finished and made complete; that in case the Kynge's maiestee's moste royal commaundemente, by His moste godly Injunctions expressed, declared and published, that the sayed Paraphrases shoulde within certayne monethes be sette foorth to the Curates and People of this Realme of *England*, hadde not so prevented Her Grace, but that she might estones have put hersyle to the polishing thereof, where it is nowe alreadie veraye absolute and perfect, it would then, among the rude and homelye dooynges of Myself, and such as I am, none otherwise have glittered then clothe of gold empowdred among patches of canvell, or perles and diamonds among pebble-stones.

To the *Acts of the Apostles* is prefixed another Preface of the same *Nicholas Udall*, inscribed, as before, to Quene *Katherine*; in which he tells Her Majestie, that 'next unto the King and the Lord Protector, Her Grace deserved no lesse than to be esteemed and called the chiefe Patroneffe, not only for divers moste godly Psalmes and Meditations of her owne penning and setting forth, but also for procuring this present worke of *Erasmus's* Paraphrases to be translated to the use of the unlearned multitude, which can go no further then the understanding or reading of *Englysh*.' Then he observes to her Highness, that 'the *Acts* were no lesse necessary to be translated then the rest of the Paraphrases; which *Acts*, he said, he had by occasion of addyng, digestyng and sortyng the *Texte* with the *Paraphrase*, throughly perused; and that, conferryng the same with the *Latyne*, he had here & there dooen his good will and diligence to make the *Englysh* aunswerable to the *Latine* booke, at least wyle in sense; as by the same occasion he did also with *Matthewe*. But that in *Jhon* he had in a manner dooen nothyng at al, saving only placed the *Texte* and divided the *Paraphrase*, because he knew the (b) Translatours therof, with whose exquisite dooynges he might not, he said, without the crime of great arrogancie and presumption be buisie to entremedle.'

By this it should seem as if *Udall* did not know the Translators of *St. Matthewe's Gospel* and the *Acts*: and that they had a mind themselves to be unknown.

This first Tome is thus ended:

The ende of the first Tome of the Paraphrasys. Printed at London by Edwarde Whitchurche.

Cum privilegio regali ad imprimendum solum.

The next Year, 1549, was printed the second Tome of this Paraphrase in *Englysh*, with the following Title:

The second Tome or Volume of the Paraphrase of Erasmus upon the New Testament: Conteyning the Epistles of St. Paul and other the Apostles; wherunto is added a Paraphrase upon the Revelation of S. John.

Imprinted at London in Fletestreete, at the signe of the Sunne. By Edwarde Whitchurche the xvi daye of August.

Cum privilegio ad imprimendum solum.

Anno Do. 1549.

The Translation of this Tome, or however of Part of it, was procured by the Printer, *Whitchurche*, to compleat the New Testament, and was not by either the King's Injunctions now or Queen *Elizabeth's* afterwards required to be had and set up in Churches, but only to be had by such of the Clergy as were not Bachelors of Divinity.

It was dedicated to King *Edward VI.* by *Myles Coverdale*, who prefixed to the Epistle to the *Romans* the Prologue made to it by *William Tyndal*. At the End of the Epistle to the *Galathians* is *Finis* printed, to intimate, I suppose, that so far was of *Coverdale's* Translation. Seven more of the Epistles, viz. to the *Ephesians*, *Philippians*, *Thessalonians*, *Tymothy* and *Philemon*, were translated by *John Olde*, whose Preface to the Christian Reader is before the Epistle to the *Ephesians*, in which he gives the following Account of this Work of his:

'Forasmuche as every Pryest under a certain degree in scholes is bounden by the Kynge's Majestie's most gracious Injunctions to have provided, by a daye lymited, for his owne study and erudicion (c) the whole Paraphrase of *D. Erasmus* upon the New Testament, both in *Latine* and *Englysh*: And where I heard nevertheles in the begynnyng of this last Somer by the Pryntour, my very hertie good frend, *Edwarde Whitchurche*, that the Paraphrases upon seven of *Paul's* Epistles, that is to saye, to the *Ephesians*, *Philippians*, both thepistles to the *Thessalonians*, both to *Tymothie*, and thepistle to *Philemon*, were neyther translated ready to the prynte, ne yet appoynted certaynly to be translated of any man, so as the fore-mencioned Injunction should be lyke in this case to be frustrate of his due execution—I toke in hande to translate them at such seldome leasures as I possibly could from mine other prophane travailes, incident to my (d) drudginge vocation, spare, and now at last have finished them.'

The same Person translated the Paraphrase on the seven canonical Epistles, as appears by the Preface prefixed to them by him inscribed to the right excellent and most vertuous Lady *Anne Ducheffe of Somerset*, in which he tells her Grace, that 'in the latter ende of thys laste yeare he toke in hand, at the request of his special good frende *Edwarde Whitchurche*, Printour, to translate the Paraphrases of *Erasmus* upon certain of *Paul's* Epistles, which were left untranslated for lacke of payne-takers in that matter, forsomuche as the lerned menne appoynted to thys purpose of translacyon had finished their limited Tasks before: and that now at the like request, he had made the lyke enterpryse to translate the canonical Epistles, &c.' He added, that 'he offered this his translation to Her Grace, as a monument and reknowlaginge of his moste bounden ductie of humble Thankesgevinge unto Her Grace for causinge him to be called of late to a competent Vicarage called (e) *Cobington*

M

(a) Chaplain to the King, Confessor to the Lady *Mary*, Canon of *Windsor* A. D. 1543, and Dean of *Lincoln* A. D. 1554, of which he died possessed A. D. 1570.

(b) Lady *Mary* and Dr. *Malet*.

(c) The Injunction here referred to is this: That every Parson, Vicar, Curate, Chauntery, Priest and Stipendiary, being under the Degree of a Bachelor of Divinity, shall provide and have of his own within three Months after this Visitation, the New Testament, both in *Latin* and in *Englysh*, with the Paraphrase upon the same of *Erasmus*, and diligently study the same, conferring the one with the other.

(d) By this it seems as if he was a Corrector of *Whitchurch's* Press.

(e) *Cobington* V. clear yearly Value 44 l. 7 s. 6 d. *Essex*.

‘ in Warwickshire, at the humble sute of the reverend Ministre of GODDE’S worde his singlar frende Doctour Hugh Latymer.’ This is dated July 15. 1549.

The same John Olde is said by Bale to have translated the Paraphrase on the Epistles to Titus and the Hebrews. But the former is a Mistake, since (a) Liard Cox, whose Preface is prefixed to it, inscribed to the right worshipful Master John Hales, tells him, that ‘ Master John Olde, a man of right good learning, and his very frende, brought unto him the Paraphrase of Erasmus of Roterdyke upon St. Paul’s Epistle to Titus, the whiche he had certayne yeares gone translated into English, requiringe that he should peruse it againe, and amende such faultes as were therein, eyther by the Prynter’s negligence or his oversyght.’

As Erasmus’s Paraphrase concluded with the Epistle to the Hebrews, the Printer procured Leo Jude’s Paraphrase on the Revelation to be translated out of the High-Dutch, and added to Erasmus’s, that so the New Testament might be compleat. At the End of the seven canonical Epistles is therefore added,

A paraphrase or commentarie upon the Revelacion of S. John, saythfully translated by Edmond Allen.

And at the End of this Paraphrase,

The ende of the Revelacion of St. John, thus bresely expounded by the servaunt of Christ, Leo Jude, a minister in the Church of (b) Tigury, and translated of the High Duche by Edmonde Alen.

Of these Paraphrases of Erasmus’s and their English Translation, the following Character is given by a late (c) learned and judicious Critick: ‘ Erasmus’s Performance of this kind, says he, is very eloquent and judicious: but his Explications are large, having frequent Digressions, and in many Places he indulges allegorical Interpretations; and moreover the Beauty of his Work is lost in our Translation.’

Concerning the Injunctions relating to these Paraphrases, Gardiner wrote to the Lord Protector, that (d) ‘ he thought it very weighty to have these Books recommended to the Realm in the King’s Name by his, the Protector’s, direction; since the King himself knew nothing of them, and therefore nothing could be ascribed to him: And his, the Protector’s, Grace had been so occupied, as all men knew he had no leisure to peruse them.’ His Lordship particularly objected to these Words in the Paraphrase on St. Matthew xxii. *Render therefore unto Cæsar, if any thing appertain unto Cæsar; but first of all, render unto GOD the things that appertain unto GOD. Meaning that is no hurt unto Godliness, if a man being dedicate unto GOD do give tribute unto a (e) prophane Prince, altho’ he (f) ought it not.* ‘ Here, his Lordship said, Erasmus doth corrupt Christ’s words, with a condition which Christ spake not, and bringing in doubt the duty when GOD putteth no doubt at all.’ He added, that ‘ whatsoever might be spoken to defame Princes government is not left unspoken in these Paraphrases, and that Bishops are more gently handled. Erasmus, he saith, makes them very Kings of the Gospel, and calleth the true Kings of the world *profane Kings*.’ He has also, he said, a (g) commendation of (h) Thomas Becket of Canterbury in excommunicating the King of the Realm that then was, by implication, for the Mannor of Otteford in Kent, which the King, as he rehearseth, then withheld. So light and wanton was Erasmus’s Pen, his Lordship said, in (i) those days.

Erasmus does indeed mention the Death of this Traitor Becket with commendation. He observed, that *est efficax piorum hominum occubitus*. The death of pious or devout men is of great Efficacy. It’s as true, that he misreports the Cause of the Quarrel betwixt the King and him, which was not the poor Seat at Otteford, but Becket’s refusing to be governed by the Statutes of Clarendon, which he pretended were injurious to the Rights of the Church; or contrary to the Ecclesiastical Liberty, according to which the Bishops and Clergy were to be independent on the King’s Government. On these Accounts therefore, and for that the Name of Thomas Becket was by Authority forbid to be mentioned with Respect, the Translator of this Dedication has quite omitted this Passage. Which, perhaps, occasioned this sly Reflection of the Bishop’s; *It may be the Translator would have left this out.*

To shew His Grace what Author Erasmus is, the Bishop added, If he, Erasmus, be to be believed, the Doctrine of Only Faith justifieth is a very Poyson.

He calleth this another Poyson, to deny Punishment in Purgatory after this Life. And

Another Poyson to deny the Invocation of Saints and worshipping of them.

And this he calls a Poyson, to say, *We need no satisfactory Works*, for that were to mistrust Christ.

In another Place, His Lordship says, Erasmus concludes, that if St. Paul was alive at this Day he would not (k) improve the present State of the Church, but cry out of Mens Faults. This, the Bishop said, was Erasmus’s Judgment in his latter Days, who by Name and special Commandment was had in Credit in this Realm.

The Bishop added, that Erasmus taught, that between Christian Men is no (l) Debt or Right but mutual Charity. This, he said, was a marvellous Matter towards the Dissolution of Laws and Duties, and therein doth Erasmus violate Scripture, and saith not true. Thus far, the Bishop said, was Erasmus’s Doctrine pernicious for common Policy.

As

(a) At the last he, John Frith, desired that the Schoolmaster of the Town might be brought unto him, which at that Time, 1526, was one Leonard Cox, a Man very well learned. Fox’s Life of John Frith. He afterwards taught School at Carlton, his own native Town, 1547.

(b) Zurich.

(c) Dr. Samuel Clark.

(d) Memorials of Archbishop Cranmer, App. No. 36.

(e) A Heathen Prince.

(f) owe.

(g) Dedication to Francis King of France. See Lambard’s Perambulation of Kent, p. 517. ed. 1596.

(h) Erasmus, speaking of the Differences among Christian Princes, observes, that on Account of their being Christians they are more tractable and sooner reconciled if any Bishop, &c. applied himself to them with sound Reasons. But, says he, if any such happens on a Prince that is not to be persuaded, but is for proceeding to Violence, the worst that even the most cruel Prince can do is putting his Monitor to Death, and oftentimes that has obtained for them what they could never effect in their Lives. He instances in Thomas Becket, who, he says, on a very small Occasion, not the reconciling the Differences of Princes, but on a Dispute betwixt the King and him about a Seat or Place of Retirement at Otteford, fitter for a Recluse than a King [*Libertatem Evangelicam exercuit*] exercised or put in ure the Evangelical Liberty. But his Death in this Quarrel so raised the Authority of the Clergy in England, and their Revenues were so much augmented by it, that, even at that Time, they were the Envy of almost every body.

(i) Twenty-six Years before.

(k) disapprove.

(l) Ceterum inter vos nullum sit jus aut debitum nisi mutue charitatis. Ea non moratur exactorem officii, sed ultro pravenit monitorum. Illis si penderis quod exigunt, definis debere: charitas enim se satisfaciat aliis, sibi ipsa nunquam satisfacit, semper officia cumulans officii. Erasmus paraphra. in Rom. xiii.

As touching Religion in this Work of *Paraphras* it is, His Lordship observed, so wantonly and therewith untruly handled, as if we should use to read it, there should ensue a marvellous Confusion. Some Specialties, he said, he would note, but not all.

1. The Sacrament of the Altar is wantonly talked of by him, and called *Holy Bread* and a *Symbol*.
2. By the Doctrine of the *Paraphras*, whosoever had done away his Wife for (a) adultery might marry again.
3. By the *Paraphras* all Men may marry, Bishops and Priests.
4. By the *Paraphras*, the keeping of a Concubine is called but a light Fault: And that, the Bishop said, were good for Lancashire.
5. By the Doctrine of the *Paraphras*, every Man must come to the high prick of Vertue, or to be extremely naught.
6. *Erasmus* teacheth further than he hath warrant from Scripture, that more glorious it is to die for the Gospel's sake; which death, tho' it shall be violent and sore, yet it shall not come before the day: whensoever it cometh, it shall not come without the Providence of God.

7. The *Paraphras* in another place doth clearly violate the Text, and untruly handle it in a matter of Tiths.

These, the Bishop said, were some of the special or particular Faults which he found with this Paraphrase, to which He added, that 'it contradicted the Homilies lately set forth, and that the English Translator of it had 'offended, sometimes by ignorance and sometimes of purpose by putting in, leaving out, and changing as he 'thought best.' But it is very visible, that all this heavy Load of Censure and Condemnation laid on these Paraphrases, was only, under the Name and Colour of *Erasmus*, to utter their Stomach and Hatred against the English New Testament printed with it, as Udall, one of the Translators, expressed himself.

In 1548 was published in 8vo. an (b) Edition of Tyndal's New Testament, with the following Title; *The New Testament of our Saviour Christ newly set forth after the best copie of William Tindale's translation, wherunto are added the Notes of Thomas Mathewe myth other bealpynges Verie much to the understandyng of the Text. Imprinted at London by John Daye and William Seres dwelling in Sepulchre's Parish at the Sign of the Resurrection a little above Holbourn Conduit. Anno M.D.XLVIII. the xxvii of October. Cum gratia & privilegio ad imprimendum solum.*

In the next Leaf is a short Preface of the Printers to the Reader. Then an Almanack for 29 Years: A Table for finding Easter; then the Kalender; next Tyndal's Preface to the New Testament: after which follows his Prologue to St. Matthew's Gospel, &c. At the end of the New Testament are the Epistles taken out of the Old Testament which are read in the Church after the use of Salisbury upon certeyne dayes of the yere.

The beginning of the next Year 1549, in March, was finished by Grafton the King's Printer *The booke of the common prayer and administracion of the sacramentes, &c.* By this it was ordered, that after the reading the Psalms in ordre as they are appointed at Morning and Evening Prayer shall be read two lessons distinctly with a loud voyce that the people may heare. The firste of the old testament, the seconde of the newe, lyke as they be appoynted by the Kalender, excepte there be proper Lessons assigned for that day, the minister that readeth the Lesson standyng and turnyng him so as he maye best be heard of all such as be presente. And before every Lesson the minister shall saye thus: The firste, second, third, fourth chapter of Genesis or Exodus, Matthew, Marke, or other lyke as is contayned in the Kalender. And in the ende of every Chapter he shall say,

¶ Here endeth suche a Chapter of suche a booke.

And, to the ende the people may the better heare, in suche places where they do syng there shall the Lessons be song in a playne tune after the manner of distincte readyng: and likewise the Epistle and Gospel.

It is not here said out of what Translation these Lessons are to be read; but in *The Table and Kalender expressing the order of the Psalms and Lessons to be sayd at Mattyns and Evensong* is a Rubric as follows. And here is also to be noted, that in this Table and in all other parts of the service where any Psalms are appointed, the number is expressed after the Great English Bible, whiche from the 9th Psalme unto the 148th Psalme, following the division of the Hebrews, doth vary in nombres from the common Latin Translation.

By this it should seem, that the Bible now read and used in Churches was that which was revised by Archbishop Cranmer, which commonly went by the Name of *The Great Bible* on account of the largeness of its size. I only add, that in the Preface to this Book of Common Prayer, &c. it is observed, that by this Order the Curates shall need none other Books for their publick Service but this booke and the Bible, by the meanes wherof the people shall not bee at so great charges for bookes as in times past they have been: and that by the Act of Uniformity 2. 3. Edw. VI. it was enacted, that the books concerning the said Services shall be attained and gotten at the cost and charges of the parishioners of every parish, &c. So that now the Bible in English was by Law required to be had in every Parish Church at the Costs and Expence of the Parishioners, whereas before the Parson or Impropiator was to be at half the Charge.

In the Time of Popery's being established here, as the Books used in Divine Service were many in number, as the *Missal*, *Portuise* or *Breviary*, *Manual*, &c. so, by Reason of their being all written, they were very expensive. The finding these, originally belonged to the Rectors or Parsons of the several Churches. This seems plain from the Ordinations of the Vicarages, in which they are expressly said to be (c) Things concerning the Rectors. But when the Religious, as they were called, invented that fatal Distinction of Rectors and Vicars, and accordingly usurped the Rectors Rights, or took to themselves the Corn, and left the Chaff to those who ministred in Holy Things, they made as good a Bargain as they could for their own worldly Advantage with the Vicar, by allowing him as little as possible of the Profits, and laying on him all they could of the Burden. Thus the Vicars were usually obliged to find the Bread and Wine, and the Lights, for the Celebration of Divine Service, and the washing of the Church Linnen. And tho' the Religious took to themselves the finding of the Books so far as pertained to the Rectors by Law or Custom, yet they often obliged the poor Vicars to be at the

(a) Adultery.

(b) Windsor College Library.

(c) ——— posicionem seu invencionem librorum seu vestimentorum & ornamentorum quorum onus ad Rectores locorum pertinent de consuetudine vel de jure in solidum. *Ordinatio Vicaria de Kenynton in Kent.*

the Expence of (a) Binding them, and the Care of Preserving them. As to the finding the Books it appears, that the Rectors or they who usurped their Rights, were frequently engaged in Disputes with the Parishioners, whether they or themselves should be at the Charge of them. For thus Archbishop Winchelsey represented it as a doubtful Point, and made this the Ground of His Constitution 1305, to determine what the Things were which the Parishioners were obliged to find. Accordingly he ordered, that of the Books used in Divine Service the Parishioners should find at their Charge the following ones, viz. the Legend, the Antiphoner, the Gradual, the Psalter, the Tropery, the Ordinal or Pye, the Missal and Manual: And yet it should seem by the Vicars being ordered, no less than sixty two Years after this, to (a) provide the Surplices, which by this Constitution the Parishioners were to find, it was of very little Use or Authority. To judge of the Expence of these Books I need only observe from Sir (b) Henry Spelman, that two Antiphoners, A. D. 1424, cost the Monastery of Crabbuse in Norfolk 26 Marks, or 17 l. 06 s. 08 d. that is, according to the present Value of Money, as 1 to 7, above 121 Pounds, or about 60 Pounds apiece of our present Money. But then besides these, there was the (c) Breviary or Portuise in two Volumes, one for the Winter half Year, the other for the Summer; but this commonly fell to the Vicar's Lot to find: There were likewise other Books to be provided; so that the People as well as the Clergy were by the Reformation no small Gainers as to this World as well as with respect to the next.

But to proceed: In August this same Year, 1549, was finished at the Press a new Edition of Taverner's English Bible, with the following Title:

(d) *The Byble; that is to say, all the Holy Scripture: in which are containyd the Olde and New Testament truly and purely translated into English, and nowe lately with greate industry and diligence recognisfed.*

Esaye I.

Hearken to ye Heavens, and thou Earthe give eare: For the Lorde speaketh.

Imprynted at London by Jhon Daye dwelling at Aldersgate, and William Seres dwelling in Peter College.

Cum gratia & privilegio ad imprimendum solum.

xvii day of August, M. D. XLIX.

After the Title Page follows:

1. *An Almanacke for xxix Yeares.*

2. *The Kalendar.*

3. *An exhortacion to the study of the holy Scriptures, gathered oute of the Byble.*

4. *The summe and content of all the holy Scripture, both of the old and new Testament.*

5. *A dedication to the King. ——— Subscribed,*

*Your Grace's faythful and
humble Subject,*

(e) Edmund Becke.

6. *A description of the successe of the Kings of Juda and Hierusalem, &c.*

7. *To the Christen Readers.*

8. *A Table of the principal matters conteyned in the Byble, &c.*

9. *A perfect supputation of the yeares and time from Adam unto Christe, proved by the Scriptures after the collection of dyvers authors, by (e) Edmund becke.*

10. *(f) A Prologe shewing the use of the Scripture.*

11. *The names of all the Bokes of the Byble, and the contente of the chapters of every Boke.*

12. *A Regyster or a bryefe rehersall of the names of the moost famous and notable persons mencyoned in the olde and newe Testament.*

The Title of the New Testament runs thus:

The newe testament of our Savyoure Jesu Christe, newly and dylygently translated into Englyshe, wyth annotations in the margent to helpe the reader to the understandynge of the Texte.

Prynted in the yeare of our Lorde GOD,

M. D. XLIX.

Next follows Tyndal's Preface to his second or correct Edition of his English New Testament, which begins thus: 'Here haſt thou, moſt dere reader, the new Testament or Couenant made with us of GOD in Christe's blood, whiche I have looked ouer agayne, now at the laſt, with all diligence,' &c.

At the End of the New Testament is printed:

To the honoure and prayſe of GOD was this Byble printed and fyniſhed in the yeare of our Lorde GOD,

Anno M. D. XLIX.

Imprynted at London by Jhon Daye dwellynge at Aldersgate, and William Seres dwelling in Peter Colledge towarde Ludgate.

Theſe Bookes are to be ſolde by the lyttle Conduyte in Chepeſide.

Cum privilegio ad imprimendum ſolum.

The ſame Year was publiſhed a third Edition of the New Testament in English, with the Latin of Erasmus.

About Midſommer this Year arrived here that learned Man Martin Bucer, who was kindly invited over by Archbiſhop Cranmer, and by him deſired to review our English Liturgy, which had been printed the beginning of this Year. By a Hint given by Caſtellio in his Dedication of the Bible, translated by him into Latin, to King Edward VI. it ſeems as if that Prince had likewiſe reſolved to have the English Tranſlation of the Bible reviewed and corrected, and had (g) actually appointed learned Men for that purpoſe; but that Bucer's Death, 1551, quite put a Stop to that Deſign. But however this be,

In

(a) See History, &c. of the Iſle of Tenet. Colleſt. No. VI.

(c) The Price of this Boock is ſaid to have been about five or ſix Marks

(d) Publick Library, Camb. A—4—10. Penes J. Amer.

(e) Ordained Deacon by Biſhop Ridley A. D. 1551. Strype's Memorials, Vol. II. p. 201.

(f) This in the Edition 1537 is W. T.'s Preface to the Reader.

(g) Quod tu nuper hanc eandem transferendi libros ſacros provinciam hominibus doctis mandaviſſes, ſed unius obitu impeditus fuiſſes, 1551. See Memorials of Archbiſhop Cranmer, p. 197.

(b) Gloſſarium, v. Antiphonarum.

English Translations of the Bible.

45

In October this same Year was finished at the Press a new Edition of Mathews's Bible, with this Title :
(a) *The Byble; which is all the holy Scripture : in which are containd the olde and newe Testament, truely and purely translated into Englyshe, by*

Thomas Matthewe, 1537.
And now imprinted in the yeere of oure Lorde
M. D. XLIX.

Esaie I.

Hearken, ye Heavens, &c.

Imprinted at London by Thomas Raynolde and William Hyll dwelling in Paule's Church-yard.
At the End :

The ende of the new Testament and the whole Bible.

¶ To the honoure and prayse of GOD was this Byble prynted and fynished in the yeare of our Lord GOD
M. D. XXXVII.

And nowe agayne accordyngly imprinted and fynished the last daye of Octobre in the yeare of our Lord GOD
M. D. XLIX. at London.

By Wylliam Hill and Thomas Reynoldes, Typographers.
GOD save the Kyng.

Cum privilegio.

In this Edition the former was revised and corrected, and the Notes altered, as may be seen by the following Collation of one of the Notes, as it stands in the two Editions.

Ed. 1537.

Mat. xvi. Origen writing upon Matthew in his first Homily affirmeth, that these words, I will give the Keyes of the Kingdom of Heaven, were as well spoken to all the rest of the Apostles as to Peter : and proves it, in that Christ, John xx. saith, Receive the Holy Ghost, whose sins soever ye remit, &c. not thou remittest.

Ed. 1549.

Luke in the Letter G of his xi chap. calleth these Keyes the Keyes of Science, that is to saye of the knowledge of GOD by the Scriptures, whiche keyes Christ gave to his Apostles, that they might open unto the worlde the treasures of the kyngdome, that is to saye communion of the faithful, remission of synnes, and lyfe everlasting thorow Christ, and for Christe's sake onelye.

In December following was published another Edition of the Great Bible as corrected 1541, with the following Title, by the King's Printers :

The Byble in Englishe : that is, the Olde and Newe Testament after the Translation appoynted to be read in Churches. Imprinted at London in Fleetestrete at the signe of the Sunne over agaynst the conduyte by Edwarde Whitchurche the xxix day of December the yere of our Lord MDXLIX.

Cum privilegio ad imprimendum solum.

Then follows :

1. *Archbishop Cranmer's Prologue, &c.*

2. *The summe and content of al the holy Scripture.*—The rest torn out.

After the *Apocrypha*, not *Hagiographa*, follows the New Testament, with this Title :

The Newe Testament in Englyshe, translated after the Greke, conteyning these bookes, &c.

Some Time the same Year, 1549, was printed another (b) Edition of Mathews's Bible. After the Title Page follows :

1. *The contentes of the Scripture.*

2. *A description and successe of the Kings of Juda and Jerusalem, declarynge when and under what Kynges every Prophete lyved, and what notable thynges happened in their tymes : translated out of the Hebrew.*

The Title before the *Apocrypha* runs thus :

The Volume of the Bokes called Apocrypha : containd in the comen Translation in Latyne, which are not founde in the Hebrue nor in the Chaldee.

The registre therof.

The thyrd boke of Esdras, &c.

The Title of the New Testament is thus :

The New Testament of our Saviour Jesu Christ newly and diligently translated into English, with Annotations in the Margent to helpe the reader to the understandinge of the Texte.

Printed in the yeare of oure Lorde GOD M. D. XLIX.

Next Year, 1550, was published another Edition of Coverdale's Translation of the Bible 1535, Folio. This is in 4to, with this Title :

(c) *The whole Byble, that is, the holy Scripture of the Old and New Testament saythfully translated into Englyshe by Myles Coverdale, and newly oversene and correcte.*

M. D. L.

Praye for us, that the worde of GOD may have free passage and be glorified, 1 Tess. iii.

Prynted for Andrew Hester dwellynge in Paule's Church-yard at the sygne of the white horse, and are there to be solde.

Set forth with the kyng's most gracious Lycence.

After the Title Page follows :

1. *The Bookes of the hole Bible.*

2. *A Dedication to the King ; in which the Author tells his Majesty, that (d) sixteen yeres agoe he dedicated this his poore traslation to his Grace's moost noble Father.*

N

3. A

(a) Royal Library at Cambridge, John Ward Professor of Rhetoric at Gresham College;

(b) *Sion Coll. Lib. A. ix. 2.*

(c) Publick Library at Cambridge, A. 5. — 5,

(d) 1534.

3. *A Prologue to the Reader*; in which he observes to him, that whatsoever he could perceive by himself, or by the information of others, that he had failed (as it was no wonder) he should overlooke it better and amende it, be had now by the helpe of GOD overlooked it and amended it.

4. *The Table and Kalender, expresseynge the Ordre of the Psalms and Lessons, &c.*

5. *An Almanack for xiv yeares, beginning 1550, ending 1563.*

6. *A Kalender and Table of Epistles and Gospels.*

In this Edition are the three Verses in *Psalm xiv.* printed in the same Letter with the others, but a marginal Note is added, intimating that they are not in the *Hebrew.*

Another Edition of this Bible was printed by *Edward Whitechurch* in 4to this Year, and dedicated to Archbishop *Crammer.*

The same Year was printed in 8vo a Book, of which (a) *Maunsell* gives the following Account: 'Myles Coverdale conferred with the Translation of *Will. Tindal.*' Printed by *R. Wolf*, 1550, 8vo. But this I have not seen.

This same Year was likewise printed in a large 8vo a fourth Edition of the New Testament in *English* and *Latin*, the common Version in the outer Column, and *Erasmus's Latin* in the inner one. It bore this Title:

The New Testament in Englishe after the Greeke Translation annexed with the Translation of Erasmus in Latin.

Whereunto is added a *Kalendar* and an *Exhortation* to the reddyng of the holy Scriptures made by the same *Erasmus*, with the *Epistles* taken out of the olde testament both in *Latyn* and *Englishe*, a (b) *Table* necessary to find the *Epistles* and *Gospels* for every sonday and holy-day throughout the yere, after the use of the Church of *Englande* nowe.

Excusum Londini in Officina

Thomæ (c) Gualtier pro J. C.

Pridie Kalendas Decembris, Anno Domini 1550.

On the other Page is an Almanack for xxii Yeares, beginning 1550, and ending 1571.

Then follows in the next Page,

J. C. unto the Christen reader.

'For as muche as it is knowen thorow out all *Europe*, to the great comforte of al them that love the pure and true religion of *Christe*, that our most noble and christian kynge *Edwarde* entendeth earnestly to reforme religion in al his Grace's Dominions by the holy worde of *GOD*, and wolde that his Grace's Subjectes, as in diligent reddyng of the holy Scripture, so in lyving and practise of the same, should be exercised in good workes, also doying theyr deuty to *GOD* and his majesty and to theyr neyghbours, To the intent that his Majesti's purpose myght the more spedely and easely be brought to passe, I have caused to be set oute the newe Testament in *Englishe*, translated out of the *Greeke*, with the translation in *Latin* of *Erasmus* ryght over againste it; for that ende, that al men that are learned both in the *Englishe* and *Latin* Tonge may compare whether the *Englishe* Texte be faythfully taken out of the *Greeke* or no, by comparyng it with the Translation of *Erasmus*, whiche was done accordyng unto the truth of the *Greeke* Texte: and that if there be any faute committed, cyther by the translatour or by the printer, it may be perceived and amended by the Translation of the moste noble and famousse Clerke *Erasmus*. They that are learned in the *Greeke* Tonge, I graunt, nede none of this labour: but when as there is a very great numbere in this realme which understande wel the *Latin* tonge and understand not the *Greeke* (which is the tonge wherein the *Newe Testament* was written) it were pytie, seing the *Latin* Translation is next in goodnesse unto the *Greeke* Tonge for the examinyng of all vulgare and comon translations of the *Newe Testament*, that the lerned in *Latin* should be withoute the *Latin* Texte set over agaynste the *Englishe*. For if they were not set together one against another, it wolde be very tedious and werisum to compare them togyther out of two diverse bookes. Therefore to encourage all *Englishe* men, that are sene in the *Latin* tonge, to the trial of the *Englishe* Translation, as wel for the profyt of their neyghbours as for their own learnynge, I have partely taken this present labor in hand. I reken also, that this booke shall be very profytable for yonge scolers of this Realme which are desyrous to learne the *Latin* tong. It will be also profytable, as I judge, for all straungers that are learned in the *Latin* tong, and wold attayne to the knowledge of our *Englishe* tong. Belyde all these commodites, whatsoever profyt can ensue by the reddyng of both the *Englishe* and *Latin* translation severally, all the same commodites maye be had in this Booke alone by it selfe. And these my labours I dedicate unto you, most christian readers, desyryng you to take them in good worthe: whiche yf I shall perceyve, it shall more incorage me to take more suche lyke labour hereafter. Almyghty *GOD* gyve you as well grace to lyve after your knowledge as to come unto the same. Amen.'

Who *J. C.* was I can't find. Sir *John Cheek* did about this Time translate a Part, if not all, of the New Testament. In the MS. (d) Library of *Bennet College, Cambridge*, is the Gospel of *St. Matthew* in *Englishe*, of his Translation imperfect, the ten last Verses of the last Chapter being wanting, and the twenty first Verses of the first Chapter of *St. Marke*: which seems to look as if he went no further. Sir *John*, who was a great Master of the *Greek* Language, seems to have compared the *Greek* with the *Latin*. The Translation is divided into Chapters but not into Verses, and the Whole seems to have been divided into about forty-nine Sections. The second Chapter of *Matthew* begins thus; *When Jesus was boorn in Bethleem a citi of Juri in King Herood's daies, lo then the Wisards cam fro thest parties.* He has many other such Peculiarities, as *Toller* for *Publicane*, &c. By this it's plain, that the *Englishe* in the above-mentioned Edition was not of Sir *John's* translating. But notwithstanding that, this Edition might, possibly, be of Sir *John's* ordering, for the Reasons given in the Preface just now recited.

About this Time seems to have been finished the Book which was afterwards (e) printed with the Title of *Reformatio Legum Ecclesiasticarum*, in which, under the Title *De Ecclesia & Ministris ejus, illorumque officiis*, and *Cap. 1.*

(a) Catalogue, p. 113.

(b) In this Table the Saints Days are reformed, and (except *St. Mary Magdalen*) reduced to the present Number and Order. The Epistles and Gospels are strictly the same as now used, and upon *Christmas-day* the first and second Communions are placed instead of the three Masses.

(c) *Gualtier Thoresby.*

(d) *Dean Stanly's Catalogue*, p. 79.

(e) *Londini ex officina Johannis Day Anno salutis humane 1571, Mense Aprilis.*

de Aedituis, it is provided, to be a Part of the Business of these Officers, one of which is order'd to be in every Parish with a certain Stipend, diligently to take care that the Holy Bible and Paraphrase, and the other Books of the Church, be neither torn nor spoiled.

The next Year, 1551, was published in a small thick Folio another Edition of *The Mathews's Bible*: The Title is wanting.

After the Title Page follows:

(a) ¶ These things ensuyng are joined with this present Volume of the Byble.

A Kalendar with an Almanacke.

A description and successe of the Kynges of Juda and Jerusalem, declaring when and under what Kynges every prophet lyved, and what notable thynges happened in theyr tymes.

An exhortacion to the studye of the holy Scripture gathered out of the Byble.

The summe and content of all the holy Scripture bothe of the Olde and Newe Testament.

A Table for to fynde many of the chief and principall matters conteyned in the Byble.

The names of the bookes of the Byble, with the contente of the chapters.

A brief rehersall, declarynge how longe the worlde hath endured from the creation of Adam unto this presente year of oure LORDE.

At the End of the Book is printed:

Here endeth the whole Byble after the translation of Thomas Mathew with all his prologues, that is to say upon the 5 bookes of Moses, the Prophet Jonas, and to every of the iv Evangelistes, and before every Epistle of the Newe Testament. And after every chapter of the booke are there added many playne annotations and expositions of suche places as unto the symple unlearned seeme hard to understand, with other divers notable matters as ye shall find noted next unto the Calender. Diligently perused and corrected.

Imprynted at London by Nicolas Hyll for Roberte Foye dwellynge in Paule's church-yard at the signe of the Bell, in the yere of our Lorde GOD,

1551.

Cum privilegio ad imprimendum solum.

This Edition was printed by different Printers at the Cost of several Booksellers, whose Names were accordingly set to their respective Parts of the Impression. For instance:

By { Nicholas Hyll for John Wygbte.
Richard Kale.
Thomas Petite.
John Day for Thomas Petite.

In this Edition after *A Prologue unto the thyrde booke of Moses called Leviticus* stand the initial Leters *W. T.* So after *The Prologe of the Prophete Jonas* is added, *W. T.* unto the Christian reader.

The same Year 1551, was printed in Folio (b) the Bible in English, as appears from the perfect Supputation of the Years and Time from Adam to Christ, &c. which is brought down to this Year, and from the Title Page of the New Testament which in this imperfect Copy is preserved intire. At the bottom of one of the Pages is the following Device, viz. The Rising Sun and a Cupid waking a Person that lies asleep upon the Ground, with these Words by the sides, *Arise for it is day*, which was John Day's rebus.

In it is, 1. *A Table of the principal matters conteyned in the Bible in whiche the readers may fynde and practise many commune places*: with Tyndal's epistle to the Reader. 2. *A gatherynge of certeyne hard wordes in the Newe Testament with their expoficion*, which is thus introduced: *There being in the New Testament some words not well understood of every body because not used in common speech they are here gathered and expounded, but not treated at large, but only to let the rude and ignorant knowe what they signifie, that be not troubled in the reading.* 3. *An exhortacion to the studye of the holy Scriptures gathered out of the Bible.* 4. *The summe and content of al the holy Scripture both of the Old and New Testament.* 5. *A perfect supputation of the yeares and tyme from Adam unto Christe, proved by the Scriptures after the collection of dyuers authors by Edmund Becke.* 6. *The Names of all the Bookes of the Bible, and the Contents of the Chapters of every Booke.* 7. *A Regyfter or a bryefe rehersall of names of the most famous and notable Persons mencioned in the Old and New Testament.* 8. *A description and successe of the Kynges of Juda and Hierusalem, declarynge when and under what Kynges every Prophet lyved, and what notable thynges happened in their tymes translated out of the Hebrew.* 9. *A Prologue shewing the use of the Scripture.*

All Tyndal's Prologues are here inserted, but the Notes at the end of the Chapters in *Mathews's Bible* till we come to *Job* are omitted, only some are placed in the Margin: and the Notes afterwards with the Contents of the Chapters are altered in abundance of places.

The Old Testament is divided into three Parts. The first ends with *Deuteronomy*: The second with *Job*: and the third with *Malachy*. Hands pointing, as in the great Bible 1539, are in a great many places, sometimes where there are Notes, sometimes where there are none, and often before the Contents of the Chapters.

The *Machabees* in the *Apocrypha* is divided into Three Books, the third of which begins at the History of *Philopater's* Victory over *Antiochus*, and ends with his writing to the Rulers in *Egypt* to suffer the Jews to return home.

Before the IV Gospels are placed wooden Cuts of the IV Evangelists. That of *St. Matthew* has a very particular Inscription about it, thus:

*A Prince of the Publicans, a taker of tolles
Is become a preacher, a fader of soules.* Mat. ix.

The next Year 1552, was published an Edition of the New Testament, in 4to. of which the Title is as follows.

(c) The Newe Testament of our Saviour *Jesu Christe* faythfully translated out of the Greke.
Wyth the notes and expositions of the darke places therein.

Then

(a) Library of Christ-Church, Canterbury, to which it was given by the present Dean.
(b) Penes Rev. William Jacomb Vic. de Marden apud Cantuariam.

(c) *Ston Coll. Libr. A.x. 7. 4to.*

Then follows a Picture of King Edward within an Oval. On his right side is REX, and over-against it on the left VIVAT. And round the border of the Oval, EDVARDVS SEXTVS DEI GRATIA ANGLIE, FRANCIE, ET HIBERNIE REX ET. C. ETATIS SVÆ. (a) XV.

Underneath,
Matt. xiii. f.
Unio quem precepit emi servator Jesus
Hic situs est; debet non aliunde peti.
The pearle which Christ commaunded to be bought
Is here to be founde, not elles to be sought.

After this Title Page follows;

1. A Dedication to the King by Richard Jugge; in which he tells his Majestie, that 'to the providing, that the word of GOD be truely and sincerely set forth and taught, are required not only true and faithful Ministers, but especialllye, that the Bokes of the holye Scripture be well and truely translated and printed also: and that forasmuche as there semede to lacke no more to the absolute perfectnesse of that Heavenly doctrine, nowe so plentifully set forth thorowe His Grace's moste prudent and godlye carefulnesse, but that one undoubted true impression mighte be had whereunto in all worde-debates men might have recourse and be resolved; accordyng to the streyght charge and commaundement that he received of His Highnesse in that behalfe, he had endeavoured himselfe, according to his duetye and power to put in print the Newe Testament, using thadvise and help of godly learned men, both in reducing the same to the truth of the Greke Text (appoynting out also the diversitie where it happeneth) and also in the keypyng of the true Ortographie of wordes as it shall manifestlye appeare unto them that will diligently and without affection conferre this with the other that went forth before.
2. A Kalendar, in which the Festivals of the Conversion of St. Paul and of St. Barnabas are omitted.
3. An Almanacke for xxiii Years, beginning 1552, ending 1575.
4. A Table of the principall Matters contained in this Testament.
5. A perfect supputation of the Yeres and Time from Adam unto Christ proved by the Scriptures after the Collection of divers Auctours.
6. An exhortation to the diligent studye of the holy Scripture, gathered out of the Byble.

Then follow the Four Gospels, before every of which is prefixed the Life of the Evangelist, as written by St. Hierome, &c.

At the End are The Epistles of the old Testament according as they be now read.

A Table to fynde the Epistles and Gospels read in the Church of England, &c.

At the End of all:

Imprynted at London by Richarde Jugge dwellynge in Paule's Church-yard at the signe of the Byble.

With the Kynge his mooste gracious Lycence and Privilege, forbiddinge all other men to print or cause to be printed this or any other Testament in English.

Another Edition of this Testament was printed the next Year by the same Person, dwellynge at the North dore of Paule's, with an Almanacke for xviii Years beginning 1553 and ending 1570, and in the Kalendar the Conversion of St. Paul is in the Black Letter, and the Festival of Barnabas omitted; and a third without any Date in Queen Elizabeth's Reign, as will be seen there.

The same Year, 1553, was the Quarto Edition of Coverdale's Bible, printed at Zurich 1550, re-published, with an Addition of a new Title Page. They are exactly alike, and both of a foreign Print, tho' it's pretended by Hester and Jugge that it was printed at London. Thus runs the Title of these Books or Copies:

The whole Byble, that is the holye Scripture of the Olde and Newe Testament faithfullye translated into Englyshe by Myles Coverdale, and newly oversene and correcte.

M. D. LIII.

ii Teffa. III.

Praye for us, that the worde of GOD may have free passage and be glorified.

Prynted at London by Rycharde Jugge dwellynge at the North dore of Powles at the signe of the Byble.

Set forth with the Kynge's moost gracious Lycence.

The same Year was there another Edition of the Great Bible by the King's Printer Edward Whitchurche in Folio; which, so far as I can find, was the last that was printed in this short Reign.

The King dying July 6. this Year, was succeeded by his Half-Sister Mary. No sooner was she settled on the Throne, but she got the Acts passed in her Brother's Reign for the Reformation of Religion repealed, and the Popish Service and Sacraments restored: It being enacted in her first Parliament, which met the fifth Day of October, that 'all such divine service and administration of sacraments as were most commonly used in the realme of England in the last yeere of the Reign of King Henry VIII. shall be from and after the 20th Day of December in this present yeare of our Lord GOD 1553 used and frequented, and no other, through the whole Realm of England, &c. A special Office of Thanksgiving was order'd for the Reconciliation of the Kingdom to the See of Rome. Bishop (b) Bonner went so far in his Christian Zeal, as he called his angry and irregular Passion, as by his Mandate, dated October 25, 1554, to require all Parsons, &c. to warn their Church-wardens to abolish and extinguish the Texts of Scripture painted on the Church-walls, which, he said, were wrongly applied, and opened a Window to all Vices, and utterly closed up the Way to Virtue.

In May 1556 the Lord Cardinal Pool begun his Visitation of his Diocese of Canterbury, and exhibited Articles of Enquiry to the Church-wardens; some of which were, Whether they had a (c) Rood in their Churches of decent Stature with Mary and John, and the (d) Image of the (d) Patron of the Church? The Design of this Visitation

(a) King Edward was born October 12, 1537.

(b) Fox's Acts, &c. Vol. III.

(c) A Crucifix which stood in a Loft betwixt the Body of the Church and the Chancel.

(d) This Lynwood calls The principal Image in the Chancel, viz. of the Saint to whom the Church was dedicated.

fitation will appear from the following Extracts of the Accounts of the Church-wardens of *Crundall*, a small and obscure Parish near *Wye* in the Diocese of *Canterbury*, for this Year.

	s.	d.
(a) Item, Paid a Joiner in <i>Canterbury</i> for making the Rood <i>Mary</i> and <i>John</i> and painting the same	40	00
For setting up the Rood <i>Mary</i> and <i>John</i> and for paper and thread to trusse the same	01	06
For a Book of Articles of Injunctions at the Visitation at <i>Canterbury</i>	00	02
Making a Coffin for the Sepulchre	00	09
Making a Desk and little Cupboard for the Chrismatory	00	10
For a Lock and Key to the Font	00	05
Making two Childres Rochets, mending of the Albs, Reveffes, Vestments, and Crosse-cloths, and for new Cloth put in	02	06
Supplication to my Lord Cardinal for the Church-House	02	00
Paid at the Lord Cardinal's Visitation at <i>Easter</i>	01	03

There seems likewise to have been at this Time a Parochial Visitation made by the Suffragan of the Cardinal and Archdeacon. For thus it's entred in the same Accounts:

	s.	d.
Paid the Somner and Register when the Archdeacon was at <i>Crundal</i>	00	10
A Reward given to my Lord Suffragan's Servants when the Chalice and Corpus-cloth was hallowed	00	04

But in how awkward a manner the People submitted to the Restoration of these superstitious Usages, appears from the *Injunctions* given in the foresaid Visitation by *James* Bishop of *Gloucester*, who is so humble as to stile himself the *Lord Cardinal's Subdelegate*. There it is intimated, that instead of seeing and worshipping the (b) *Breaden God*, they lurked behind the Pillars of the Churches where they could not see it, or held down their Heads, &c.

Those of the Clergy who were married were obliged to leave their Wives: their lawful Marriage to them was condemned as null, and they now enjoined not privily to resort to their pretended Wives, or suffer their Wives to come to them. Others who were ordained in the late Reign by the reformed Ordinal had their Orders annulled and their Benefices taken from them: and others prosecuted for Heresy and burnt. At this Visitation likewise, it seems as if the *English* Bibles and Common-Prayer Books were all ordered to be taken out of the Churches, and the Texts of Scripture on the Walls defaced. Since at the Visitation of the Diocese of *Canterbury*, 1565, I find the following Presentment made by the Churchwardens of *Wemingswold* in *Kent*, viz. that they have had no Bible since their Church was defaced ten Years before. I don't indeed find any express Law now made anew to prohibit the *English* Bible or Testament, but there was no occasion for any such so long as Archbishop *Arundel's* Constitution was in force, whereby any one was to be punished as a Fautor of Heresy who read any of the Scriptures of *Wiclif's* Translation, or of the Translation of any Body else after his Time. However, so far had the Reformation prevailed, or so much good had it effected, that now all Parsons, Vicars and Curates were enjoined every Holiday, when there was a Sermon, at the Sermon-time plainly to recite and diligently to teach the *Pater-Noster*, the *Ave-Marie*, the *Credo*, and the *Tenne Commandments* in *English*, and to exhort their Parishioners to teach the same likewise to their young Children at home. Also, they were enjoined earnestly to employ themselves in studying the holy Scripture in such sort and wise as they might be able to make Account to their Ordinary yearly.

Things being thus, many of the Gentry and Clergy left their native Country and went abroad, where they found a very kind and christian Reception in those Places where the Inhabitants had shook off the intolerable Yoke of Popery. Among the latter were these that follow:

1. *Myles Coverdale*, who in the late Reign had returned home from *Zurich* or *Strasburgh*, where he had lived for some Time, and was for his great Learning, especially in the Scriptures, promoted to the Bishopric of *Exeter*, void by the Deprivation of *Voisey* the former Bishop. But now *Voisey* was restored and *Coverdale* was in great Hazard of his Life, which was saved by the powerful Intercession of the King of *Denmark* with the Queen in his behalf. So he went abroad again, where he staid till the next Reign.

2. (c) *Bartholomew Traheron*, who was born somewhere in *Cornwall*, and educated in *Exeter* College in *Oxford*. After which he travelled abroad, and returning home entred into Holy Orders, and was by King *Edward VI.* made Keeper of his Royal Library, and soon after, 1551, as it's said, Dean of *Chichester*. But these Preferments he now quitted and went beyond Sea, where he read Lectures in one of the Congregations of the *English* Refugees. Ten of these on Part of *St. John's* Gospel against the *Arrians* he published with the following Title in 12mo.

(d) *An Exposition of Part of St. Johannes Gospel made in sondrie readings in the English Congregation. By Bartholomew Traheron, and now published against the wicked Enterprises of a new starte-up Arrians in Englande. Imprinted Anno 1557.*

In his Reading or Exposition on the first Chapter of *St. John*, he has these Words: 'Some thincke the word here is taken for a thinge after the *Hebrue* maner o' speakeinge; for the *Hebrues* use *dabar*, which signifieth a worde for a thinge — So than after this understandinge *S. Johanne's* meaninge is, that in the beginninge there was a divine and heavenlie thinge with *GOD*.' This I mention to observe, that if *Ben. Farly* had such an *English* Bible as is before-mentioned, it is plain, that there were those who corrupted it for other Ends than only to gratify their Curiosity and get a Penny.

3. (e) *Christopher Goodman*. He was born in *Cheshire*, and educated in *Brafenose* College in *Oxford*, and afterwards, 1547, was chosen one of the senior Students of *Christ-Church*, and *Margaret* Professor of Divinity. But

(a) Coll. Rev. *Ricardi Forster* Rectoris de *Crundale*.
(c) *Wood's Athenæ Oxon.*
(e) *Wood's Athenæ Oxon.*

(b) See Dr. *Whitby's* *Irrisio Dei panacæ*.
(d) Royal Library *Cambr.* No. 332.

on Queen Mary's coming to the Crown, &c. he quitted his Preferment and (a) went abroad, residing first at *Strasbourg*, where we find him joining with *James Haddon*, *Edwin Sands*, *Edmond Grindall*, &c. in a Letter to the *English Refugees at Frankfort*, wherein they represented to them what occasion it would give to their Adversaries to accuse their Doctrine of Imperfection, and them of Mutability, if they should much alter or vary from that godly Order set forth and received in *England*; but he afterwards removed to *Geneva*. He seems to have been a Man of great Warmth and Violence, and too much irritated by his Sufferings. This he himself acknowledged in the Retraction that he made of his Book which he printed at *Geneva*, 1558, against Queen Mary and her Government.

4. *Anthony Gilby* was another of these Refugees, and pretty much of the Temper and Principles of *Goodman*. I find him subscribing with *Goodman*, *Whittingham*, &c. to a Declaration deliver'd to the *English Church at Strasbourg*, that they had obtained a Church in another Place, and would undertake to defend their Departure to be lawful, and no Schism.

5. (b) *William Whittingham*. He was born in the City of *Chester*, and educated in *Brasenose College* in *Oxford*, where he was admitted about 1540, and made great Proficiency in Learning. In 1545 he was elected Fellow of *All-Souls*, and two Years after made one of the senior Students of *Christ-Church*. After King *Edward's* Death he fled out of *England* and went to *Frankfort*, where he was of the Number of those who were against admitting the *English Liturgy*, and therefore went to *Geneva*, there to set up a Church more agreeable to their own Humours and Platform. Returning to *England* on the Accession of Queen *Elizabeth* to the Throne, he was made Dean of *Dunbolme*, July 19, 1563. He was one of those who translated the *Psalms* into Metre, those of his Translation being distinguished by the initial Letters of his Name *W. W.* being prefixed to them.

6. *Thomas Sampson* was educated in *Oxford*, and afterwards at one of the Inns of Court, where being convinced of the Errors of Popery, he resolved to take Orders, and accordingly was ordained by *Ridley Bishop of London*, and became one of the most noted Preachers at that Time. In 1551, he was collated by the Archbishop of *Canterbury* to the Rectory of *Albhallows Breadstreet*, in *London*, which he resigned 1553, when it's said he was promoted to the Deanry of *Chichester*; but this seems to be as uncertain as *Traberon's* having this Dignity, since, according to the Register, *Giles Eyre* was installed October 10, 1549, and *William Pye*, December 21, 1553. However this be, *Sampson*, on the Accession of Queen Mary to the Crown, fled abroad and went with Mr. *Chambers*, an *English Gentleman*, to *Strasbourg*, where he became very intimate with the famous *Tremelius*. But on the Differences which arose there among the *English Refugees* about admitting the *English Liturgy*, *Sampson*, joining with those who opposed it, retired with them to *Geneva*. After Queen *Elizabeth's* coming to the Crown he returned to *England*, and was by her promoted to the Deanry of *Christ-Church* in *Oxford*, 1561, of which Dignity he was deprived 1564, for not wearing the Habits then enjoined, viz. the square Cap, &c. Tho' we are (c) told, that soon after his Promotion to the Deanry, he supplicated the Congregation of Regents, that he might preach within the Limits of the University in the doctoral Habit.

7. (d) *Thomas Cole*, whose Name occurs among the *English Refugees* who separated from those at *Frankfort* and went to *Geneva*. He was Brother to *William Cole*, President of *Corpus-Christi College* in *Oxford* in the next Reign, and Dean of *Lincoln*, and is said to have been Dean of *Salisbury* on the Resignation of *Peter Vannes* in the Beginning of King *Edward's* Reign. But if *Vannes* did resign it, he was afterwards repossessed of it, being Dean 1557, and resigning it by Death 1563. However this be, *Cole*, it's certain, was a Refugee during the Reign of Queen Mary, and lived at *Geneva*. After the Accession of Queen *Elizabeth* to the Crown, he returned into *England*, and was by *Grindall Bishop of London*, his Fellow-Exile, collated to the Archdeaconry of *Essex*, Jan. 3, 1559, and had the Rectory of *High-Onger* in *Essex* given him.

Of these I have given this particular Account, because I find it said, that Six of them, viz. Bishop *Coverdale*, *Goodman*, *Gilby*, *Whittingham*, *Sampson*, and *Cole*, undertook to make a new Translation of the Holy Bible into *English*, to whom some add *John Knox*, *John Rodleigh*, and *John Pullain*. It was Bishop *Coverdale's* Judgment, as I have shewn, that a Variety of Translations was of great Use, and that the Translation himself had made might be rendred yet more compleat and perfect. It's no wonder therefore, that he should very readily join in a Design to make a new Translation. This they seem to have set about soon after their being settled at *Geneva* (e) 1555, since two Years after, 1557, was there printed in a small 12mo,

(f) *The Newe Testament of our Lorde Jesus Christ, conferred diligently with the Greke and best approved Translations.*

With the arguments, as wel before the chapters as for every Boke and Epistle, also diversities of readings and most profitable annotations of all hard places: Whereunto is added a copious Table.

Printed by Conrad Badius, M. D. LVII.

After the Title Page follows,

1. *The Epistle, declaring, that Christ is the end of the Lawe, by John Calvin.*
2. *To the Reader, Mercie and Peace through Christ our Saviour.*

At

(a) *Troubles of Frankfort*, &c. p. 17.

(c) *Wood's Athenæ Oxon.*

(e) *Ratio & Forma Publice orandi DEUM, atque administrandi Sacramenta, et cæt.*

In ANGLORUM ECCLESIAM, quæ *Genevæ* colligitur, recepta: cum iudicio & comprobatione D. *Johannis Calvini*.

1 Cor. III. 11.

Fundamentum aliud præter id quod iactum est nemo potest ponere quod est Jesus Christus.

GENEVÆ:

Apud Joannem Crispianum.

M. D. LVI.

(f) Penes D. Tho. Baker & Coll. S. Joanæ

At the End is,

The Table of the New Testament. Being an Alphabetical Index.

A perfecte supputation of the Yeres and Time from Adam unto Christ, proved from the Scriptures after the Collection of divers Authors.

Printed by Conrad Badius, M. D. LVII. this xth of June.

It is printed in a small but very beautiful Character, and is the first New Testament in *English* with the Distinction of Verses by numeral Figures. (a) The most ancient Copies of the New Testament in *Greek* are written without any Distinction of Chapters and Verses; but these Distinctions were invented afterwards for the more easy and ready finding the several Quotations made from the Divine Authors. Accordingly there occur in these Copies the Distinctions of *Titles, Chapters, and Stiches*, which some say were long Lines, at the End of which the Writing was ended, leaving the rest of the Line void in the same manner as a Line is left at a Break. But the Division of the Holy Scriptures into Chapters and Verses, as we now have them is of a much later Date. By some is the Invention of the present Chapters ascribed to *Hugo de Sancto Claro*, a Dominican Monk, but commonly known by the Name of Cardinal *Hugo*, who flourished about the Year 1240 and died 1262. Others attributed it to the Schoolmen. Others again say, that it was the Invention of *Stephen Langton* Archbishop of *Canterbury*, 1220; and *Heidegger* assigns it to one *Arlott* an *Hetruscian* General of the Order of *Minims*, who flourished about 1290. But our learned Dean *Prideaux* is positive, that the true Author of this Invention was Cardinal *Hugo*, who made the first Concordance that ever was of the *Vulgar Latin Bible*. In composing this, *Hugo* found it necessary in the first Place to divide the Books into Sections, and the Sections into Under-divisions, that by these he might the better make the References, and the more exactly point out in the *Index* where every Word or Passage might be found in the *Text*, which, till then, in the *Vulgar Latin Bibles* was without any Division at all. And these Sections are the Chapters which the Bible hath ever since been divided into. But as to the Under-divisions of these Sections or Chapters, *Hugo's* way of making them was, by the Letters *A, B, C, D, E, F, G*, placed in the Margin at an equal distance from each other, according as the Chapters were longer or shorter: which Method was imitated by our first *English* Translators of the Bible. *Robert Stephens*, the learned and famous *French* Printer, taking an Hint from *Hugo's* thus marking the Sub-divisions of his Chapters by Capital Letters of the Alphabet, subdivided those Under-divisions, and, instead of Letters, placed numeral Figures in the Margin of a *Greek Testament* which he printed *A. D.* 1551, and afterwards in an Edition of the *Vulgar Latin Bible* which *Conrad Badius* printed for him four Years after, which ends thus:

Excudebat Roberto Stephano, Conradus Badius, Anno M. D. LV. viii. Idus Aprilis.

This *Stephens* did, as *Hugo* had done before him, for the sake of a Concordance which he was then composing for the *Greek Testament*, and which was after his Death printed by his Son *Henry*, who gives the following Account of this Invention of his Father's, in subdividing the old Sections or Sub-divisions, and marking them with Figures instead of Letters, *viz.* (b) 'That he made this Division, so far as the New Testament was concerned, as he was going from *Paris* to *Lions*, and a great Part of it on Horse-back; That this Project of his was condemned at first as an insipid and useless one, and therefore so far from being to his Honour, that he would be censured as spending his Time and Pains to make himself ridiculous: but that, contrary to this Opinion which thus condemned his Father's Design, this Invention of his no sooner saw the Light than it was liked by or took with every body, and was of such Authority, that the Editions of the New Testament in which this Invention was not followed, were cashiered as in a manner useless.' But now whereas *Stephens* had only put numeral Figures in the Margin, the Editors of this *English New Testament* printed the several little Sub-divisions with Breaks, and placed the Number at the beginning of every one of them.

A second Edition of this Testament, printed at *Geneva* with short marginal Notes, in the same Volume, was published three Years after, 1560, with the following Title:

(c) *The New Testament of our Lord Jesus Christ, conferred diligently with the Greke and best approved translations in divers languages.*

EXOD. XIII. VER. XIII.

(d) *Feare ye not, stand still and beholde the salvation of the Lord which he will shew to you this day: Great are the troubles of the righteous, but the Lord delivereth them out of all. Psal. xxxiv. 19. The Lord shall fight for you, therefore hold you your peace. Exod. xiv. ver. 14.*

PRINTED AT GENEVA.

M. D. LX.

Next this Title follows;

The Holy Gospel of Jesus Christ according to Matthewe.

The Argument. But no Notes, only Scripture-references in the Margin.

After the Book of the Revelation is,

A brief Table of the Interpretation of the proper names which are chiefly founde in the Olde Testament, &c.

Whereas the wickednes of tyme

The order of the yeres from Paule's Conversion, shewynge the tyme of his Peregrination, and of his Epistles written to the Churches.

The end.

Joshua, chap. I. vers. 8.

Let not the booke of the Law depart out of thy mouth, but meditate therein daye and night;

(a) *Præfatio Introductio in Lectionem Novi Testamenti.* Dean *Prideaux's* Connection, &c. Part I. Book 5.

(b) *Præfat. ad Concordant. Græcas N. Testamenti.* *Fabritii Bibliothecæ Græcæ*, Lib. IV. c. 5.

(c) *Penes John Evans D. D.*

(d) Alluding, I suppose, to their Deliverance from Exile by the Accession of Queen *Elizabeth* to the Crown;

Mr. (a) *Strype* intimates, that this was only the *English* Translation revised and corrected; and that as they had finished the New Testament, they proceeded to revise the Old, which they not having made an end of at Queen *Elizabeth's* Accession to the Crown, some of the Undertakers staid at *Geneva* to finish it, and that accordingly the whole Bible was there printed 1560, 4to, with an Epistle to the Queen and another to the Reader, which, says he, by Mistake, are left out in the After-editions of this Bible. Father (b) *Simon* assures us, that this Edition of the Bible was only an *English* Translation of the *French* made at *Geneva* some Time before: Which seems to be said only to lessen and disparage it. But of this Translation more anon.

C H A P. IV.

Of the several Editions of the English Bible and Testament in Queen Elizabeth's Reign.

QUEEN *Mary* dying November 17, 1558, was succeeded by her Half-Sister *Elizabeth*, who, resolving to tread in the Steps of her Brother *Edward*, and to suppress Superstition thorough all her Highness's Realms and Dominions, summoned her Parliament to meet at *Westminster* the 23d of *January* following. In this Parliament an Act passed for restoring to the Crown the ancient Jurisdiction over the State Ecclesiastical and Spiritual, &c. and another for the Uniformity of Common Prayer and Service in the Church, &c. whereby the Statute of Repeal which had passed in the former Reign was declared void and of none effect. Her Majesty likewise (c) next Year appointed a Royal Visitation, and gave her Injunctions, as well to the Clergy as to the Laity of this Realm, by which it was ordered, as in King *Edward's* Reign, that 'they should provide within three monethes next after this Visitation, at the charges of the Parish, one Booke of the whole Bible of the largest Volume in *English*; and within one xii monethes next after the said Visitation the Paraphrases of *Erasmus* also in *English* uppon the Gospel, and the same set up in some convenient place within the sayde Church that they have the cure of, whereas the Parishioners may most commodiously resort unto the same, and read the same, out of the time of common service.'

Together with these *Injunctions* were exhibited Articles to be enquired of in this Visitation, one of which was, 'Whether the Parsons, Vicars and Curates did discourage any person from reading of any part of the Byble either in *Latine* or *English*, and did not rather comfort and exhort every person to read the same at convenient times, as the very lively wordes of *God*, and the speciall food of man's soul.'

Notwithstanding this, I do not find any new Edition of the *English Bible* or *Testament* till three Years after, viz. 1562. which seems to intimate, that whatever Discouragement the *English Bible* might meet with in the late Reign, the printed Copies of it were not burnt or destroyed as they had been in King *Henry VIII's* Reign. However this be, there was this Year another Edition in Folio of the Great Bible, with the following Title: (d) *The Bible in Englishe, that is to say, the contentes of all the holy Scriptures both of the olde and newe testament, according to the translation that is appointed to be read in Churches. Imprinted at London in white Crosse street, by Richard Harryson, An. Dom. 1562.*

After the Kalendar follows Archbishop *Cranmer's* Prologue.

After *Malachi*, the Volume of the Bokes called *Hagiographa*, with a Preface to the Reader, as in *Mathews's* Bible.

The Title of the New Testament runs thus:

The newe Testament in Englyshe after the last recognicion and settinge forth of Erasmus, conteynynge these Bokes, &c.

After the New Testament is a Table of the Epistles and Gospels.

At the End of all:

Imprinted at London in White-crosse-Strete by Richard Harrison the yeare of oure Lorde a thousande fyve hundred threscore and two.

Cum privilegio ad imprimendum solum.

Four Years after, 1566, was another very fine and pompous Edition of this Bible, in a large Black Letter, and on a Royal Paper, with the following Title:

(e) *The Bible in Englyshe of the largest and greatest Volume: that is to saye, The Contentes of all the holye Scripture booth of the oulde and newe Testament.*

According to the Translation apoynted by the Queene's Majestie's Injunctions to be read in all Churches within her Majestie's Realme.

At Rouen.

At the cost and charges of Richard Carmarden.

Cum privilegio. 1566.

Then

(a) *Annals of the Reformation*, Vol. I. c. 19.

(b) *Illam vero Genevensem quam omnium pessimam Rex Jacobus appellat, eadem est atque Genevensis Gallica quae in sermonem Anglicum conversa fuerat, legebaturque in Anglia a nonnullis protestantibus qui ritum Genevensem profitebantur.* *Disquisit. Criticæ, &c.*

(c) A.D. 1559.

(d) *Thoraby Ducat. Leod.* p. 506.

(e) *Penes D. Tho. Baker, D. Dam. Waterland, & J. Lewis.*

Then follows,

1. The order howe the rest of holy Scripture (beside the Psalter) is appointed to be read.
2. Proper Lessons to be read for the first Lessons, both at Morning and Evening Prayer, on the Sundayes throughout the Yeere, and for some also the second Lessons.
3. Lessons proper for Holy-days, among which are the Conversion of St. Paul and St. Barnabe, both in red Letters.
4. Proper Psalmes on certayne dayes, viz. Christmase-day, Easter-day, Assention-day, Whitson-day.
5. A brief declaration when every Terme begynnerh and endeth.
6. An Almanacke for xxx Yeares, beginning at 1561 and ending 1590.
7. To fynde Easter for ever.
8. These to be observed for Holy-daies, and none other. They are printed in red and black Letters alternately, but I don't observe either the Conversion of St. Paul, or St. Barnabe among them.
9. A Table for the order of the Psalmes to be saide at Mornyng and Evenyng Prayer.
10. A Kalendar, in which *Conversio Pauli and Barnab. Apo.* are in black Letters.
11. The Order of Mornyng and Evenyng Prayer; The Collectes, Epistles and Gospels to be used at the Celebration of the Lord's Supper (among which are Collects for the Conversion of Sainct Paule and Saynt Barnabie Apostle) and Some of the Prayers used at receiving the Communion, printed as they used to be at that Time in the Book called The (a) Psalter.
12. The Names of all the bookes of the Bible, and the content of the Chapters of every booke.

The bookes of the old Testament.

Genesis or the fyrst of *Moyse*. — — 1. chapters.
Exodus, &c.

The Prophetes.
Esay or *Isaiab.* — — — lxv. chapters.
Jeremy or *Jeremiah*, &c.

The Apocriphe.
The thyrd of *Esdras*. — — — ix. chapters.
The fourth, &c.

The Newe Testament.

The Gospel of St. *Matthew*. — — xxviii. chapters;
The Gospel, &c.

The Epistles.
S. *Paule* to the *Romaynes*. — — xvi. chapters;
The fyrst, &c. after the thyrd of S. *Jhon* is placed,
To the *Hebrues*. — — — xiii. chapters;

At the End is this Text of the *Apocriphe*:

All these thynges are the booke of lyfe, the couenaunt of the byest, and the knowledge of the truth. *Ecclesiasticus* xxiii. c.

13. The Prologe, shewing the use of the Scripture. Which begins thus: Thoughe a man hadde a precyous Jewell and a ryche, yet yf he wist not the value therof, nor wherfore it served, he were neyther the better nor rycher of a strawe. — And ends: To whome be honoure and prayse for ever, and unto God our father thorowe hym. As before Tyndal's Edition of the New Testament.

At (b) R. by C. Hamillon.

The fyrst parte of the Byble, contaynyng these bookes.
Genesis, &c.

Round this Title, as likewise round the Titles of the other four Parts, is a large Border, in which are represented in wooden Cuts the principal historical Faets, beginning with the Angel's driving *Adam* and *Eve* out of *Paradise*. At the End of the second Part, which concludes with the Book of *Job*, is printed, ¶ At the cost and charges of *Rychard Carmarden*. — As if these two Parts of the Bible were printed at his Expence. *Carmarden*, it's said, was an Officer of the Customs, and a Person of good Repute.

After The Title of the bookes called *Apocriphe* is A prologe to the Reader, which begins thus: 'In consideration that the books before are founde in the *Hebrue* tonge receyued of all men, &c.' as in *Mathews's* Edition.

The Title of the New Testament is,

The Newe Testament in Englyshe, translated after the Greke, contaynyng these Bookes, &c.

At the End is printed,

The ende of the newe Testament.

M. D. LXVI.

A Table to find the Epistles and Gospels usually red in the Church according to the Booke of Common Prayer: wherof the fyrst line is the Epistle, and the other the Gospell, whose begynnyng ye shall fynd in this boke marked with a crosse ✕, and the ende with half a crosse ⚭, or els the woordes expressed in this Table wherwyth any suche Gospell or Epistle doth ende conteyned in these Letters A, B, C, D, E, F, &c.

The Epistles and Gospels for Sayntes dayes.

To every Chapter are the Contents prefixed, the same with those in *Mathews's* Bible, and the same Scripture-References in the Margin, with some Additions. What is not in the *Hebrew* or *Greek* is printed in a smaller Letter than the Text.

P

Two

(a) See The Psalter or Psalmes of *Dauid*, corrected and pointed as they shall be song in Churches after the translation of the great Bible; with certain additions of collectes and other the ordinari service gathered out of the booke of Common Prayer: confirmed by act of Parliament in the first ycare of the raigne of our soueraigne Lady *Queene Elizabeth*.

Londini in officina Gulielmi Seres Typographi.

Cum privilegio Regie Majestatis.

1569.

(b) *Raan* in *Normandy*, because, I suppose, both Paper and Printing were cheaper there than in *England*.

Two Years after was another Edition of this Bible, printed in Quarto by the Queen's Printers, with this Title:

(a) *The Bible in Englyshe, that is to saye, The content of all the holy Scripture both of the olde and newe Testament. According to the Translation that is appointed to be read in the Churches.*

Anno 1568.

Then follow,

1. An Almanack for 14 Years, beginning 1567 and ending 1580.
2. A Kalender.
3. A Table for the order of the Psalms.
4. The Order how the rest of the holy Scripture, beside the Psalter, is appointed to be read.

[A Leaf or more torn out.]

The Common Prayer at large; and at the End thereof, facing the first of *Genesis*, Imprinted at London in Paule's Church-yard by Richard Jugge and John Cawood, Printers to the Queene's Majesty.

Cum privilegio Regiæ Majestatis.

After the Old Testament follows,
The Volume of the Bokes called Hagiographa.

Then, *The New Testament in English, translated after the Greke, contayning these bokes, &c.*

At the End the Copy is imperfect.

I have the *New Testament* alone, which seems to have been printed about this Time. It is in Quarto, the Title wanting; after which follows,

1. A Table of the principall matters conteyned in this Testament.
2. A true and perfect reckoning of the yeres and tyme from *Adam* unto *Christe* gathered out of the holy Scripture. — Over this is a little wooden Cut, in which is represented *Adam* in *Paradise* lying asleep, and the ancient of Days lifting a Woman out of his Side.

3. An exhortacion to the diligent studie of the holie Scriptures gathered out of the Byble.

4. The description of the lande of promyse, called *Palestina*, *Canaan* or the holy lande, where *Christe* was borne, wrought his miracles, and suffred death. — This is a little Map cut in Wood.

Then follow the four Gospels, to which are prefixed the Lives of the Evangelists written and set forth by the most holy doctour Saint *Hierome*; over which are placed their Pictures cut in Wood.

To the Acts, &c. is prefixed, The Argument of the second booke of *S. Luke*, called, The Actes of the Apostles.

Then follows, The Cart Cosmographie of the Peregrination or iourney of *S. Paule*, with the distaunce of the myles.

Next, The order of times; at the end of which is placed FINIS.

Then follow, The Epistles of Saint *Paule*, among which is put that to the *Hebrews* next to the Epistle to *Philemon*.

Then, The Canonical Epistles. To every one of them is prefixed An Argument of the Epistle, excepting the five short ones, to *Philemon*, of *St. John*, and *St. Jude*; and at the End of every Chapter both in the Gospels and Epistles are added short Notes different from those which are in *Mathews's Bible*. Then follows, The Revelation of Saint *John* the Divine, which has the Contents of the severall Chapters, and Notes at the End of them, as in the Gospels and Epistles.

After the Revelation are, The Epistles of the olde Testament as they be now read: and, A Table to fynde the Epistles and Gospels read in the Church of Englande, &c. Among those for the Holy-days no Notice is taken of either the Conversion of *St. Paul* or *St. Barnabe*.

At the Bottom is FINIS again placed; and,

Imprinted at London in Powles Church-yard by *Richarde Jugge*, Printer to the Queene's Majestie, forbidding all other men to print or cause to be printed this or any other Testament in Englishe.

Cum privilegio Regiæ Majestatis.

Throughout the Gospels and the Revelation are interspersed large wooden Cuts, as in the Editions 1551, 1553.

In both these two last mentioned Editions the Text 1 *John* v. *For there are three which beare record in heaven, &c.* is printed in the same Letter with the other Texts.

In Mr. (b) *Thoresby's Musæum* is a Fragment of the New Testament in English in 4to of this Translation. After the Acts is, A compendious and brieve rehearsall of all the contents of the bokes of the New Testament in Metre.

In the same (c) *Musæum* is, The New Testament in English, in 8vo. The Tables, Maps, Notes as in *Jugge's* 4to Edition. The Almanack for 34 Years commenceth 1561.

Besides these Editions, there was printed in a small English Letter in 4to an (d) Edition of the Great Bible, as it was printed in 1541, without any Notes or Contents of Chapters, only in the Margin are some parallel Texts, and the Capital Letters of the Alphabet A, B, C; but the Copy which I saw is so imperfect, as that there is no Name of the Printer, or any thing to be found of the Place or Date of the Printing: Only by the oblique Strokes which are here used instead of Commas, one would guess it to be some foreign Edition, and from its being said at the End, that the Table is to find the epistles and gospels usually read in the Church according unto the Book of Common Prayer, it's plain, that it was printed some Time in King *Edward VI.* or Queen *Elizabeth's* Reigns.

The

(a) Trinity Coll. Cambridge.
(d) Penes J. Jarvis of Mergate.

(b) Ducat. Lud. p. 504.

(c) Ibid. p. 38.

The Leaves, not the Pages, are numbred; the last Leaf of the Book of Job is fol. cciii. On the fore-side of the next Leaf is this Title within a Border cut in Wood:

The third Part of the Byble, contaynyng these booke;
The Psalter, The Proverbs,
Ecclesiastes, Cantica Canticorum,
The Prophetes.

In either Part of the Border is a Cypher within a Shield cut in Wood, which, I suppose, is the Printer's Name.

The last Leaf of this third Part, which ends with *Malachi*, is numbred cxxxiv. after which follows the New Testament, the Apochrypha being omitted. The Title of this is,

The New Testament in Englishe, translated after the Greke, contaynyng these booke;
 Mathewe, Luke, *The Acts of the Apostles,*
 Marke, Jhon, *The Epistles of Saynte Paule.*
 To the Romaines, &c.

Round this Title is a Border cut in Wood, at the Top of which is represented Christ's eating his last Supper with his twelve Disciples, and at the Bottom his being betrayed by Judas. The last Leaf save one is numbred fol. c. and in the outer Column of the next Leaf is, *A Table to fynde the Epistles, &c.* as hinted before.

The (a) New Testament alone of this Translation was printed in 8vo some Time after 1537, when the Bible called *Thomas Mathewe's* was published, for this Copy has no Date, only at the End it's said to be

Imprinted at London by William Seres, dwelling at the West end of Paule's Church, at the signe of the Hedge-hogge.

Con privilegio ad imprimendum solum.

To it the Printer has prefixed the following Advertisement to the Reader:

'Thou shalt understande, gentle reader, that whereas the Testamente which goeth under the Name of *Thomas Matthewe* hath certayne learned and godlye annotacyons in the margine for the better understanding of the Texte; I have for thy commoditie caused the same with manie moe boeth godly and catholyke to be set after the Chapters wherein the thinges be noted. And that thou mayest the better fynde the thinges noted, I have set these Letters, a, b, c, &c. before the beginninge of every note, and in the texte also at the beginninge of everye sentence that is noted. In the *Revelations* also thou shalt find certayne notes, not so large as the matter requireth (for the volume would not bere it) but sufficient to leade the diligent reader to the understandinge of the whole Revelations. In the beginning also thou hast a Kalendar, wherein is noted the Epistle and Gospel of every Holy-day, or Feast of the Saints, immediately after the same Feast, first the Epistle and then the Gospel. And continually with the same Kalendar renneth the Table of the Epistles and Gospels of the *Sundays, Wensdayes, Fridayes*, and other Feast-dayes which tary not upon one Letter, beginning at New-yeare's day and so holdinge on to Christmas daye folowynge, after the order of the accustomed Tables. The Spirit of God be thy leader in the reading of thys Godde's holy testament. Farewell.'

Before the Kalendar here mentioned is an Almanack for xxxix Years, which contains the Leap-Year, the Sunday Letter, the Golden Number, Easter, and the Year of our Lord, in distinct Colums. It begins with the Year 1549 and ends 1577, which looks as if this Testament was printed 1549. After the Kalendar is printed Tyndal's Preface to the second Edition of his New Testament, and at the End are *The Epistles taken out of the Olde Testament which are read in the Church after the use of Salisbury upon certayne dayes of the Teare*, beginning with the first Fridaye in *Advente*. Then follow *The Epistles of the Saintes*, which are also taken out of the Olde Testament, viz. Saynte Nicholas daye, On the Conception of our Lady, On Candlemas daye, On the Annunciation of our Ladye, On St. Philip and Jacob's day, On the Nativite of St. John Baptist's day, On the Visitation of our Ladye, On Mary Magdalen's day, On the Nativite of our Ladye, On St. Matthew's day, and On St. Luke's day.

These are all the most remarkable Editions of the Bible and New Testament alone of this Translation and Revision that I have either seen or heard of.

It commonly passes for current that the Old and New Testament were translated by Tyndal and Coverdale, and the Apochrypha by John Rogers. But, as has been already observed, it is plain, that the Apochrypha in Mathewe's Bible is of the same Translation with that in Coverdale's, and that Coverdale gives not the least Hint of any one's assisting him in his Translation, but always speaks of it as entirely his own.

(b) John Rogers was educated at Cambridge, where he took the Degree of Bachelor of Arts, 1525: From thence he was chosen the same Year to the Cardinal's College at Oxford, of which he was made a junior Canon. But soon after going into Holy Orders, and being appointed Chaplain to the English Factory at Antwerp, he there became acquainted with William Tyndal, and by him, it's said, was convinced of the Errors of Popery. After which he married, and removed to Wittenberg in Germany, where he became Pastor of a Congregation, and, as some say, was made a Superintendent. Now it's not improbable, that when, after Tyndal's Death, a new Edition of the English Bible, with his Prologues and Notes, was intended, and which was accordingly finished, as we have seen, in 1537, Application might be made to Rogers to prepare it for the Press and correct it.

Bishop Bale tells us, that 'Rogers, having followed Tyndal, very faithfully translated into the vulgar Tongue the great Work of the Bible from the Beginning to the End, from the first of Genesis to the last of the Revelations, having recourse to the Hebrew, Greek, Latin, German and English Copies: and that this laborious Work, with

(a) E Coll Rev. W. Jactin.

(b) E. Coll. J. Baker, S. T. B.

‘with the Addition of very useful Prefaces and Annotations from *Martin Luther*, he dedicated to King *Henry* the eighth, in an Epistle prefixed written in the Name of *Thomas Mathew*.’ But it’s plain, that in this Account there are the following Mistakes. 1. The Bible called *Mathew’s* is not a new Translation, but made up of *Tyndal’s* and *Coverdale’s*, as has been said already, improved with some Amendments. 2. The Prefaces and Notes are not *Luther’s* but *Tyndal’s*. Bishop *Bale* adds, that ‘*Rogers* composed *Indexes* to the Bible;’ by which he means, I suppose, *The Tables of principal matters contained in the Bible*, which are found in an (a) Edition of the *English Bible* in Folio, printed somewhere abroad, as appears by the Letter, and *tank* being printed for *thank*, 1549. In Queen *Mary’s* Reign, after several Hearings, he was condemned to be burnt by the Name of *Rogers* alias *Mathews*, on Account of his printing this Bible under that Name.

It has been likewise affirmed, that ‘the *English Psalter* in our Liturgy was first published, together with the rest of the Bible, in the Year of Christ 1535, and dedicated to *Henry VIII.* by Dr. *Coverdale*; that *William Tyndal* was one of the three concerned in translating it; and, that in the Year 1539 there was another Edition of it.’ But, besides that it is said in the Title of this Psalter first printed with the Liturgy, 1552, that it is after the translation of the Great Bible, not *Mathew’s*, the Title of the Great Bible informs us, that it was truly translated after the verite of the Hebrue and Greke textes, by the dylygent studye of dyuerse excellent learned men expert in the forsayde tonges. It does not appear who these learned men were, they might be *Tyndal*, *Coverdale* and *Rogers*; but it seems not improbable, that they were such as Archbishop *Cranmer* employed in revising *Mathew’s* Bible, and making such little Alterations in it as they found necessary. That this was done in this Edition called the Great Bible, is very plain to any one who compares it with *Mathew’s*. For instance, Gen. xxiv. a.

Mathews, 1537.

And there fell a derthe in the lande passing the first derth that fel in the dayes of *Abraham*.

Great Bible, 1539.

And there came a derthe in the lande passing the first derth that was in the dayes of *Abraham*.

The Chapter ends with Verse 33, as the Chapters are divided in our Translation, whereas in the Great Bible it ends as it does in our present Bibles. In the Psalter the Variation is still greater. For instance, *Psalms* lxxi. 22, 23. is in *Mathew’s* thus:

Therefore wyl I prayse thee and thy faythfulnesse, O GOD, playnge upon the Lute, unto the wyl I syng upon the Harpe, O thou holyc one of *Israel*.

My lyppes woulde fayne syng prayses unto thee: and so woulde my soule whom thou hast deliuered.

But now by the Translators or Revisors of the Great Bible is the Lute altered into an instrument of musick, and my lyppes woulde (b) fayne syng to my lips will be fain when I sing.

These Revisors likewise inserted in the Text in a smaller Letter ‘what abounds and is more in the common translation in *Latyn* than is founde either in the *Hebrew* or in the *Greeke*’ Thus *Exod.* xxxvii. 6. And he made the mercy-seat: (c) that is to saye, GOD’s answering place. So *Numeri.* xx. 6. And *Moses* and *Aaron* went from the congregation unto the dore of the tabernacle of witness and fell upon theyr faces. (c) And they cryede unto the Lorde and sayde, O LORDE GOD, heare the crye of thys people, and open them thy treasure, euen a fountayne of luyng water: that they may be satisfied, and that their murmuringe may cease. And, to name no more of almost numberless Instances of this Nature, to *Psal.* xiv. are added the three Verses 5, 6, 7.

By others it has been affirmed, That ‘when the *English Liturgy* was compiled in the second Year of King *Edward VI.* and again revised and altered in the 5th year of that reign, the Epistles, Gospels, Psalms and Hymns put into those Liturgies were all according to the Translation of the Great Bible, or the Bible in the largest Volume.’ But this is partly true and partly false. The Psalms, Gospels and Epistles were indeed according to that Translation or Edition, and so continued to be till the Revision 1661, when the Epistles and Gospels were ordered to be according to the last Translation: but then the Sentences at the beginning of Morning and Evening Service in the 5 Ed. VI. and the Hymns *Benedictus*, *Magnificat*, and *Nunc dimittis*, and the Places of Scripture at the End of the Office of Matrimony are plainly another Translation. From whence the Sentences were taken I know not, but imagine they were translated by the Compilers themselves from the *Latin Vulgate*. For thus *Psalms* L. 3.

Lat. Vulg.

— iniquitatem meam cognosco, & peccatum meum contra me est semper.

Liturgy 5 *Edw. VI.*

(d) I doe knowe mine owne wickednesse, and my sinne is alway against me.

The three Hymns are transcribed from King *Henry VIII’s* Primer, 1546, the Authors of which translated them from the *Latin*.

The Places of Scripture at the End of the Matrimonial Office are according to no *English* Translation of the Bible or New Testament that I have seen. Neither *Tyndal’s*, *Coverdale’s*, *Mathew’s* Bibles, nor the *Great Bible*, are so translated, as any one will be convinced who will take the same Pleasure that I have taken in comparing them. I guess therefore, that these, as well as the Sentences before-mentioned, were likewise translated from the *Latin* by some of those who compiled this Liturgy.

The Observation that follows is no more accurate, viz. That (e) to Mr. *Tyndal’s* Labour we chiefly owe the Translation of the *Psalms* in the *English* Liturgy; since it appears, that when he was apprehended he was not got so far.

Of

(a) *Thereshy’s* Ducatus Leodiens.

(b) glad, cheerfully. *As soul is fayne when that the Sun upriseth* Chaucer. It is used adverbially by *Coverdale*, would fain, i. e. would gladly. So we still speak.

(c) See the *Latin Vulgate*.

(d) In King *Henry’s* Primer is this Verse translated thus, For I knowledge mine iniquitie, and my sinne is ever before myne eyes.

(e) Holy *David* and his old *English* Translators cleared, &c. 1706.

Of this Translation of the Bible by Tyndale and Coverdale, and its Revisions by Archbishop Cramer, &c. many Complaints, we are told, were made by even those who favoured the English Bible as well as by those who opposed it. Bishop Sandys, then of Worcester and afterwards Archbishop of York, wrote to Archbishop Parker, that (a) 'the Setters forth of this our common translation followed Munster too much, who doubtless was a very negligent man in his doings, and often swerved very much from the Hebrew.' But this is a Character of Munster that is very different from what other learned Men give of him.

Sebastian Munster was a learned Protestant, and particularly skilled in the Hebrew Language and the Rabbin. So that he translated the Hebrew Bible into Latin, and printed both the Hebrew and Latin with Annotations in 2 Vol. in Fol. at Basil 1534-5. The learned (b) Huetius gave this Character of it, that he 'always adapts his style to the Hebrew, and at the same time is not neglectful of the Latin, tho' he be not over attentive to the elegancies of it.' (c) F. Simon said of him, that 'of the modern translators, especially of the Protestants, no one seems better to have expressed the words and sense of the Hebrew context than Munster, who, in his opinion, is only faulty in this, that, neglecting the ancient interpreters of the Holy Scripture, he with too much anxiety follows the more modern Jewish Rabbin.' And indeed in so high Esteem was this Translation of Munster's had here in Queen Elizabeth's Reign, that it was used in our (d) Latin Common-Prayer Book where the Psalms were of this Version with that great Supplement Psalm xiv. from the Vulgar Latin, which is wanting in Munster's Edition, inserted in distinct Characters.

Dr. Gre. Martin, among other things, objected to this Translation some Years after, that it was done in haste, of which he gives the following Proofs from the Edition 1562, that saith, *Mat. xxii. With Herod's servants,* and translates *Idiotas Lay-men*, *Mat. xxiv. Kiboton a Shippe*, *Mar. v. thorubon mondring*, *Mat. xxv. sbennutai are gone out*, *Eph. iii. exousian his substance*, and to know the excellent love of the knowledge of Christ for the love of Christ that excelleth knowledge; and of men that turne away the truth for that shun the truth and turn away from it; and *Mount Sina is Agar in Arabia* for *Agar is Mount Sina*, &c.

The first of these Dr. Field imputed to the Translator's not knowing of what Sect the *Herodians* should be, *Eph. iii.* he owns is corrected in the latter Editions, tho' the Words, he said, may bear that other Translation also. And in *Gal. iv.* the Transposition *Sina* before *Agar* seemeth, he said, to be the Fault of the Printer rather than of the Translator. But it was either pure Ignorance or perfect Cavilling that let Martin find fault with its being translated *Mat. xxv. their lamps were gone out*, &c.

(e) Laurence, a noted Grecian at this Time, observed to Archbishop Parker, that in the New Testament of this Translation of the Great Bible, there were some Words not aptly translated; Words and Pieces of Sentences omitted; Words superfluous, and Sentences changed, and Errors in Doctrine. The Encouragers of the (f) Geneva Translation represented this Bible as ill translated and falsely printed, and gave it the general Name of a corrupted Bible.

Laurence instanced particularly in the following Texts; tho' it's to be observed, his Quotations don't always exactly agree with the Translation of either Mathews's or the Great Bible.

Mat. xvii. 25. Of whom doe the Kynges of the earth take tribute or (g) tolle, of their children or of straungers. Here Laurence observed, it was otherwise in the Greek, and should have been rendred, *of their own children or of the strangers.*

— 27. *Is in the Great Bible, goo thou to the sea and (h) cast [an] angle;* but Laurence noted, that it should have been *cast an hook.* Whereas the word *angel* in the English-Saxon signifies an *hook.* Thus is this place rendred in that Translation of the Gospels; *gāng to þære sæ, and þupp þinne angel up.*

— xxi. 33. *Ther was a certain man an bousholder which made a Vineyard.* The word *made*, Laurence said, was too general; to *plant*, he observed, is as special a Word in our Tongue as *phuteuin* in the Greek. And so it is rendred in the Copies which I have seen of Mathews's and the Great Bible, viz. *which planted a Vineyard.*

— 38. *Come let us kyll hym, and let (i) us enjoye his inheritance.* It should have been, Laurence said, *Let us take possession or seisin upon his inheritance.* The Great Bible ed. 1566 rendred it, *take his inheritance to our selves.*

— xxii. 7. *He was wroth and sent forth his men of war.* Laurence would have it, when he had sent his armies.

— xxv. 20. *I have gayned with them fyve talents moo.* Here Laurence noted, that *epi* signifies *over* and *besides.*

— xxvi. 38. *My soule is bevy even unto the death.* Here Laurence observed, that the Greek Word here rendred *bevy* is *perilupos*, which signifies *exceeding heavie* or *very heavie.*

— 42. *He went away (k) once agayn and prayed.* This Laurence said should have been rendred as it is in the Geneva Translation, *He went away the second time.*

— xxviii. 14. *We wyll — save you barmeles.* It should, Laurence said, have been translated, *save you careles.*

Mark i. 24. — be cryed sayng; (l) *Alas: legone ea*, that is, said Laurence, saying, *Let be*, or *Let us alone.*

— 45. *He — began to tell many thinges;* *cerxato kecrusseia polla*; he began openlie to declare or preache. This, Laurence added, was not consider'd in the Geneva Bible.

— x. 19. *Thou shalt not commit adulterie, thou shalt not kyll, thou shalt not steale.* Laurence said, it ought to have been thus translated, *Do not commit adulterie, doe not kill, do not steale.* The self-same Error is, he said, in *Luke xviii. 20.* and that in both these Places the Bible printed at Geneva hath the same Fault. But in the Copies that I have of Mathews's and the Great Bible, *Mark x. 19.* is read thus, *Breake not matrimonie, kyll not, steale not;* and *Luke xviii. 20. Thou shalt not commit advoutrie, &c.*

Q

Mark

(a) Strype's Life of Archbishop Parker, p. 208.

(c) Disquisit. critica de variis Biblio editi, p. 187, 188.

(e) Life of Archbishop Parker.

(g) Polle money, Gr. Bib.

(k) once more.

(b) De claris interpretibus, &c. Lib. II. §. 14.

(d) Edit. 1572, 1574, 8vo.

(f) Troubles of Frankfurt, p. 166.

(h) cast in thine angel, Gr. Bib.

(l) let be.

(i) Great Bible, 1539;

Mark xii. 15. But he feynge their hypocrisie, seide unto them; that is, said Laurence, knowing their hypocrisie. And so it is in the Great Bible, which renders this Place, he understood their (a) dissimulation.

Luke i. 3, 4. I determyned also (assone as I had searched out diligently all thinges from the begynning) that then I woulde wryte unto thee. This, Laurence says, should have been translated thus: It seemed good to me, having perfect understanding of all thinges from the beginning, to write to thee in order.

— vi. 44. — nor of busshes gather they grapes, ek betou, that is, of a bramble.

As to Words, &c. omitted in this Translation, Laurence gave the following Instances.

Matthew xv. 16. Are ye also [yet] without understanding? Here, Laurence observed, *akmeen* is omitted; and that it should have been translated, are ye also yet without understanding? And so it is in the Great Bible 1539: but Mathews's Edition omits also.

— xxii. 13. Bynde him hand and foot and cast him into utter darknes. Here, Laurence observed, *take him up* is omitted. But both Mathews's and the Great Bible have it, *take and bynd him*, &c.

— xxvi. 13. Preached in the world. Here, Laurence said, is the word *all* or *whole* omitted. But Tyndal's Translation runs thus: *shal be preached thorowe out all the worlde* — in all the world, Great Bible 1539.

Mark xv. 3. The words *but he answered nothing* are omitted both here and in the Geneva Bible.

Luke viii. 23. There came down a storm; the word *anemou*, wind, is omitted. But both Mathews's and the Great Bible render it, *there arose a storm of wind*.

— x. 23. Are omitted these words, *and he turnyge to his Disciples, saide*. But Mathews's and the Great Bible have it, *and he turned to his Disciples and said secretly*.

— xxii. 12. He shal shewe you an upper chambre. Here, Laurence says, is the word *great* omitted. But the Translation of Mathews's and the Great Bible is, *he shall shew you a great parlour paved*.

— xxiv. 27. He interpreted unto them in all Scriptures which wer written of him. Here are omitted the words *those things*.

As to the Words superfluous in this Translation, Laurence gave the two following Instances.

Mark xiii. 16. Let hym that is in the fiede not turne backe agayn unto the thynges which he left behynde hym. Here the thynges, Laurence said, are words superfluous, *ta opiso* signifieth no more than *back*, and is so rendred John vi. 66.

Luke xii. 24. Howe muche are ye better then fettered fowles? Here *fettered* is superfluous. Mathews's Edition runs thus, *How much are ye better then the fowles?*

Of the Sentences changed and Errors in Doctrine, Laurence gave the two following Proofs.

Luke ix. 45. It was hid from them that they understode it not. The manner of Expression, Laurence said, intimates as if it was hid from them of purpose, to the End that they should not understand it. He would therefore have the words translated, *that they should not understand it*.

Colossians ii. 13. And ye being deade to synne, and to the uncircumcision of your fleshe bath be quickened with him. This Translation, Laurence observed, hath Error in Doctrine: for it is not true, that he quickened us being dead to Sin, but being dead in Sin. This Fault, he said, is amended in the Geneva Bible, where this Place is translated thus: *and you which were dead in sins*. In Mathews's Bible they are rendred, *and ye whiche were dead in sin thorowe the uncircumcision of your fleshe*. In the Great Bible thus: *And ye when ye were dead thorowe synne and thorowe the uncircumcision of your fleshe*.

This may serve to shew what sort of Faults were found with this Translation, of which, however, one may, I think, venture to say, there never was one more entirely English. As to the typographical Errors, they have been accounted for before, by its having so many Editions abroad, printed by Foreigners who understood not a Word of English. But to return:

It was before just hinted, that the Bible, translated into English by some Refugees who fled to Geneva in the late Reign was finished in 1560, and there printed in Quarto by Rowland Harle. This Edition I have never seen, but it seems, some way or other it was so ordered, that it was not presently reprinted here in England. By what the Author of the Discourse of the Troubles of Frankfort, which was printed 1575, (b) says, one would imagine, that it was not again printed before that Discourse was written. 'If, says he, that Bible be such as no enemy of God could justly find fault with, then may men marvell, that such a worke, being so profitable, should finde so small favour as not to be printed againe.' But why this Complaint should be made when this Bible was printed again 1570, I can't see, unless this Discourse was written before that Year. However this be, the former Impression being sold off, the Proprietors of it (who were English Refugees at Geneva, among whom was one John Bodleigh) had it carefully reviewed and corrected in order for another Edition. This Review they had finished about the beginning of March 1565, when Bodleigh applied himself to Mr. Secretary Cecyl for the Queen's Privilege for the new printing of this Bible. This Mr. Strype calls the renewing of his Privilege with longer term of Years than was at first granted to Bodleigh and his Associates; which seems to intimate, that the former was printed with the Royal License or Privilege. Or perhaps the Queen might grant her Letters to prohibit any other of Her Subjects printing or selling this Bible for such a Term of Years. Be that as it will, the Secretary, it seems, referred Bodleigh to the Archbishop of Canterbury and the Bishop of London, being unwilling to give any Encouragement to this new Edition without their Advice, because of their intending themselves speedily to publish an English Translation of their own providing. Upon this, the Archbishop wrote to the Secretary, That 'He and the Bishop of London thought so (c) well of the first Impression of this Bible, and the Review of those who had since travelled therein, that they wish'd it would please Him to be a means, that Twelve Years longer Term might be by special Privilege granted to Bodleigh, in consideration of the charges sustained by Him and his Associates in the first Impression and the Review since: that tho' another special Bible for the Churches was intended by them to be set forth as convenient time and leisure should hereafter permit, yet it should nothing hinder, but rather do much good to have diversitie of Translations and Readings: And that if the License hereafter to be made went simply forth without any Proviso of their oversight, they would take

(a) Simulacion, Mat. and Tyndal and Great Bible 1539.

(b) P. 164.

(c) Life of Archbishop Parker, p. 207. Had Dr. Dupin known this, he would not, perhaps, have said, that the Episcopal Party did what in them lay to have this Translation suppressed. *Histo. of the Canon*, Vol. I. p. 221.

'take such order with the party in writing, that no Impression should pass but by their Direction, Consent and Advice.' How long after this it was before this Bible was reprinted, I can't say. Mr. Strype names an Edition of 1576, and a learned Friend of mine one of 1570, and 1575. The first I have seen printed is in a large 4to, (a) 1576, of which I shall hereafter give an Account.

Archbishop Parker, as was just now intimated, designing a new (b) Translation or Edition of the Bible into English for the Use of the Churches, resolved on the same Method for accomplishing it which some Years before his most Reverend Predecessor Archbishop Crammer had attempted on the same Occasion: He divided the whole Bible into several Parts, which He distributed to divers of his learned Fellow Bishops, and to some other learned Men of his Acquaintance.

The Reason given by the (c) Archbishop for this Proceeding of his were, that (b) the 'Copies of the former Translation were so wasted that very many Churches wanted Bibles, and that they were very faultily printed. This, he said, gave occasion to some well disposed Men to review it, to add some more light in the Translation and order of the Text, and to print it more correctly: in doing which, he added, they had followed the former Translation more than any other, and varied as little as possible from it, unless where they observed it was not so agreeable to the Original Text.'

The learned Men employed by the Archbishop in doing this were these that follow, who had the several Tasks allotted to them annexed to their Names.

Dr. William Alley Bishop of Exeter	—	—	—	The Pentateuch.
				Joshua.
Dr. Richard Davis Bishop of St. David's	—			Judges.
				Ruth.
				1. 2. Book of Samuel.
Dr. Edwin Sandys Bishop of Worcester	—	—		1. 2. Book of Kings.
				1. 2. Book of Chronicles.
				Ezra.
Dr. Andrew Peerson Prebendary of Canterbury	—			Nehemiah.
				Esther.
				Job.
Thomas Becon Prebendary of Canterbury	—	—		The Book of Psalms.
A. P. C.	—	—		The Book of Proverbs.
Dr. Andrew Perne Dean of Ely	—	—		The Book of Ecclesiastes.
				The Ballet of Ballets of Solomon.
				Ezay.
Dr. Robert Horne Bishop of Winchester	—			Jeremiah, and
				Lamentations.
				Ezekiel.
Thomas Cole of Lincolnshire, one of the Geneva Tran.				Daniel.
Dr. Edmund Grindal Bishop of London	—	—		All the Lesser Prophets.
Dr. John Parkhurst Bishop of Norwich	—	—		Apocrypha.
Dr. Richard Cox Bishop of Ely	—	—		The Four Gospels.
				The Acts of the Apostles.
Dr. Edmund Guest Bishop of Rochester	—	—		The Epistle to the Romans.
Dr. Gabriel Goodman Dean of Westminster	—	—		1. Epistle to the Corinthians.

These are supposed to have been some of those learned Men to whom the Archbishop assigned these several Parts of the Bible to be translated from the Capitals printed at the end of these Portions which are guessed to be the initial Letters of the Translators Names and Titles. But as there are none of these printed after the remaining Epistles, &c. of the New Testament, we cannot so much as guess who had them allotted to them for their Parts. Of these which are named the majority were Bishops, from whence this Translation came to be called, *The Bishops Bible*. As for the Archbishop, His Province was not so much to translate, as to order, direct, overlook, examine and finish all.

Besides those abovementioned the Archbishop likewise employed Laurence, a Man famous at that time for his critical Knowledge in the Greek Language. Him with other Criticks the Archbishop directed to peruse the Old Translation, and diligently to compare it with the Original Text. Accordingly Laurence drew up some Notes of Errors in the Translation of the New Testament, as has been already shewn.

The late Popish *Hudibras* ridicules this excellent Design of the Archbishop to revise the former Translation of the Bible and print it anew, with feigning, that His Grace put it into the Queen's Head to have another Version made, and that for that purpose Her Majesty called a Convocation, to whom the Archbishop is represented as making a very whimsical Speech, and in particular recommending to them,

——— to adapt a New Translation
To this New Faith they taught the Nation.

But all this is a Lie of this Buffoon's own inventing, in order to make the English Reformation as ridiculous as his little Wit and ill Manners could make it. It seems his Party, having done their utmost to argue and force

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(a) P. 57. (c) Preface to the Bible.
(b) Elsewhere his Grace gives the following Account of the making this Translation: 'Cumque sacrorum Bibliorum Anglicana editio quæ in singulis Ecclesiis ex statuto collocanda fuit jam prope deleta defecisset; novis typis magnitudine usitata, aut paulo grandiori, nusquam eudi curavit. Sed pristinam illam Anglicam versionem prius totam pio judicio examinavit, adhibitis sibi literatis suis Capellanis, quorum semper optimum delectum ex Academiis ad se sumpsit, nec non fratrum suorum Episcoporum aliorum doctorum hominum adjumento, quibuscupque cupide atque studiose egit, ut hunc tam divinum laborem secum communicarent.' *De Antiquitat. Eccl. Britan.*

Protestants out of their Religion, and not being able to gain their End, they are now for making Use of the Deists Tools, and trying if they can't by Jest and Ridicule laugh them out of it. By what has been just now said, it appears, that this Matter never came before the Convocation, but was by the Archbishop committed to the Care of such of the Bishops and of the University and His Grace's own Family, as He thought best qualified to be employed in this excellent and useful Work. But this great and learned Prelate had so baffled and exposed, by his searching the Antiquities of the *British Church*, the weak and vain Pretences of the feigned Catholics to Antiquity, that it's no wonder that even at this Day His Grace is the Butt at which they shoot their poison'd Arrows, even the most bitter Words.

The same profligate Writer remarks of these Translators, that they were so much afraid of being *ruled*, that in *St. Mat. ii. 6.* they falsly turned the word *rule* into *feed*. Whereas any one who durst believe his own Eyes, may there see it is translated as it was in the Great Bible, only with the Change of *the Captain* into *a Captain*, out of thee shall there come a captain that shall governe my people Israel. He adds, that in the Bible 1599, *St. John i. 12.* is corruptly put *Prerogative* instead of *Power*. But this likewise is a Lie. In the Great Bible, the Bishop's Bible, and the Geneva Translation, 8vo. 1599, is it, *gave he Power*. Another of his Censures of this Translation or Revision is, that it has *Instruitions* and *Ordinances* instead of *Traditions*. But any one who pleases may soon be convinced of the staring Falshood of this, by looking on *St. Mat. xv. 2, 3.* where he'll find the word *Tradition*. So it is in other Places, as *1 Pet. i. 18.* which ye received by the Tradition of your fathers. But indeed *2 Thess. ii. 15.* and *iii. 6.* is it rendred *Ordinances* and *Institution*. The Great Bible uses the same Words, and the Geneva *Instruitions*. I'll only mention one more of this Scorners Reflections on this Translation, viz. that 'in that Text of the Prophet *Malachi ii. 7.* Queen Elizabeth's Bibles falsly turn the word 'shall into *should*, and King James's still retains the Corruption: suggesting by it, that the Priests Lips should 'keep Knowledge and teach the Law, but do not.' Whereas any one who can read may see, that in this Translation it is, *The Priest's lippes shall keepe knowledge, and they shall seeke the lawe at his mouth.* But to return:

The Archbishop met with better Success in this his excellent Undertaking than his Predecessor *Cranmer* had done. For with so much Chearfulness and Readiness did the several Bishops and others, to whom his Grace sent the several Parcels of the Bible to review and his Instructions, concur with him in this his good Design, that some Time before the Year 1568 it was all finished and ready for the Press: So that in this Year it was printed and published in a very elegant and pompous manner in a large Folio, and on Royal Paper, and a most beautiful *English Letter*, and embellished with several Cuts of the most remarkable things in the Old and New Testament and Apocrypha, and Maps finely cut in Wood, and other Draughts engraven on Copper. The Title Page is as follows:

(a) Within a Border is the Title printed thus, *The Holy Bible*. At the Top of the Border is the Picture of Queen Elizabeth, engraved on Copper, sitting in a Royal Pavillion. On each Side of her are the Emblems of Religion and Charity sitting. At the Bottom is printed within an oblong Border, supported by the Supporters of the Queen's Arms, the Lion and the Dragon, with this Motto, *Non me pudet Evangelij Christi, Virtus enim est, &c. Ro. i.* Then follows on another Leaf:

1. The summe of the whole Scripture of the bookes of the Old and New Testament.
2. A Table setting out to the eye the genealogy of Adam: so passing by the Patriarchs, Judges, Kings, Prophets and Priests, and the Fathers of their time, continuing in a lineal dissent to Christe our Saviour. The running Title of this is, *Christ's Line*, and it takes up five Leaves and a half. In the initial Letter T are the Archbishop's paternal Arms, empaied with those of *Christ-Church Canterbury*, with the initial Letters of his Name M. P. on each Side, and the Date of the Year 1568 at the Bottom, and underneath a Cypher. Thro' the Stem of the T is run the Crozier Staff, the Head of which appears above in the Place of the Crest, and round the Arms within a double Circle is the Archbishop's Motto, *MVNDVS TRANSIT ET CONCVPISCENTIA EIVS.*
3. A Table of the books of the Old Testament. '¶ The whole Scripture of the Bible is divided into two Testaments, the olde testamente and the newe, which booke is of diuers natures, some legall, some historicall, some sapientiall, and some propheticall: The olde teacheth by figures and ceremonies, the lawe was given terribly in lightnyng and thundryng, to induce the people to obseruance thereof by feare. The newe Testament came in more gloriously with the gentle name of the Gospel and good tydings, to induce men to observe it by love.'—
4. Proper Lessons to be read for the first Lessons both at Morning and Evening Praier on the Sundays throughout the Year, and for some also the second Lessons.
5. Lessons proper for Holidays.
6. Proper Psalms for certayne dayes.
7. The order how the rest of holy Scripture, beside the Psalter, is appointed to be read.
8. A brief declaration when every term begins and ends.
9. An Almanack for xxix Years, beginning 1561.
10. To find Easter for ever.
11. What days to be observed for Holidays, and none other.
12. A Table of the Order of the Psalms to be said at Morning and Evening Praier.
13. The Kalender. In the inner margin of it are notes of the Sun's rising and setting. At the bottom of January is *An Admonition to the Reader*, as follows:

'Where in this Kalender be appoynted almost to all the dayes of euery moneth names of Saintes (as they call them) this we have done, gentle reader, not for that we accompte them all for Saintes, of whom we repute some not good, or yet for that cyther, howe holy soever they be, we iudge any divine worship or honour to be

(a) The Bible of this Edition which I saw is now the Property of *W. Rigden* of *Canterbury*, and once belenged to *Robert Boys* of *Islington*, Clerk of the *Auere* of the *Queen's Stables* 1558, and Son of *Thomas Boys* the third Son of *John Boys*, Esq; of *Fredfelds* in the Parish of *Norington* in *Kent*. A Copy of it is likewise in the Publick Library at *Cambridge*.

be referred to them; but rather that they should be as notes and markes of some certayne matters, whose appoynted tymes to knowe as it maye do much good: so to be ignoraunt of the same may do to men much hurt. And this is the reason of this fact and purpose. Farewell.

14. A Preface into the Byble folowyng, made by the Archbishop, and printed in the *Roman* Letter. In the initial Letter of it O is the Archbishop's paternal Coat of Arms, with his Motto round them, and the first Letters of his Name M. P. on each Side. The Crosier Staff goes through the Arms, and the Top of it appears instead of a Crest. In this Preface the Archbishop observes from these Words of our Lord, (a) 'Search yee the Scriptures, for in them ye think to have eternal life, and those they bee which bear witness of me, that as to al belongeth it to be called unto eternal Life, therefore to every man, woman or child is this spoken proportionally to their Degrees and Ages: for that His will is that al men should be saved: that the grose Jews used to read the Scriptures, and were not of Christ rebuked or disproved, either for their searching, or for the opinion they had therein to find eternal life, how superstitiously or superficially soever some of them used to expend the Scriptures. How much more unadvisedly do such as boast themselves to be either Christ's Vicars, or be of his Garde to loth christen men from reading by their covert slanderous reproaches of the Scriptures, or in their authoritie by Law or Statute to contract this Liberty of studying the word of eternal Salvation? Antichrist therefore, His Grace said, he must be that under whatsoever colour would give contrary Precept or Counsil to that which Christ did give unto us. The Archbishop next proceeds to an earnest exhortation to the Reader to search the Holy Scripture as God biddeth him wherein he may find his Salvation, and not to let the covert suspicious insinuations of the Adversaries drive him from this search, either for the Obscurity which they say is in them, or for the inscrutable hidden Mysteries they talk to be comprized in them, or for the strangeness and homeliness of the phrases they would charge God's Book with: But only to search it with an humble spirit, to ask in continual prayer, to seek with purity of life, to knock with perpetual perseverance, and cry to that good Spirit of Christ the Comforter. His Grace next observes what Care God hath had to prescribe these Books unto us, and to maintain and defend them against the Malignity of the Devil and his Ministers, who alway went about to destroy them: since they could never be put out of the way neither by the spite of any Tyrant, nor the hatred of either any Porphyrian Philosopher or Rhetorician, neither by the envy of the Romanists and such Hypocrites, who from time to time did ever bark against them, some of them not in open sort of Condemnation, but more cunningly under subtil Pretences, for that, as they say, they are so hard to understand, and especially for that they affirm it to be a perilous matter to translate the Text of the Holy Scripture, and therefore it cannot be wel translated. By which means they labour al they can to slander the Translators, to find fault in some words of the Translation, but themselves wil never set pen to the Book to set out any Translation. They can, His Grace said, in their (b) Constitutions provincial, under pain of excommunication, inhibite al other men to translate them without the Ordinaries of the provincial Councils agree therunto, but they wil be wel ware never to agree or give counsil to set them out. Being in this their judgment far unlike the old Fathers in the primitive Church, who have exhorted indifferently al persons, as wel Men as Women, to exercise themselves in the Scriptures, which, by *S. Hierome's* Authoritie, be the Scriptures of the People. Yea, they be far unlike their old Forefathers that have ruled in this Realm, who in their Times and in divers Ages did their diligence to translate whole books of the Scriptures to the erudition of the Laity, as yet at this day be to be seen divers books translated into the vulgar Tongue, some by Kings of the Realm, some by Bishops, some by Abbots, some by other devout godly Fathers; tho' for the age of the speech and strangeness of the character of many of them, almost worn out of knowledge. In which Books may be seen evidently how it was used among the Saxons to have in their Churches read the Four Gospels, so distributed and picked out of the Body of the Evangelists Books, that to every Sunday and Festival Day in the Year they were sorted out to the common Ministers of the Church in their Common Prayers to be read to their people. The Archbishop next shews what is done in the Translation, and for what reasons it was undertaken, as I have shewn before. He then reflects on Cardinal *Hofius* for altering the Text of the Holy Scripture to favour the Popish Doctrines of Satisfaction and Praying to Saints, and asks, What manner of Translation may men look for at their hands, if they should translate the Scriptures, to the comfort of God's Elest, which they never did, nor be not like to purpose it, but rather studious onely to seek Quarels in other mens well-doings, to pick faults where none are, and where any are escaped through humane negligence, there to cry out with their Tragical Exclamations, but in no wise to amend by the Spirit of Charity and Lenity that which might be more aptly set. His Grace next adviseth the Reader not to be offended with the diversitie of Translators, nor with the ambiguity of Translations. Since of congruence, no Offence can justly be taken for this new labour, nothing prejudicing any other Man's Judgment by this doing; nor yet hereby professing this to be so absolute a Translation as that hereafter might follow no other that might see that which as yet was not understood. In this point, the Archbishop added, it is convenient to consider the Judgment of *John [Fisher]* once Bishop of *Rocheſter* was in, who thus wrote: (c) 'It is not unknown, but that many things have been more diligently discussed, and more clearly understood by the Wits of these latter dayes, as wel concerning the Gospels, as other Scriptures, than in old Time they were. The cause whereof is, for that to the old men the Ice was not broken, or for that their Age was not sufficient exquisitely to expend the whole main Sea of the Scriptures, or else for that in this large Field of the Scriptures a Man may gather some Ears untouched after the Harvest-men, how diligent soever they were. For there be yet in the Gospels very many dark places, which without all doubt to posterity shall be made much more open. For why should we despair herein, seeing the Gospel was delivered to this intent, that it might be utterly understood by us, yea to the very inch. Wherefore, forasmuch as Christ sheweth no less Love to his Church now than hitherto he has done, the authoritie whereof is as yet no whit diminished; and forasmuch as that Holy Spirit, the perpetual Keeper and Guardian of the same Church, whose Gifts and Graces do flow as continually, and as abundantly as from the beginning; who can doubt but that such Things as remain yet unknown in

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(a) *John* v.(b) *Tho. Arundel* in Concilio apud Oxon. An. 1407. Art. 7.(c) *Articulo*. xviii. contra *Lutherum*.

the Gospel shal be hereafter made open to the latter Wits of our Posterity to their clear Understanding?

The good Archbishop concludes this his Preface with exhorting the Readers 'oft to call upon the Holy Spirit of God, our Heavenly Father, by the Mediation of our Lord and Saviour, with the Words of the (a) octonary Psalm of David, who did so importunately crave of God to have the understanding of His Laws and Testament; and humbly on their Knees to pray to Almighty God with that wise King Solomon, in his very Words, *Sapient. ix.*'

15. Next to this Preface follows A Prologue or Preface, in the *English* Letter, made by Thomas Cranmer late Archbishop of Canterbury. In the capital or initial Letter C are included his Arms impaled with those of the See of Canterbury, and on the right hand of them in the back of the Letter is placed the first Letter of the Archbishop's Name T.

16. A description of the Yeeres from the Creation of the World until this present Yere 1568, drawn for the most part out of the holy Scripture, with declaration of certayne places wherinne is certayne difference of the Yeeres. In the inner margin are notes of the Archbishop's.

17. The order of the Books of the Old and Newe Testament. Then follows the firste booke of Moses, &c. divided into Verses, as the *Geneva* Translation, with Contents before each Chapter, and in the Margin Notes and Scripture-references. Under the Contents of the first Chapter is a large wooden Cut representing the History of the Creation. The same Method is observed in almost all the following Books. After the second Chapter is placed a little Map of the Kingdom of Eden cut in Wood. At the 8th Verse of the 46th Chapter is a Hand pointing in the Margin, and from thence to the end of verse 27 (b) inverted Commas, as is done in several other places. Next the 27th Chapter of Exodus follows a large Representation of the Jews Tabernacle, Sacrifices, &c. and the manner of their pitching their Tents round about it. After Verse 10. of the xviiiith Chapter of Leviticus are two Tables thus entituled, i. *Degrees of kinrede which let Matrimonie as it is set forth in the xviii of Leviticus.* ii. *Degrees of affinitie or alliance which let Matrimonie as it is set forth, &c.*

After Deuteronomy follows, on a spare Leaf,

The second Part of the Byble, conteyning these bookes,

The booke of Joshua, &c. The booke of Job.

Underneath the Names of the Books is a Copper Cut of the Earl of Leycester of half length in Armour, holding a Truncheon in his left Hand. Underneath the Picture is his Motto, DROIT ET LOYAL, and on

the right Side of it is a Tablet with ¹²³456 on it. Facing Chap. xx. and xxi. of the Book of Joshua is a small ⁷⁸⁹

Map of the Division of the Lande of Canaan to the Children of Israel, that is to wyt by Moses unto two tribes and an halfe, &c. The Running-title of 1 Samuel, &c. is 1 Kinges on one Page, and on the Page over against it 1 Samuel, &c.

After Job follows,

The third Part of the Byble, contayning these bookes,

The Psalter, &c. Malachi.

Under these Names of the Books contained in this Part is a wooden Cut representing David playing upon his Harp; and on the other Side of the Leaf is A Prologue of St. Basil the great upon the Psalms, in the initial Letter of which D are Secretary Cecil's Arms, and at the beginning of the first Psalm on the next Leaf in the Place of the initial Letter is his Picture engraven on a Copper Plate in his Gown and Furs, and holding in his left Hand an Hebrew Psalter open, and having his right Hand upon the Letter B standing before him. On the Chapters of the Pillars betwixt which he stands is his Motto, COR VNVM, VIA VNA. At the End of the Psalter is a Table entituled, *Numerus secundum Hebræos*, or how the Psalms are numbred according to the Hebrews

After the Prophecy of Malachias follows on a spare Leaf,

The Volume of the bookes called Apocrypha, contayning these bookes following,

The thirde booke of Esdras, &c.

Underneath these Names is a Cut in Wood representing the Building of some Fortres.

At the End of this Volume is A description of the holy Lande, containinge the places mentioned in the four Evangelists, with other places about the Sea Coastes: wherein may be seen the waies and iournies of Christe and his Apostles in Judea, Samaria, and Galilee, for into these three parts this land is divided. Under the Map are the places specified in it, with their Situation, by the observation of the degrees concerning their length and breadth.

On the next Leaf is the Frontispiece of the New Testament. Within a Border cut in Wood is the Title of it thus:

¶ The
NEWE TESTAMENT
of our Saviour
Jesus Christe.

On the Top of this Border are the Queen's Arms, with those of Ireland in a distinct Shield on the right, and her Crest quartered in another Shield on the left. On each Side are the Emblems of Religion and Charity, and at the Bottom in an oblong Tablet supported by the Supporters of the Queen's Arms, a Lyon and a Dragon, are printed these Words of the Apostle in English; *I am not ashamed of the Gospel of Christe, because it is the power of God unto salvation to al that believe, Ro. i.*

On the other Side of the Leaf is A Preface into the Newe Testament, written by the Archbishop, whose Arms are placed in the initial Letter T as before the genealogical Table before-mentioned, No. 2. Here the Arch-

(a) Psal. cxix,

(b) These were intended to distinguish those Parts which were not to be read in Churches.

Archbishop observes, that 'in this booke of the Newe Testament is discoursed the whole misterie of our salvation and redemption, purchased by our Saviour Christe, here is his holy conception described, his nativite, his circumcision, his whole Life and conversation, his godly doctrine, his divine miracles, his death, his resurrection, his ascension, his sending of the Holy Spirit, his session in our fleshe on the right hand of his Father, making continual intercession to him for us. In this booke is containd the fourme and order of his last judgment after the general resurrection of our bodies. These, saith his Grace, be the misteries of our faith, these be the groundes of our salvation, these be thus written that we should believe them, and by our belief should enjoy life everlasting.'

The Archbishop concludes this Preface with once again admonishing the Reader 'charitably to examine this translation of the newe Testament following; and not to be offended with diversitie of interpretation, tho' he find it not to agree with his wont text, or yet to disagree from the common translation: and exhorting the good English reader not to be offended at seeing the holy scriptures in his own language as a matter newly scene; seeing that oure own countryman, that venerable Priest Bede, many years agoe did translate St. John's Gospel into the Vulgar tongue to the profite of the Church, saith Cuthbert and Durham's story, who reporteth Bede's own saying, *I would not that my disciples should reade any lye, or spende their labour after my departure without fruit. Whiche thinge also the auncient lyfe of Bede doth testifie of him; In these dayes of his sicknesse he did translate the gospel of St. John into the Englishe tongue, saying with the Apostle; I am detter to the learned and unlearned, I am made all to all. The rather he so did, saith William Malmesberi, Because this gospel, by the difficultie that is in it, doth so much exercise the wittes of the readers, therefore he did interpret it into the English tongue, and so did condescende to them whiche were not skilful in the Latin tongue.*

After this Preface follows The Gospel by St. Matthew, to which, as to the other three Gospels, is prefixed a Head-piece cut in Wood, wherein is represented St. Matthew sitting with a Book before him supported by an Angel, &c. So the Gospels by St. Mark, St. Luke, and St. John, and the Acts of the Apostles, have Head-pieces before them, in which are represented their severall Authors.

Before St. Paul's Epistles is A Cart Cosmographie, cut in Wood, of the peregrination or journey of St. Paul, with the distance of the myles; and underneath The order of tymes.

At the Beginning of the Epistles to the Romans and Titus is a Head-piece, wherein is represented St. Paul sitting with a Letter in his Hand as if he was giving it to the Person that stands before him.

In the Book of the Revelation are Figures, cut in Wood, of the most remarkable things in that Book, twenty in Number.

After this Book is printed FINIS, and then A Table to finde the Epistles and Gospels read in the Churche of England on Sundays, and another of Epistles, &c. which are used to be read on divers Saints days in the yere. After which is added,

Imprinted at London in Powles Church-yarde, by Richarde Jugge, Printer to the Queene's Majestie.
Cum privilegio Regiæ Majestatis.

Underneath is the following Symbol cut in Wood. Within an Oval is a Pelican standing in her Nest, with her young ones at her Breaft drinking her Blood, which she lets out with her Bill. Round her, within two oval Lines, PRO LEGE, REGE ET GREGE. Within two other oval Lines without these, LOVE KEPYTH THE LAWE, OBEYETH THE KYNG, AND IS GOOD TO THE COMMEN-WEALTH. On the right Hand is the Emblem of PRVDENCE, and on the left that of IUSTICE. Underneath these two Latin Verses:

*Matris ut hæc proprio stirps est satiata cruore
Pascis item proprio, Christe, cruore tuos.*

In this Bible the severall Additions from the Vulgar Latin, inserted in the Great Bible in a small Letter, are all omitted; particularly the three Verses which were added to Psalm xiv. and printed in a smaller Letter. Verse 7. of 1 John v. which was before distinguished by its being printed in a different Letter, is here printed without any distinction. The Chapters, as I intimated before, are divided into Verses, as in our present Bibles, and the initial Letters of the severall Translators or Reviewers Names and Titles, printed at the End of the Portions they reviled so far as 1 Corinthians. In the Margin are short Notes and Scripture-references. For a Specimen of this Translation:

1 Sam. vi. 4.	} is rendred {	five golden emerods.
Acts viii. 27.		an eunuch.
1 Tim. iv. 14.		by the authority of eldership.
1 Peter ii. 13.		as having the pre-eminence.

In the Great Bible aforementioned Acts xxvii. 14. is translated thus: *But anone after there arose against their purpose a flawe of wynde oute of the Northe-caste.* This is here altered thus: *But not long after there arose — out of the North-east, which is called Euroclydon.* So the Great Bible had translated 2 Tim. iii. 16. *All Scripture, given by inspiration of God, is profitable;* which in this Revision is thus changed: *All Scripture is given by inspiration of God and is profitable.* And yet the Archbishop himself, in his Preface to the Old Testament, thus englishes it: *All the whole Scripture inspired from God above is profitable to teach.* What is objected to this Translation is, that (a) 'it is not so exact as it should be, since in the Old Testament it does not always strictly follow the Hebrew Verity, and in some Places is on purpose accommodated to the Greek; and on that Account is disfigured with diverse Errors.' But to any one who peruses it with Care, will this Censure appear to be not very well grounded. For instance, Exod. vi. 1. is here thus rendred: *Now thou shalt see what I will do unto Pharao: for in a mighty hand shall he let them go, and in a mighty hand shall he drive them out of his land.* In the Hebrew what is here translated in a mighty hand is the very same in both Places. Accordingly Ainsworth renders it by a strong band. But now the LXX in the first place trans-

late

(a) Arnold Beatus, Kemp.

late the Words in a strong hand, and in the second, in a lofty arm. In this perhaps these Translators may be thought to follow the LXX too closely, in that they translate the Words in a strong hand, and not by or with, which is better English. So again in Exodus xv. 1. in the Hebrew it is, the horse and his rider hath be thrown into the sea. So it is in the LXX. But these Translators render it, overthrown in the sea, as if they here followed the Great Bible, where it is so translated. But I don't intend here to criticise on this Translation any further, than to shew the Nature of it in general. Only I would observe, that it seems to have fared somewhat the worse thro' the intemperate Zeal of the Sticklers for the Geneva Translation, and Broughton's Ambition of being employed in making a new one.

The next Year, 1569, was published a (a) second Edition of this Bible, in a thick 4to, by Richard Jugge, the Queen's Printer, in a small black Letter in two Columns, and the Number of the Verses intermixed. On the upper Part of the Title Page is engraved the Picture of Queen Elizabeth sitting on a Throne, with the Emblems of Justice on one Side and Mercy on the other, holding her Crown on her Head. A little lower are the Emblems of Fortitude and Prudence reaching out their Hands to uphold her Throne; between whom is an oblong Blank, in which is printed *The holi bible*. At the bottom is represented a (b) Minister bare-headed, and habited in a sort of Chimere, preaching to a small Audience of Men and Women, sitting for the most part on Benches with their Bonnets on, and Bibles in their Laps. On the right Hand of the Pulpit, just under it, sits one by himself, in his Gown and Furs, and holding his Bible in his Hand on his left Knee, and underneath all, GOD SAVE THE QUEEN.

After this Title Page follows an Almanack and Morning and Evening Prayer. Next a Preface, the same with that before the Edition 1568, and an Analysis of the Bible. Over the first Chapter of Genesis is a Head-piece, in which is represented the Creation of the World. The initial Letter of this Chapter is set within Archbishop Parker's Arms, impaled with those of the See of Canterbury. In Chap. II. where Paradise is described, is a Cut of it with this Title, *This Figure is spoken of in the tenth Verse of this Chapter before, and represents the Situation of God's garden*, with an Encomium and Explanation of it underneath. In Leviticus, at Chap. xviii. are placed two Tables, the one intitled, *Degrees of kinred which set Matrimony as it is set forth Levit. xviii.* the other, *Degrees of Affinity or alliance which let Matrimony as it is set forth Levit. xviii.* At Numb. xxxiii. is a Chart, shewing the Way that the People of Israel passed, the Space of XL Years from Egypt through the Deserts of Arabia, till they entred into the Land of Canaan, &c. Before the Book of Joshua stands the Picture of a Pelican feeding her young ones with her Blood, and on each Side Prudence and Justice, and underneath this Latin Distich, as in the Edition 1568.

*Matris ut hæc proprio stirps est satiata cruore
Pascis item proprio, Christe, cruore tuos.*

In the initial Letter A are the Arms of the Earl of Leicester, with his Motto, DROIT ET LOYAL. At the End of Chap. xv. is a Map of the Division of the Land of Canaan to the Children of Israel. After the Books of Chronicles is a Piece entituled, *A very profitable declaration for the understanding of the Histories of Esdras, Nehemiah, Esther, Daniel, &c.* It stands in three Columns thus:

That which happened to the People of Israel, during these Monarchies.

The Monarchy of Babylon.

Of the Years that the Monarchs of Persia reigned, &c.

Before the Book of Psalms, which begins the Third Part of the Bible, is a Prologue of St. Basil the Great, a Sentence or two of St. Augustine's, and an Advertisement to the Reader, not to be offended though he findeth the Psalmes of this Translation following not so to sound agreeably to his Ears in his wonted Words and Phrases as he is accustomed with: After which follow general Notes concerning all the Psalmes. In the Margin are placed the distinctions of Morning and Evening Prayer. In the initial Letter B of the first Psalm are the Arms of Sir William Cecil, with his Motto, *Corunum, Via una.*

Next the Old Testament follows the Volume of the Books called *Apocrypha*. Before the first Book of *Maccabees* is A necessarie Table for the knowledge of the State of Juda, &c.

The Title before the New Testament is, within a Border cut in Wood,

The New Testament of our Lord and Saviour Jesus Christ, 1569.

Cum privilegio.

Next to it is, *A Description of the Holy Land, &c.* and on the other Side of the Leaf, *A Table to make plain the difficulty that is found in St. Matthew and St. Luke touching the generation of Jesus Christ, &c.* At the xxvi Chapter of St. Matthew is another Table for the better understanding of the Relations of our Saviour's Passion by the several Evangelists. At the End of the Acts is a Map entituled, *The Cart Cosmographie of the Peregrination or Journey of St. Paul, &c.* and the Order of Times. After the End of the New Testament are Two Tables to synde the Epistles and Gospels read in the Church of England on Sundays and Holidays. At the End of which is,

Imprinted at London in Powles Church-yard by Richard Jugg, Printer to the Queen's Majestie.

Cum privilegio Regie Majestatis.

Then follow the Psalms in Metre, *Imprinted at London by John Day over Aldersgate.* At the End of which are added divers good Prayers 1569.

This Translation or Revision being thus finished and printed, the Archbishop's next Care was to get it introduced into the several Churches of the Kingdom to be used there. In the (c) Articles therefore to be enquired of within the Diocese of Canterbury in the ordinary Visitation of the Most Reverend Father in God Matthew,

by

(a) Penes John Kemet of Mergate.

(b) In the same Cut in Archbishop Parker's Antiquities, &c. It is the Archbishop himself who is represented Preaching, dressed in his Episcopal Habit, and with his square Cap on his Head. See Strype's Annals of the Reformation under Queen Elizabeth Vol. II. p. 460.

(c) Imprinted at London by Reginald Wolfe.

English Translations of the Bible.

65

by the Providence of God Archebysshop of Canterbury, &c. in the Teare of oure Lord 1569, Enquiry was made of the Churchwardens, Whether they had in their Parish-Churches — the Bible in the largest Volume. The Design of this seems to have been to know what Churches were yet unprovided of the English Bible. Accordingly in the Convocation of the Province of Canterbury, which met April 3, 1571. a Canon was made, that (a) 'the Churchwardens should see, that the Holy Bible be in every Church in the largest Volume (if it might conveniently be) such as were lately imprinted at London.' It was likewise ordered, that 'every Archbishop and Bishop, every Deane and chiefe Residentiary, and every Archdeacon, should have one of these Bibles in their Cathedrals and Families.'

Accordingly the next Year 1572 was published a (b) second Edition in Folio of this Bible on the same fine Paper and Letter with the former, but with some few Alterations and Additions.

1. In the inner Margin of the Kalendar are printed in Circles the Representations of the xii Signs of the Zodiac.

2. Facing the xx. and xxi. of Joshua is a fair Map of the Land of Canaan, with Secretary Cecil's Coat of Arms engraven on it.

3. There is an Almanack for 38 Years, beginning 1572 and ending 1610.

4. To the first Book of Esdras or Ezra is prefixed, 'A very profitable declaration for the understanding of the Histories of Esdras, Nehemias, Esther, Daniel, and divers other places of Scripture very darke by reason of the discorde that is among Historiographers and among the expositours of the Holy Scriptures touching the successive Order of the Kynges or Monarchies of Babilon and of Persia: of the yeeres that the said Monarchies lasted from the transmigration of the Jews under Nebuchodonosor until the Monarchie of the Greekes: and of the confusion that is in the names of the Kinges of Persia.'

5. The Psalter is printed in two Columns. In that on the right Hand is printed this new Translation in the Roman Letter, with the Words that are not in the Hebrew printed in the English Letter. In the other Column is the Translation of the Great Bible in the English Letter.

6. Under the Names of the Books in this Part, printed in the Title Page before the Psalter is Secretary Cecil's Picture, as described before; and on the other Side of the Leaf his Arms in the initial Letter D.

7. In the initial Letter of the Prophecie of Jeremiah is Lord Leicester's Coat of Arms within the Garter.

8. After the Prayer of Manasses King of Judah follows, 'A necessary Table for the Knowledge of the State of Juda from the beginning of the Monarchy of the Greekes (where the Table that is set forth upon Esdras endeth) until the death and passion of Jesus Christ.'

9. Next the description of the Holy Land; at the end of the Apochrypha, is, 'A Table to make plain the difficultie that is found in St. Matthew and St. Luke, touching the generacyon of Jesus Christe the sonne of David and his right successor in the Kingdom: which description beginneth at David and no higher, because the difficultie is only in his Posteritie.'

10. Before the Epistles of St. James and St. Peter are their Pictures cut in Wood.

11. To the Book of the Revelations is prefixed a Leaf, in which are placed all together the several Figures which in the former Edition are in their proper Places in the Book.

After the two Tables of the Epistles, &c.

Imprinted at London in Powle's Church-yard, by Richard Jugge, Printer to the Queene's Majestie.

1572.

Cum privilegio Regie Majestatis.

But notwithstanding this Care of the Archbishop's to provide the several Churches, &c. with the Bible in English, and that he was backed with the Authority of the Queen, who ratified the Canons passed by the Convocation, and privileged the Impression, there were yet, it seems, many Churches, even in the Archbishop's own small Diocese of Canterbury, which were some Years after this without any Bible. Thus I find it entred in the fore-mentioned Book of Accounts of the Church-wardens of Crundal in 1585,

Paid for lack of a Bible at Canterbury

1 s. 3 d.

(c) In 1570 and 1573 was this Bible again printed in 4to by Jugge.

(c) In 1574, it was reprinted in Folio. In it was printed the *summe* of the whole Scripture: The division of the Bible into two Testaments; at the end of which is this Note, that *suche Parts and Chapters whiche be marked and noted with semi circles c at the head of the verse or lyne (c) with such other Textes may be least unread in the publick reading to the people, that thereby other chapters and places of the Scripture making more to their edification and capacitie may come in their roomes, &c.*

(c) In 1575, it was again printed in Qto. without the Apochrypha, and with fewer marginal References.

In 1584 and 1595, were printed other Editions of this Bible in a large Folio and the black Letter, with the following Title:

The Holy Bible: conteyning the Old Testament and the New. Authorised and appointed to be read in Churches.

All the wordes of my mouth are righteous, there is no frowardnesse nor falshoode in them.

They are all plaine to such as will understand, and right to them that find knowledge. Prov. viii. 8, 9.

Imprinted at London by the deputies of Christopher Barker, Printer to the Queene's Majestie.

Anno - - - -

After the Title Page follows:

A Prologue or Preface made by Thomas Cranmer, sometime Archbishop of Canterbury, beginning thus.

The whole Scripture of the Bible is divided into two Testaments, the olde Testament and the New; which Book is of divers natures, some Legall, some Historicall, some Sapientiall, and some Propheticall. The olde teacheth by figures and ceremonies, that the Lawe was given terribly in lightning and thundring, to induce the people to the observance thereof by feare. The new Testament came in more gloriously with the gentle name of the

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(a) Liber disciplinæ ecclesiæ Anglicanæ Anno 1571. tit. Aeditui ecclesiarum & alii selecti viri.

(b) Penes D. J. Gray M. D. apud Cantuarienses.

(c) Penes rever. Wm. Jacobi Vicar de Marden.

the Gospel and good tidings to induce men to observe it by love. — After which follows an Analysis of the Old and New Testament.

An Almanacke, beginning 1580, and ending 1611.

Of the Golden Number.

The Epact.

The use of the Epact.

Kalendar.

After the second Book of Chronicles is *A verie profitable declaration for the understanding of the histories of Esdras, Nehemias, Esther, Daniel, and divers other places of Scripture very darke by reason of the discord that is among Historiographers, and among the expositors of the holy Scriptures touching the successive order of the Kings or Monarchies of Babylon and of Persia: of the yeeres that the sayde Monarchies lasted from the transmigration of the Jewes under Nabuchodonosor untill the Monarchie of the Greekes, and of the confusion that is in the names of the Kings of Persia.*

The Book of Psalms is according to the Translation of the GREAT BIBLE only, that of the Bishops Translation being now quite omitted, to save Expence, I suppose, tho' when this saving Humour begun I don't find.

The Title of the New Testament is:

The New Testament of our Saviour Jesus Christ.

Rom. I. *I am not ashamed of the Gospel of Christ, because it is the power of GOD unto salvation to all that believe.*

Imprinted at London by the Deputies of Christopher Barker, Printer to the Queen's Majestie.

Anno 1595.

Next this Leaf is, *The description of the holy Land, containing the places mentioned in the foure Evangelistes, with other places about the sea-coastes: Wherein may be seene the wayes and iourneys of Christ and his Apostles in Judea, Samaria, and Galilee; for into these three parts this land is divided. Under which is a small Map cut in Wood.*

On the other side of the Leaf is, *A Table to make plaine the difficultie that is found in S. Matthew, and S. Luke, touching the generation of Jesus Christ the sonne of David, and his right successour in the Kingdome: which description beginneth at David and no higher, because the difficultie is onely in his posteritie.*

At the end of S. Matthew's Gospel is *A Table for the better understanding of the xxvi chapter of S. Matthew, the xiii of S. Marke, the xxii of S. Luke, and the xix of S. John.*

At the end of the Acts of the Apostles is *The Chart Cosmographie of the Peregrination or Journey of S. Paul, with the distance of the miles, cut in Wood: And on the next Page is The order of times.*

Another Edition of this Bible was printed 1602, in Folio, by Robert Barker the Queen's Printer, with a Frontispiece and Title different from the Editions 1568 and 1572. At the top of the Border is the Word *Jehovah* in Hebrew Letters within a Glory bounded with a Cloud, out of which goes a right Hand, on the fore Finger of which hangs in a Ring a Book clasp'd with this Inscription, *VERBUM DEI MANET IN AETERNUM*. On the two sides of the Title about the middle are the Letters *E. R.* with a Rose and Crown over them. At the bottom is a Table supported by two Cherubims, within which are these Sentences of Scripture.

Prov. viii. 8. *All the wordis of my mouth are righteous, there is no frowardness nor falshood in them.*

9. *They are all plain to such as will understande, and right to them that finde knowledge.*

Within this Bordure is this Title: *The Holy Bible; conteyning the Old Testament and the Newe. Authorised and appointed to be read in Churches.*

In all these later Editions the Psalter is according to the Translation of the Great Bible, and the Psalms are pointed as they are to be said or sung in Churches, with the Days of the Month, and the Distinction of Morning and Evening Prayer as in our Common Prayer Books. Of this Bible I observe, that the Editions of it are mostly in folio and in qto. I never heard of but one in 8vo. viz. 1569, in a small black Letter, and the New Testament alone in 8vo. 1613. The Reason of this, I suppose, was that this Bible was principally designed for the Use of Churches; and that the Geneva Translation was commonly used in Families, &c.

In 1571, was published by Arthur Golding, an Essex Gentleman, the (a) Psalter in English, with a Translation of Mr. Calvin's Commentaries upon it. To every Psalm are prefixed large Contents; the following Psalm is a Specimen of the Translation.

Psalm I.

1. *Blissed is the man that walketh not in the counsell of the ungodly, and standeth not in the way of the wicked, and sitteth not in the seat of the scornors.*

2. *But delighteth in the law of the Lord, and occupieth himselfe in his law day and night.*

3. *And he shal be like a tree planted by the river's syde, which shall yelde his frute in dew season, and whose leafe shall never fall away: and whatsoever he doeth it shall prosper.*

4. *So are not the ungodly, but as the chaffe which the wynde scattereth.*

5. *Therefore shall not the ungodly stand in judgment, nor the wicked in the congregation of the rightuouse.*

6. *For the Lord knoweth the waye of the rightuouse, and the way of the ungodly shal perishe.*

I next proceed to give an Account of the most remarkable Editions of the Bible, &c. which I've before said was translated and printed by some English Refugees at Geneva in the Years 1557 and 1560, in 12mo. and 4to. Eight Years after it was again printed in 2 Vol. folio, and agen at Geneva 1570, fol. and agen at London, fol. and 4to. 1572. and in 4to. 1575, 1576.

Of this last I have seen a Copy in a large 4to, with this Title:

The Bible: that is the Holy Scriptures contained in the Olde and Newe Testament. Translated according to the Ebrew and Greke, and conferred with the best translations in divers languages, with most profitable annotations upon all the harde places, and other thinges of great importance, as may appeare in the Epistle to the Reader.

Feare ye not, stand still and behold the salvation of the Lord which he will shew to you this day. Exod. xiv. 13.

Great are the troubles of the righteous: but the Lord delivereth him out of them all. Psal. xxxiv. 19.

The Lord shall fight for you, therefore hold you your peace. Exod. xiv.

Imprinted at London by Christopher Barker, dwelling in Powles Church-yard at the signe of the Tygres head.

1576.

Cum privilegio.

Then

(a) Imprinted at London by Thomas East and Henry Middelton, for Lucas Harrison and Geo. Byshop. Anno Dom. M.D.LXXI. 4^{to}.

Then follow:

1. The Dedication, To the most vertuous and noble *Queene Elizabeth, Queene of England, France, and Ireland, &c.* Grace and Peace from *GOD the Father through Christ Jesus our Lorde.*
2. A Preface, To our beloved in the *LORD the Brethren of England, Scotland, Ireland, &c.* Grace, Mercie and Peace through Christ Jesus.
3. The order of the yeres from Paul's Conversion, shewing the time of his peregrination, and of his Epistles written to the Churches.
4. A Table containing the Cycle of the Sunne, Dominical Letter, Leape-yeare, Easter, Rogation Sunday, Golden Number, Indiction and Epact, serving for 28 yeres. It begins 1576, and ends 1603.
5. Of the Cycle of the Sunne, why it was ordeined, a perpetual rule to finde it out, with the Sunday Letter and Leape Yeres.
6. A Rule to finde out Easter for ever.
7. Of the Golden Number.
8. How to finde the Indiction Romane.
9. Of the Epacte, and thereby to know the change of the Moone.
10. A supputation of the Yeres of the World from the creation thereof unto this present Yere 1576, according as it is counted by D. M. Luther.
11. The Kalendar; in which in a large Column are noted several Historical Notes of what happened on such Days of the Months, and some of the Festivals. Thus against *Marche iii.* is placed this Note: The Temple of Jerusalem buylt, finished and holied 515 Yeeres before Christ, *Esd. 6.* Against *August 27.* Religion reformed according to *GOD's* expresse truth in the most renowned Citie of *Geneva* 1535. The Festivals noted are Circumcision of Christ, Conversion of S. Paul, which is placed against *January 28.* Purification of the Virgin Mary, Nativitie of John Baptist.
12. The Names and Order of all the Bookes of the Old and Newe Testament; with the number of their Chapters and the Lease where they beginne.

Then follows the Old Testament and Apocripa.

At *Leviticus xviii.* are two Tables: I. Of Consanguinity hindring Marriage. II. Of Affinity hindring Marriage.

The Newe Testament of our Lord Jesus Christ, conferred diligently with the Greeke and best approved translations in divers languages.

Feare ye not, stand still and beholde the salvation of the Lord which he wil shewe to you this day. Exod. xiv. vers. 13. Great are the troubles of the righteous, but the Lord delivereth him out of them all; Psal. 34. 19.

A Wooden Cut representing the Israelites passing thro' the Red Sea, and the Egyptians following them.

Exod. 14. ver. 14. The Lord shal fight for you: therefore holde you your peace.

Imprinted at London by Christopher Barkar, dwelling at Powles Church-yard at the signe of the Tygre's head;

1576.

Cum privilegio.

Next follows, The description of the Holie Land, containing the places mentioned in the foure Evangelists, with other places about the sea-coasts, wherein may be seene the waies and journeys of Christ and His Apostles in Judea, Samaria, and Galile, for into these three partes this land is devided. Underneath is a small Map cut in Wood, and beneath it,

The places specified in this Mappe, with their situation, by the Observation of the degrees concerning their length and breadth.

Betwixt the xxviiiith and xxviiiith Chapters of the *Actes of the Apostles* is pasted in a Map cut in Wood, which is entituled, The description of the Countries and Places mentioned in the *Actes of the Apostles*, from *Italic* on the West part unto the *Medes and Persians* towards the East, containing about 2200 mile in length. The which description serveth for the peregrination of S. Paul and other of the Apostles, and for the understanding of manie things contained in this booke; viz. The *Actes of the Apostles*.

At the bottom of the Map are,

The Names of the Ysles and Countreies mentioned in this mappe.

The Townes specified in this mappe, and their situation, with the observation of the length and breadth.

At the end of the New Testament,

The Order of the Yeres from Paul's Conversion, shewing the Time of his Peregrination and of his Epistles written to the Churches.

A briefe Table of the Interpretation of the proper Names which are chiefly founde in the Olde Testament, &c.

A Table of the principall things that are conteyned in the Bible, after the order of the Alphabet, &c.

A perfitte supputation of the Yeres and Times from Adam unto Christ, prooved by the Scriptures after the collection of divers Authors.

F I N I S.

Joshua chap. I. ver. 1.

Let not this Booke of the Lawe depart out of thy mouth, but meditate therein day and night, that thou mayest observe and do according to al that is written therein: for then shalt thou make thy way prosperous, and then shalt thou have good successe.

To every Book is prefixed what is called *The Argument*, or an Account of the Book; and to the several Chapters their Contents. In the Margins are Scripture-references, and short Notes either explaining the Text or containing some useful Remark. For Example: *Mat. xviii. 24.* — which ought him 10 thousand talents. The Marg. Note here is; A common talent was valued at threescore pound: some also were greater and some lesse. *Romans xiii. 2.* they that resist shall receive to themselves iudgement. The Note in the Margin is, Not only the punishment of the iudges, but also the vengeance of GOD. So *ver. 5.* — but also for conscience sake. The Note is, For no private man can contemne that government which GOD hath appointed without the breach of his conscience. So in the

Old

Old Testament, *Exod. i. 19.* the Note is, *their*, the midwives, disobedience to the King of Egypt in preserving alive the men children was lawful, but their dissembling evil. *2 Chron. xv. 16.* And king Asa deposed Maachah his mother. The Note is, *Or grandmother*: and herein be shewed, that he lacked zeale: for she ought to have died both by the covenant and by the Lawe of God: but he [Asa] gave place to foolish pitie, and would also seme after a sort to satisfie the Law.

In the Old Testament are wooden Cuts in their proper Places, representing,

1. The Situation of the Garden of Eden.
2. The Form of the Ark.
3. The Egyptians pursuing the Israelites.
4. The Mercy Seat.
5. The Tables of the Shew-bread.
6. The Candlestick.
7. The first covering of the Tabernacle.
8. The Curtaines of Goates Heare.
9. The Tabernacle.
10. The Altar of Burnt-Offering.
11. The Garments of the High-Priest.
12. The Altar of Sweete Perfume.
13. The Laver of Brasse.
14. The Tabernacle erected, and the Tentes pitched round about it.
15. A Mappe, declaring the way which the Israelites went for the Space of 40 Yeeres from Egypt through the Wildernesse of Arabia, until they entred into the Land of Canaan, as it is mentioned in *Exod. Nomb.* and *Deut.* It conteyneth also the 42 Places where they pitched their Tentes which is mentioned *Nomb. xxxiii.* with the observation of the Degrees concerning the length and the breadth, and the Places of their Abode set out by Nombres.
16. A Mappe of the Land of Canaan, *Josh. xiv.*
17. The Temple uncovered, *1 Kings vi.*
18. The Temple covered.
19. The first Figure of the King's House in the Wood of Lebanon.
20. The second Figure of the same House.
21. The Forme of the Piller, *1 Kings vii. 16.*
22. The Sea or Great Caldron.
23. The Forme of the Caldrons.
24. The Royal Throne of Salomon, *1 Kings x.*
25. The Vision of Ezekiel, *Chap. i.*
26. The Description of the Figure which beginneth Ezekiel *xl. 5.*
27. The Figure of the Temple.
28. The Figure of the Altar, *Chap. xliii.*
29. The Forme of the Temple and Citie restored at the end of Ezekiel.

In the Epistle to the Reader, to which the Title Page refers, the Translators tell us, that 'they thought they could bestowe their labours and study in nothing which could be more acceptable to God and comfortable to his Church than in the translating of the holy scriptures into our native tongue: that albeit divers heretofore have endeavoured to atchieve this, yet considering the infancie of those times and imperfect knowledge of the tongues, in respect of the ripe age and clere light which God had then revealed, the translations required greatly to be perused and reformed: that therefore they had been for the space of two years and more day and night occupied in making this translation; and that they had been encouraged to take so much pains by the ready wills of such, whose hearts God likewise touched not to spare any charges for the furtherance of such a work; the great opportunitie and occasions by reason of so many godly and learned men, and such diversities of translations in divers tongues: and accordingly had by all meanes indeavoured to set forth the puritie of the word and right sense of the Holy Ghost for the edifying of the brethren in faith and charitie. And as they chiefly observed the sense, and laboured alwaies to restore it to all integrity, so they had, they said, most reverently kept the proprietie of the wordes, and had in many places reserved the Hebrew phrases. Yet lest either the simple should be discouraged, or the malicious have any occasion of iust cavil, seeing some translations reade after one sort, and some after another, they had in the margent noted that diversitie of speech or reading; and where the Hebrew tongue seemed hardly to agree with ours, there they noted it in the margin, and used that which was more intelligible. They likewise altered the Hebrew names from the olde text, and restored them to the true writing and first original. And whereas the necessitie of the sentence required any thing to be added, as such was the grace and proprietie of the Hebrew and Greeke tongues, that it cannot be understoode of them that are not wel practised therein, but either by circumlocution or by adding the verb or some word, they had put what was so added in the text with another kind of letter, that it might easily be distinguished. As touching the division of the Verses, they had followed, they said, the Hebrew examples, which had so distinguished them even from the beginning. They likewise noted and distinguished by a particular mark the principal matters; and added arguments both for the booke and the chapters, and numbers of the verses, and set over every Page some notable worde or sentence for the helpe of the memorie, and directing to the chiefe point there mentioned: They also endeavoured, by the diligent reading of the best commentaries, and by conference with the godly and learned brethren, to gather briefe annotations upon all the hard places: and wheras certaine places in the bookes of Moses, of the Kinges, and of Ezekiel, seemed so darke, that by no description they could be made easie to the simple reader, they had so set them forth with figures and notes, that by the perspective and as it were by the eye they might sufficiently knowe the true meaninge of all such places. They also added certaine Maps of Cosmographie for the perfect understanding of the places and countries partly described and partly occasionally mentioned in the

the hofebonde gheelde dette to the wyf and alfo the wyf to the hofebonde. the womman hath not power of hir bodi but the hofebonde, and the hofebonde hath not power of his bodi but the womman. nyle ghe defraude ech to othir but perauenture of consent to a tyme that ghe ghyue tent to preier, and eit turne aghen to the fame thing, left fathanas tempte ghou for ghoure uncontynence. but I feie this thing as ghyuynge leue, not bi comaundement. for I wole, that alle men ben as myfelf, but ech man hath his propre ghifte of god, oon thus, and a nothir thus. but I feie to hem that ben not weddid and to widowis, it is good to hem if thei dwellen fo as I; * And if thei conteynen not hemfelf be thei weddid; for it were better to be weddid than to be brent. but to hem that ben ioyned in matrimonye I comaunde, not I but the lord, that the wyf departe not fro the husbonde, and † if that fche departith, that fche dwelle unweddid, or be reconcilled to hir husbonde, and the husbonde forsake not the wyf. but to othere I feie, not the lord, if any brothir hath an unfeithful wyf and fche consentith to dwelle with him, leue he hir not. and if any womman hath an unfeithful husbonde, and this consentith to dwelle with hir, leue fche not the housbonde. for the unfeithful housbonde is halowid bi the feithful womman, and the unfeithful womman is halowid bi the feithful housbonde: ellis ghoure children weren unclene, but now thei ben hooli. * that if the unfeithful departith, departe he: for whi the brothir or fiftir is not fuget to feruage in fuche, for god hath clepid us in pees. and wherof woost thou womman if thou fchalt make the man faaf? or wherof woost thou man if thou fchalt make the womman faaf? but as the lord hath departid to ech, and as god hath clepid ech man fo go he, as I teche in alle chirchis. a man circumcidid is clepid, brynge he not to the prepucie: a man is clepid in prepucie, be he not circumcidid. circumcifion is nought and prepucie is nought, but D. the keypyng of the comaundementis of god. ech man in what cleping he is clepid in that dwelle he. thou feruaunt art clepid, † be it no charge to thee, but if thou maist be fre the rather use thou. he that is a feruaunt and is clepid in the lord is a free man of the lord. alfo he that is a free man and is clepid is the feruaunt of crist. with prys ghe ben bought, nyle ghe be maad feruauntis of men. therefore ech man in what thing he is clepid a brothir E. dwelle he in this anentis god. but of virgyne I have no comaundement of god, but I ghyue counfeil as he that hath *|| gete mercy of the lord that I be trewe. therefore I gessie that this thing is good for the present need, for it is good to a man to be fo. thou art boundun to a wyf, nyle thou feke unbynding: thou art unboundun fro a wyf nyle thou feke a wyf. but if thou hast taken a wyf thou hast not fynned, and if a maiden is weddid fche synnyde not, netheles fuche fchulen haue tribulacioun of fleisch, but I spare ghou. therefore, britheren, I feie this thing, the tyme is fchort. †|| another is this, that thei that han wyues be as though thei hadden noone, and thei that wepen as thei wepten not, and thei that ioien as thei ioieden not, and thei that bien as thei hadden not, and thei that ufen this world as thei that ufen not, for whi the figure of this world passith. but I wole that ghe be withoute §* bifyneffe. for he that is withoute wyf is bifi what thingis ben of the lord, hou he fchal plese

god. but he that is with a wyf is bifi what thingis ben of the world hou he fchal plese the wyf, and he is §† departid. and a womman unweddid and maiden thenkith what thingis ben of the lord, that fche be hooli in bodi & ipyryt. but fche that is weddid thenkith what thingis ben of the world, hou fche fchal plese the housbonde. and I feie these thingis to ghoure profyt, not that I caste to ghou a snare but to that that is onest and that ghyueth cfyneffe without letting to make preieris to the lord. and if any man gessith hymfelf § to be feien foul on his virgyne that fche is || ful woxun and fo it bihoueth to be doon, do fche that that fche wole, fche synneth not if fche be weddid. for he that ordeynede stabli in his herte not hauynge nede, but hauynge power of his wille and hath demed in his herte this thing to kepe his virgyn doith wel. therefore he that ioyneth his virgyn in matrimonye doith wel, and he that ioyneth not doith better. the womman is boundun to the lawe as long tyme as hir husbonde lyueth, and if hir husbonde is decd fche is delyuerid fro the lawe of the husbonde; be fche weddid to whom fche wole oonli in the lord. but fche fchal be more bleffid, if fche dwellith thus attir my counfeil, and §† I wene that I haue the ipyryt of god.

CHAP. VIII.

BUT of these thingis that ben sacrificed to idolis we witen †† for alle we han kunnyng. but kunnyng blowith, charite edifieth. but if any man gessith that he * can any thing, he hath not ghit knowe hou it bihoueth him to kunne. and if any man loueth god, ††† this is knowun of him. but of metis that ben offrid to idolis we witen that an idol is no thing in the world, and that ther is no god but oon. for though ther ben summe that ben seid goddis eithir in heuene eithir in erthe, as ther ben manye goddis & manye lordis, netheles to us is oo god the fadir of whom ben alle thingis and we in him. and oo lord jesus crist bi whom ben alle thingis, and we bi him. but not in alle men is kunnyng. for summen with consience of idol til now eten as thing offrid to idolis, and her consience is defoulid for it is fyk. mete commendith us not to god. for neithir we fchulen faile if we eten not, neither if we eten we fchulen haue plentee. but se ghe lest perauenture §†§ this ghoure leue be maad hurtyng to fike men. for if any man fchal se him that hath kunnyng etynge in a place where idolis ben worfchid, whether his consience fithen it is fyk fchal not be edified to ete thingis offrid to idolis? and the fyk brothir for whom crist diede fchal periffche in thi kunnyng. for thus ghe synnyng aghens britheren and smytyng her fyke consience synnen aghens crist. wherfore if mete fclaundrith my brothir I fchal neuer ete fleisch leit I fclaundre my brothir.

CHAP. IX.

WHethir I am not free? am I not apostle? whethir I † faigh not iesus crist oure lord? whether ghe ben not my werk in the lord? and though to othere I am not apostle, but netheles to ghou I am. for ghe ben †† the litle figne of myn apost-

* quod, And if, omnes MSS.

§* solitudine. †† divisus.

§†§ hæc licentia vestra.

† that if

§ videri.

† vidi.

* quod.

†† non fit tibi curæ.

|| super adulta.

§† puto.

†† signaculum.

*|| deest gete in MSS.

†† quia.

** scire.

†† reliquium est.

††† hic.

the Old and New Testament. Last of all, they adjoined two most profitable Tables, as has been already more particularly shewn; so that nothing, as they trusted, that any could justly desire was omitted.

The next Year, 1577, was there another Edition of this Bible in 4to, and the Year following, 1578, it was printed in a middling Folio, with the following Title:

The Bible, translated according to the Hebrew and Greeke, and conferred with the best Translations in divers Languages.

With most profitable annotations upon all the hard places, and other things of great importance, as may appear in the Epistle to the Reader.

Whereunto is added the Psalter of the common Translation agreeing with the Booke of Common-prayer.

Josh. i. 8. Let not this Booke of the Law, &c.

Imprinted at London by Christopher Barker, Printer to the Queen's Majestie.

Cum Gratia & privilegio Regie Majestatis.

Next to this Title is,

1. The Dedication to the Queen and Preface to the Reader, as in the Edition 1576.
2. Archbishop Cranmer's Prologue.
3. A Table of the Genealogy of Adam down to Christ.
4. Proper first Lessons for Sundays throughout the Year, and some second Lessons.
5. Lessons proper for Holy-days.
6. The Order how the rest of the holy Scripture, beside the Psalter, is read.
7. A brief declaration of the Terms beginning and ending.
8. A Table for the Order of the Psalmes.
9. What Holy-dayes to be observed, and none other.
10. An Almanack, beginning 1578, ending 1610.
11. The Kalendar. *At the bottom of every Month are historical Notes of what happened on such and such Days of the Month. For instance, under January N. 1. first day, Noah after he had been in the Ark 150 dayes began to see the Toppes of the high mountaines, Gen. vii. 24.*
- N. 22. The Duke of Somerset, as upon this Day, was beheaded, 1552.
- Under August N. 27. Religion, as on this Day, was reformed, &c. as in Edit. 1576. *The same historical Notes are in the Folio Edition, 1583.*

12. The Booke of Common Prayer, &c.

Then follows the Old Testament, in which the Psalter is printed in a double Column, as in the Edition of the Bishops Bible 1568. The outer Column in the white Letter is the Geneva Translation, the inner one in the black Letter is the common one in the Liturgy; but in a Folio Edition 1583 is the common Psalter only. Before the New Testament is a little Map of the Holy Land, as in Christ's Time, with an Index, at the bottom of the Places therein specified.

At the end is, *The summe of the whole Scripture of the Bookes of the Olde and New Testament.*

Imprinted at London by Christopher Barker, Printer to the Queene's Majestie, 1578.

Cum privilegio Regie Majestatis.

A brief Table of the interpretation of proper names, and another of the principal things conteyned in the Bible, as in the Edition 1576.

A perfitte supputation of the Yeeres and Times from the Creation of the World unto this present yeere of our Lord God 1578, proved by the Scriptures after the Collection of divers authours.

F I N I S.

In (a) 1576 was published in 8vo by Laurence Tomson, an Under-Secretary to Sir Francis Walsingham one of her Majesty's Principal Secretaries of State, the New Testament of this Translation, with a Translation of Beza's Briefe Summaries of doctrine upon the Evangelists and Acts of the Apostles, and the Methode of the Epistles of the Apostles; to which he added in the Margin short Expositions on the Phrases and hard Places taken out of Beza's large Annotations and Joachim Camerarius and P. Loselerius Villerius. And these, together with the Annotations of Francis Junius on the Revelation, were afterwards in some Editions of this Bible printed with the New Testament, which has the following Title:

The New Testament of our Lord Jesus Christ, translated out of Greek by Theod. Beza.

With briefe summaries and expositions upon the hard places by the said Authour, Joac. Camer. and P. Loseler. Villerius; Englished by L. Tomson.

Together with the Annotations of Fr. Junius upon the Revelation of St. John.

Imprinted at London by the Deputies of Christopher Barker, Printer to the Queene's most excellent Majestie;

(b) 1599.

This Edition of Tomson's is dedicated by him, To the right honourable M. Francis Walsingham, Esquier, one of the principall Secretaries to hyr excellent Majestie, and of hir Highnesse privie Councell, and to the right worshipfull M. Francis Hastings.

The New Testament being thus printed with the afore-mentioned Title, gave occasion to the Rhemists to conclude it was a Translation of Beza's Latin Testament.

Two Years (c) after were published by one R. Fitz-Herrey, as collected by him, Two right profitable and fruitfull Concordances, or large and ample Tables Alphabeticall. The first containing the interpretation of the Hebrew, Caldean, Greeke and Latine words and names scatteringly dispersed throughout the whole Bible, with their common places following every of them: The second comprehending all such other principal words and matters as concerne the

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(a) Imprinted at London by Christopher Barker dwelling in Poule's Church-yard, at the Sign of the Tigre's Head.

1576.

Cum privilegio. Sion Coll. Library.

(b) This same Year was published in 8vo an Edition of this Bible printed by the Queen's Printers Cum privilegio, in which all the Notes are omitted, but the Arguments of the severall Books are continued, and the Apochrypha added. Pent. ms.

(c) 1578.

apostilheed in the lord. my defence to hem that axen me, that is whethir we han not power to ete and drynke? whethir we han not power to lede aboute a womman a listir, as also othir apostlis and britheren of the lord and cefas? or I aloone and barnabas han not power to worche these thingis? who * traucilith ony tyme with hise owne wagis? who plauntith a vinegherd and etith not of his fruyt? who kepith a flock, and etith not of the mylk of the flock? whethir astir man I seie these thingis? whethir also the lawe seith not these thingis? for it is writen in the lawe of moises, thou schalt not bynde the mouth of the ox that threischith. whethir of oxun is † charge to god? whethir for us he seith these thingis? for whi tho ben writun for us. for he that erith owith to ere in hope, and he that threischith in hope to take fruytis. if we sown spiritual thingis to ghou, is it greet if we repen ghoure fleischly thingis? if othere ben parteneris of ghoure power, whi not rather we? but we usen not this power, but we suffren alle thingis that we ghyuen no lettyng to the euangelie of crist. witen ghe not that thei that worchen in the * temple eten tho thingis that ben of the temple? and thei that seruen to the auter ben parteneris of the auter; so the lord ordeynede to hem that tellen the gospel to lyue of the gospel. but I uside noon of these thingis, and I wroot not these thingis that †† tho be doon so in me. for it is good to me rather to die than that ony man auoide my glorie. for if I preche the gospel glorie is not to me, for nedeliche I mote doon it; for wo to me if I preche not the gospel. but if I do this thing wilfulli I haue meede? but if aghens my wille dispendyng is bitaken to me, what thanne is my meede? that I prechyng the gospel putte the gospel withoute otheris cost, that I use not my power in the gospel. for whi, whanne I was free of alle men I made me seruauant of alle men to wynne the mo men. and to iewis I am maad as a iew to wynne the iewis. to hem that ben undir the lawe as I were undir the lawe whanne I was not undir the lawe, to wynne hem that weren undir the lawe. to hem that weren without lawe as I were without the lawe whanne I was not withouten the lawe of god, but I was in the lawe of crist, to wynne hem that weren withoute the lawe. I am maad syk to like men, to wynne syke men. to alle men I am maad alle thingis to make alle men saaf. but I do alle thingis for the gospel, that I be maad partener of it. witen ghe not, that thei that rennen in a § furlong alle rennen, but oon takith the priys. so renne ghe, that ghe catche. ech man that stryuet in fight absteyneth him fro alle thingis. and thei that thei take a corruptible crowne, but we an uncorrupt. therefore I renne so, not as into an uncerteyn thing, thus I fighte not as betyng the eyr: but I chastise my bodi and bryng it into seruage, lest perauenture whanne I preche to othere, I myself be maad repreneable.

CHAP. X.

BRitheren, I nyle that ghe unknowe, that alle our fadris weren undir cloude, and alle passiden the see, and alle weren baptisid in moises in the cloude and in the see, & alle eeten the same spyritual mete, and alle drunken the same spiritual drynk. thei drunken of the same spyritual stoon folewyng hem, and the stoon was crist. but not in ful manye

of hem it was || wel plesant to god. for whi, thei were cast down in desert. but thingis ben doon in figure of us, that we be not coueiters of yuele thingis as thei coueitiden. neithir be ghe maad idolatreris as summe of hem, as it is writun, the peple sat to ete and drynke, and thei risun up to pleie. neithir do we fornyacioun as summe of hem diden fornyacioun, & thre and twenti thousandis weren deede in oo dai. neithir tempte we crist as summe of hem temptiden, and perisschiden of serpentis. neithir grutche ghe as summe of hem grutchiden, and thei perisschiden of a districte. and alle these thingis felden to hem in figure, but thei ben writun to our amendyng into whiche the endis of the worldis ben comun. therefore he that gessith him that he stondith, se he that he falle not. temptacioun take not ghou but mannys temptacioun. for god is trewe which schal not suffre ghou to be temptid above that that ghe moun, but he schal make with temptacioun also puruyance that ghe moun †* suffre. wherfore ghe moost dereworthe to me, fle ghe fro worschipping of mawmetis. as to prudent men I speke, deme ghe ghousilf that thing that I seie. whethir the cuppe of blessing which we blesen is not the comynyng of cristis blood? and whethir the breed which we breken is not the takyng of the bodi of the lord? for we manye ben oo breed and oo bodi, alle we that taken part of oo breed and of oo cuppe. se ghe israel astir the fleisch, whethir thei that eten sacrificis ben not parteneris of the auter? what therefore seie I, that a thing that is offrid to idolis is ony thing, or that the idol is ony thing? but tho thingis that hethen men offren, thei offren to deuelis and not to god. but I nyle that ghe be maad c. felowis of fendis. for ghe moun not drynke the cuppe of the lord, and the cuppe of fendis; ghe moun not be parteneris of the boord of the lord, and of the boord of fendis. whether §† we han enuye to the lord? whether we ben strengere than he? alle thingis ben lessful to me, but not alle thingis ben spedeful. alle thingis ben lessful to me, but not alle thingis edifiien. no man seke that thing that is his owne, but that thing that is of anothir. al thing that is seeld in the bocherie ete ghe axynge no thing for conscience. the erthe and the plentee of it is the lordis. if ony of hethen men clepith ghou to soper and ghe wolen go, al thing that is sett to ghou ete ghe, axynge no thing for conscience. but if ony man seith, this thing is offrid to idolis, nyle ghe ete for him that schewide and for conscience. and I seie not thi conscience but of anothir. but wherto is my fredom demed of a nothir mannys conscience. therefore if I take part with grace, what am I blasphemed for that I do thankis? therefore whethir ghe eten or drynken or doen ony othir thing, do ghe alle thingis into the glorie of god. be ghe without sclaundre to iewis and to hethen men and to the chirche of god: as I bi alle thingis plesse to alle men, not sekyng that that is profitable to me, but that that is profitable to manye men that thei be maad saaf.

CHAP. XI.

BE ghe my foleweris as I am of crist. and britheren I preise ghou, that bi alle thingis ghe be myndeful of me, and as I bitook to ghou my comaundementis ghe holden. but I wole that ghe

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wite,

* militat † cura. * sacrario. †† thei. § fladio. || plesant. †* sustinere. §† amulamur.

sense and meaning of the Scriptures, or direct unto any necessary and good instruction. These two Tables, the Title informs us, would serve as well for the Translation called Geneva, as for the other authorized to be read in Churches. Accordingly they were printed with the Geneva Bible in several Editions of it, and with the new Translation of King James's; but I have not met with them in any Edition of the Bible of the Bishops Translation, which was now the Translation authorized to be read in Churches.

In the Year 1583 was published another Edition of the (a) Bible of the Geneva Translation by the Queen's Printer Christopher Barker, in a very large Folio. Next the Title Page is,

1. A Dedication to the most vertuous and noble Lady Elizabeth, Queene of England, France and Ireland, &c.

2. To the diligent and Christian Reader.

3. A Prologue or Preface made by Thomas Cranmer sometime Archbishop of Canterbury. At the bottom of this Prologue is the following Note: *I have here, gentle reader, before this Translation of the Bible, at the request of diuers learned, set downe this notable preface (conteyning both the necessarie and also the profitable use of the Scriptures) as well for the godly exhortations and louing admonitions therein given, as also for the reteyning among us the memorie of that excellent and worthy Martyr T. C. sometimes Archbishop of Canterbury.*

4. This Table setteth out to the Eye the Genealogie of Adam, so passing by the Patriarchs, Judges, Kings, Prophets and Priests, and the Fathers of their Time; continuing in lineal Descend to Christ our Saviour.

5. An Almanack for 33 Years, beginning 1578.

6. The Kalendar.

7. The names and order of all the Bookes of the Olde and Newe Testament, with the number of their Chapters, and the Lease where they begin.

8. Howe to take profite in reading of the Holy Scripture.

9. The summe of the whole Scripture of the Bookes of the Olde and Newe Testament.

10. (b) Certaine questions and answeres touching the doctrine of Predestination, the use of God's Worde and Sacraments.

11. Of the incomparable Treasure of the Holy Scriptures, with a Prayer for the true use of the same.

Here is the Springe where Waters floue to quench our heate of sinne, &c.

12. A large Cut in Wood of the Creation.

Then follow the Books of the Old Testament, the Apochrypha, and the New Testament: Next after the Title of the New Testament is a Description of the Holy Land in a Map cut on Wood: And at the end of the New Testament is,

1. A brief Table of the interpretation of proper names.

2. A Table of the principal things.

In the Editions 1589, 1599, 1615, are added *A Preface*, and *Directions howe to take profite in readinge of the Holy Scriptures*, by T. Grashop, who was Master of Arts of All-Souls College in Oxford 1561. Of this Translation, which was mostly had and used in private Families, there were above thirty Editions in Folio, Quarto, and Octavo, printed mostly by the Queen's and King's Printers, viz. from the Year 1560 to the Year 1616, when it was printed in a small Folio. Editions of it were likewise printed at Geneva, Edinburgh, and Amsterdam.

The Papists finding by the Bible's being printed so oft in English, that it was impossible to keep it out of the common People's Hands, were now resolved to have an English Translation of their own making. Accordingly in the Year 1582 was printed at Rhemes the New Testament in 4to, in what they called English, with this Title:

The New Testament of Jesus Christ, translated faithfully into English out of the authentical Latin, according to the best corrected Copies of the same, diligently conferred with the Greeke and other Editions in diuers Languages: With Arguments of bookes and chapters, Annotations and other necessarie helpes for the better understanding of the Text, and specially for the discoverie of the Corruptions of diuers late Translations, and for clearing the Controversies in Religion of these daies, in the English College of Rhemes.

Psal. 118.

Da mihi intellectum, & scrutabor legem tuam & custodiam illam in toto corde meo.

That is,

Give me understanding, and I wil searche thy law, and wil keepe it with my whole hart.

S. Aug. tract. 2. in Epist. Joan.

Omnia quæ leguntur in scripturis sanctis

That is,

All things that are reade in holy Scriptures

Printed at Rhemes

by John Fagny.

1582.

Cum privilegio.

Next the Title Page, and *The Censure and Approbation*, follows, *The Preface to the Reader*, treating of these three points. 1. *Of the Translation of Holy Scriptures into the vulgar tongues, and namely into English.* 2. *Of the causes why this New Testament is translated according to the auncient vulgar Latin text.* 3. *Of the manner of translating the same.*

This Preface is introduced with telling the Reader, that 'the Translators had long since the Holy Bible translated by them into English, and the Old Testament lying by them, for lack of good means to publish the whole in such sort as a work of so great charge and importance required: but that they had yet, through

(a) Penes D. Courtshop of Stadmerish.

(b) These, I observe, were reprinted in the Editions 4to, 1592, 1615;

through God's goodness, at length finished all the New Testament, which is the principal, most profitable and comfortable piece of holy writte. This Translation, they said, they did not, for all that, publish upon an erroneous Opinion of its being necessary, that the holy Scriptures should always be in our mother-tongue, or that they ought to be read indifferently of all, or could be easily understood of every one that reads or hears them in a known language, or that they generally and absolutely judged it more convenient in it self, and more agreeable to God's word and honour, or the edification of the faithful, to have them turned into vulgar tongues; than to be kept and studied only in the Ecclesiastical languages; but they translated this sacred Book upon special consideration of the present time, state and condition of their countrie; unto which divers things were either necessary or profitable, and medicinable *now*, that otherwise in the peace of the Church were neither much requisite, nor perchance wholly tolerable. The Catholick Church, they said, had neither of old nor of late ever wholly condemned all vulgar versions of Scripture, nor at any time generally forbidden to read the same: only it had not by publick authoritie prescribed, commanded or authentically recommended any such interpretation to be indifferently used of all men. Thus here in England, they observed, the Scriptures were extant in English even (a) before the troubles that Wicleff and his followers raised in our Church, as appeareth as well by some pieces yet remaining as by Archbishop Arundel's Provincial Constitution, but they were not ordinarily read of the Vulgar, but used only or specially of some devout, religious and contemplative persons, in reverence, secrecie and silence, for their spiritual comfort.

Thus, they said, it was in the primitive Church; wherein we must not imagine, that either every one that understood the learned languages wherein the Scriptures were written, or other languages into which they were translated, might, without reprehension, read, reason, dispute, turne and tosse the Scriptures: or that every Scholmaster, Scholer or Grammarian, that had a little Greeke or Latin, was suffered straight to take in hand the holy Testament: or that the translated Bibles into the vulgar tongues were in the hands of every husbandman, artificer, prentice, boies, girles, mistresse, maid and man: but that in those better times men were neither so ill, nor so curious of themselves so to abuse the blessed booke of Christ, nor were there any such easy means, before Printing was invented, to disperse the copies into the hands of every man as now there is: but they were then in Libraries, Monasteries, Colleges, Churches, in Bishops, Priests, and some other devout principal Laymens houses and hands. The poor plough-man, they said, could then in labouring the ground sing the hymnes and psalmes either in known or unknown languages, as they heard them in the holy Church, though they could neither read nor knew the sense, meaning and mysteries of the same. Such was the romantic Account which these Translators gave of the Translation of the Holy Scriptures into the Vulgar Tongue, as if the Apostles Times were exactly like their own, and that then were Libraries, Monasteries, Colleges and Churches, as there are now, &c. and that (in direct Contradiction to the Testimony of the great Apostle of the Gentiles) they who were then (b) called were the wise after the Flesh, the mighty and noble, and that God had not chosen the foolish, weak and base things of the World, and things which were despised.

They then declared against the Protestants, to whom they applied the Apostle's Words, *men walking in deceitfulness*, and represented them as so 'abusing the people, and many other in the world not unwise, that by their false translations they had, in steed of God's Law and Testament, and for Christ's written will and word, given them their own wicked writing and phantasies, most shamefully, in all their Versions, Latin, English, &c. corrupting both the letter and sense by false translation, adding, detracting, altering, transposing, pointing, and all other guileful means, especially where it served for the advantage of their private opinions. For the sake of them, they said, they were so bold as, 1. Partly to disauthorize quite, partly to make doubtful, divers whole books allowed for Canonical Scripture by the universal Church of God these thousand years and upwards. 2. To alter all the authentical and ecclesiastical words used ever since our Christianitie into new profane novelties of speeches agreeable to their doctrine. 3. To change the titles of workes, to put out the names of the authors, &c. to say nothing of their intolerable liberty and licence to change the accustomed callings of God, Angel, men, places and things, used by the Apostles and all antiquitie in Greeke, Latin, and all other languages of Christian nations, into new names, sometimes falsely, and alwaies ridiculously, and for ostentation taken of the Hebrues.

In pure compassion therefore to see their beloved countrymen, with extreme danger of their souls, to use onely such profane translations and erroneous mens mere fancies, and being also much moved thereto by the desires of many devout persons, they had, they said, set forth the New Testament, to begin withall, trusting, that it might give occasion to them, after diligent perusing of it, to lay away, at least, such their impure Versions as hitherto they had been forced to use. They had done their endeavour, they said, with praier, much feare and trembling, lest they should dangerously erre in so sacred, high and divine a work; and professed, that they had done it with all faith, diligence and sinceritie; that they had used no partiality for the disadvantage of their adversaries, nor any more licence then is sufferable in translating of the Holy Scriptures; continually keeping themselves as near as was possible to their text, and to the very words and phrales which by long use were made venerable. They had also, they said, set forth reasonable large Annotations, thereby to shew the studious reader, in most places pertaining to the controversies of that time, both the heretical corruptions and false deductions, and also the Apostolick tradition, the expositions of the holy Fathers, the decrees of the Catholike Church and most ancient Councils.

Next, they accounted for their making this Translation from the old vulgar Latin Text, and not from the common Greke one. The Latin, they said, was most ancient, it was corrected by S. Hierome, commended by S. Austin, and used and expounded by the Fathers: the holy council of Trent had declared it to be authentic; it was the gravest, sincerest, of greatest majestie and the least partialitie: It was exact and precise according to the Greek; preferred by Beza himself to all other Translations, and was truer than the vulgar Greek Text it self.

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(a) See the Account of Wicleff's Translation before;
(b) 1 Cor. i. 26, 27, 28.

Last of all they shewed the manner of their Translating this Testament. ' Because they wisht'd this their translation to be most sincere as becomes a Catholike one, and had endeavoured so to make it, therefore, they said, they were very precise and religious in following their copie not only in sense, but sometimes in the verie wordes also and phrases, as considering the importance of sacred words and speeches. For example, they often translated thus; *Amen, Alleluia, Corbana, Parasceue, Pasche, Azymes, Neopyte, Didragmes, Paraclete, Prepuce, Evangelize, Depositum, exinanited, reflowished, exhaust, advent, imposing of hands, Penance, Chalice, Priest, Deacon, traditions, altar, host, &c.* which last, they said, they kept exactly as Catholick terms. This they justified from the usage of the English Translations 1577, 1580. which retained *Amen, Alleluja, Hosanna, Raca, Belial*, untranslated. Moreover, they said, in hard places they presumed not to soften the speeches or phrases, but religiously kept them word for word, and point for point, for feare of missing or restraining the sense of the Holy Ghost. As Eph. vi. against the spirituals of wickednes in the celestials. John ii. What to me and thee woman. John iii. they translated *The spirit breatheth where he will, &c.* leaving it indifferent to signifie either the Holy Ghost or Wind; whereas the Protestants translated it Wind, and took away the other sense more common and usual in the Fathers. Luke viii. 13. they translated *they were filled*, not adding of their own *with water*, as the Protestants did. Chap. xxii. they translated, *This is the chalice, the new Testament, &c.* not *This chalice is the new Testament*. Likewise Mark xiii. *Those daies shall be such tribulation, &c.* not as their adversaries, *In those daies*. So James iv. 6. *And giveth greater grace*, leaving it indifferent to the Scripture or to the Holy Ghost, both going before. Whereas the adversaries, they said, too too boldly and presumptuously added, saying *The Scripture giveth, &c.* Likewise Heb. xii. 21. they translated, *so terrible was it which was seen, Moyses said, &c.* Neither did Greek or Latin, they said, permit them to adde, that Moyses said, as the Protestants presumed to doe. So they said, *Men brethren, A widow woman, A woman sister, James of Alphæus, and the like.* Sometime also, they said, they followed of purpose the scripture phrase, as *The hel of fire*. So Luke iv. 36. *What word is this, &c.* and Luke ii. *Let us passe over and see the word that is done.* Where, say they, we might say thing by the Hebrew phrase, but there is a certain majestie and more signification in these speeches.

' In the margin they sometime, they said, added the Greeke and Latin words, as, 1. when the sense was hard, that the learned reader might consider of it; 2. to remove the ambiguitie of the Latin or English; 3. to satisfie the reader of the truth of the translation; 4. to shew the false translation of the Hereticke (a) Beza; and, 5. when they could not fully expresse the Greeke or Latin in English.

' This precise following of their Latin Text was, they said, the cause why, in the title of the books in the first page, they said not, *S. Matthew, S. Paul*, because it is so neither in Greeke nor Latin; though in the tops of the leaves following, where they might be bolder, they added *S. Matthew, &c.* to satisfie the reader. This, they said, was much unlike the Protestants their adversaries, who made no scruple to leave out the name of Paul in the Title of the Epistle to the Hebrews, though it be in every Greeke Book which they translate. And their most authoris'd English Bibles leave out Catholicke in the Title of S. James Epistle and the rest which were famously known in the primitive Church by the name of *Catholicæ Epistolæ*.

' They likewise gave the reader, in places of some importance another reading in the margin, specially when the Greeke was agreeable to the same. As John iv. *transiet de morte ad vitam*. Other Latin Copies had *transijt*, they said, and so it was in the Greeke.

' They added, that they bound not themselves to the points of any one copie, print or edition of the Vulgar Latin in places of no controversie, but followed the pointing most agreeable to the Greeke and to the Fathers commentaries. As Col. i. 10. *Ambulantes digre DEO, per omnia placentes; Walking worthy of GOD, in all things pleasing.* Eph. i. 17. they pointed thus, *DEUS Domini nostri Jesu Christi, Pater gloriæ*, as in the Greeke and S. Chrysostome and S. Hierome. Lastly, they said, they translated sometime the word that is in the Latin margin, and not that in the Text, when by the Greeke or the Fathers they saw it was a manifest fault of the writers heretofore, who mistook one word for another. As in *fine* not in *fide*, 1 Pet. iii. 8. *præsentiam* not *præscientiam*, 2 Pet. v. 16. *latuerunt* not *placuerunt*, Heb. xiii.

After this Preface follows the Signification of the Numbers and Marks used in this New Testament. Then the Bookes of the New Testament themselves, according to the counte of the Catholike Church, which are here distinguished into four Gospels, St. Paule's Epist. 14. the seven Cathol. Epistles, and underneath are the Testimonies of St. Austin and St. Hierome of the infallible authoritie and excellencie of these Books above all other Writings, and that the discerning of Canonical from not Canonical, and of their infallible Truth and Sense, cometh unto us only by the credit we give unto the Catholike Church, through whose commendation, it's here said, we believe both the Gospel and Christ himself: Whereas the Sectaries measure the matter by their fancies and opinion.

Next to this is, The summe of the New Testament, The summe of the 4 Gospels, and The argument of S. Matthew's Gospel.

At the end of all, is A Table of the Epistles and Gospels after the Romane use upon Sundaies, Holi-daies and other principal daies of the yere, for such as are desirous to know and read them according to this translation.

An ample and particular Table directing the Reader to all Catholike truths, deduced out of the Holy Scriptures and impugned by the Adversaries.

The Explication of certaine wordes in this Translation, not familiar to the vulgar reader, which might not conveniently be uttered otherwise.

The other part of this Translation, viz. the Old Testament, was not published till above 27 years after this, when it was printed at Doway in two Tomes 4to. the first in the Year 1609, the other the Year after 1610, with the following Title:

The Holie Bible, faithfully translated into English out of the authentical Latin, diligently conferred with the Hebrew, Greeke, and other editions in divers languages, with Arguments of the Books and Chapters: Annotations: Tables:

(a) The learned Theodore Beza of Geneva, who A. D. 1556. published the New Testament in Greeke with the Vulgar Latin Translation, and another Latin Translation of his own with critical Notes,

English Translations of the Bible.

73

Tables : and other helps, for better understanding of the Text : for discoverie of Corruptions in some late translations : and for clearing Controversies in Religion.

By the English College of Doway.

Haurietis aquas ingaudio de fontibus salvatoris. Isaie 12.

You shal draw waters in ioy out of the saviour's fountaines.

Printed at Doway by Laurence Kellam at the signe of the holie Lamb.

M. DC. IX.

It is prefaced To the right well-beloved English Reader, whom the Editors thus bespeak: ' At last, through God's goodness, we send you here the greater part of the *Old Testament*, as long since you received the *New*, faithfully translated into English. The residue is in hand to be finished. As for the impediments which hitherto have hindred this worke, they all proceeded of one general cause, our poore estate in banishment. Then they proceed to tell him why it is now allowed to have the holie Scriptures in vulgar tongues, which, generally, is not permitted but in the three sacred only : and why they translated the *Latin* Text rather than the *Hebrew* or *Greke*, which Protestants preferred as the fountaine tongues wherein Holy Scriptures were first written. Next they shewed what was done in this Edition. Those, they said, who translated it about 30 years since were well known to the world to have been excellent in the tongues, sincere men, and great Divines. Only one thing the present editors had done touching the Text whereof they were especially to give notice; That whereas heretofore in the best *Latin* editions, there remained manie places differing in wordes, some also in sense, as in long proceſſe of time the writers erred in their copies; now lately by the care and diligence of the Church, those diuers readings were maturely and judiciously examined and conferred with sundrie the best written and printed bookes, and so resolved upon, that all which before were left in the margin are either restored into the Text or else omitted; so that now none such remain in the margin. For which cause they had again conferred this English Translation, and conformed it to the most perfect Latin Edition.'

Pope Sixtus V. undertaking in earnest the restoring the *Latin* Bibles to their former integrity, having made choice of and assembled those who should assist him in that Affair, who were Men of Learning and skilful in the Tongues, he finished it at the Press in the Year 1589, seven Years after the printing the *New Testament* of this Translation of the *Rhemists*, and prefixed to it his Bull, whereby he decreed and declared, that this Edition of his ought, without any doubt or controversy, to be deemed that which is received by the Council of Trent for authentic, and is to be held for true, lawful, authentic, and undoubted. But Pope Sixtus dying soon after, this Edition of his was by the succeeding Popes suppressed as much as was possible, as *less accurate* and *perfect*. A new Edition therefore was attempted by Pope Gregory XIV. which was finished and published by Pope Clement VIII. A. D. 1592. and not only in many places differed from Pope Sixtus's Edition, but was plainly (a) contrary to it. A Copy of this Edition of Sixtus's, which is exceeding rare, is in the *Bodleian* Library, and another in the Royal Library at Cambridge. The learned Dr. Thomas James, who was Keeper of the *Bodleian* Library, with great Care and Diligence compared these two Editions of Sixtus's and Clement's, and in a Book which from their Opposition he called (b) *The Papal War*, published by him A. D. 1600, he exposed their various Readings, and thereby shewed the Craft and Insincerity of the Governors of the Roman Church, who by a forged Title and other Arts, would fain persuade the ignorant, that these two Editions are but one, viz. that of Pope Sixtus.

Next, the Editors of this Translation of the *Old Testament* vouch for the strictness they had observed in translating some Words, and their Sincerity in the whole Translation, of the want of which in the English Protestants, they said, they could not but complain; and accordingly they challenged them for corrupting the Text contrarie to the *Hebrew* and *Greke*, which they professed to translate, as, they said, was proved in the discoverie of manifold corruptions, &c.' Of this heavy Charge they gave an instance or two.

' Gen. iv. 7. Whereas God speaking to Cain, the *Hebrew* wordes in Grammatical construction might, they said, be translated either thus, *Unto thee also pertaineth the lust thereof, and thou shalt have dominion over it*; or thus, *Also unto thee His desire shall be subject, and thou shalt rule over him*. Though the coherence of the text requireth the former, and in the Bibles printed 1552 and 1577 Protestants did so translate it; yet in the yeares 1579 and 1603 they translated it the other way, saying, that *Abel* was subject to Cain, &c.

' Gen. xiv. 18. The *Hebrew* particule *Vau*, which St. Jerom and all Antiquitie translate *For*, Protestants will by no means admit it, because they, the Papists, prove thereby *Melchisedech's* Sacrifice, and yet themselves translate the same, Gen. xx. 3. for *she is a man's wife*.

' Gen. xxxi. 19. The English Bibles 1552 and 1577 translate *Theraphim*, Images, which the Edition of 1603 correcting, translates *Idoles*. This Preface is dated from the English College at Doway the Octaves of *All Saints*, 1609.

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Next

(a) Some of these Differences and Contradictions are as follows.

	Ed. Sixtus V.	Ed. Clement VIII.
<i>Exod.</i> xvi. 3.	induxistis.	eduxistis.
<i>Deut.</i> xxvi. 6.	apposuit.	opposuit.
<i>1 Kings</i> vii. 8.	intrinsecus.	extrinsecus.
<i>2 Ezra</i> iii. 28.	ad portam.	a porta.
<i>Judith</i> i. 1, 2.	altitudinem.	latitudinem.
<i>Ecclesi.</i> xxi. 15.	insipientia.	sapientia.
<i>Hab.</i> i. 13.	non respicit.	respicit.
<i>John</i> vi. 65.	credentes.	non credentes.
<i>Heb.</i> v. 11.	interpretabilis.	in interpretabilis.
<i>1 Pet.</i> i. 16.	doctas.	indoctas.

Yet are both these to be received by the infallible Authority of Pope and Council, tho' they thus contradict each other. And we shall still be at the Pleasure of a Pope to give us another authentic Copy. Bishop Kidder's Preface to his Reflections on a French Testament printed at Bourdeaux, A. D. 1686.

(b) An Apology or Defence of this Book, written by the Author, was published 1688.

Next after this Preface follows, *The summe and partition of the Holie Bible, with a brieve note of the Canonical and Apochryphal Bookes.* Then, *The summe of the Old Testament as it is distinguished from the New.* And Of Moyses the author of the five first bookes. Then, *The Argument of the Booke of Genesis.*

At the end is, *A Table of the Epistles taken forth of the Old Testament upon certayne festival dayes.*

An Historical Table of the Times, special persons, most notable things, and canonical bookes of the Old Testament.

A particular Table of the most principal thinges conteyned as wel in the bolie Text as in the Annotations of both the Tomes of the Old Testament.

Censura trium Theologorum Anglorum extra Collegium commorantium.

In the Notes or Annotations, which accompany this Translation, we often find Notice taken of the *English* Versions of the Bible, and particularly of the several Editions of it 1552, 1562, 1577, 1579, 1580, 1602, 1603. For instance, they are reflected on for translating 1 Cor. v. 10, 11.—vi. 10. Idolaters, worshippers of Images. 1 Cor. ix. 13. Altar, Temple (a). In the first *English* Bibles, it's said in these Notes, there is not once the Name of Church, but instead thereof Congregation. The Hereticks, it's said in another Note, purposely refrain in their Translations from the Ecclesiastical and most usual word Tradition, and translate it Instructions, Constitutions, Ordinances. So again, it's noted, that it's a known Treachery of Hereticks to translate Idola, Images: They put Idols in the Text and Images in the Margin: In 1 Thess. i. 9. and the like Places, they maliciously and most falsely translate, construe and apply all things meant of the Heathen Idols to the Memories and Images of Christ and his Saints, namely the *English* Bibles of the Years 1562, 1577. I'll mention but one more of these Reflections, which is this: The former *English* Editions, (1552, 1577,) say they, otherwise corrupt in many Places, have Cainan in the Text of S. Luke's Gospel, but the latter Translators are in this Point pure Beza's; because Theodore Beza in his Latin Translation of Luke iii. 36. omitted Cainan.

The Authors of this Translation were, it's (b) said,

1. William Allyn, who in Queen Mary's Reign was Principal of St. Mary's Hall in Oxford and Canon of York; but on Queen Elizabeth's Accession to the Crown fled beyond Sea, and retired to Louvaine, and afterwards was made Canon of Rheims, and by Pope Sixtus V. promoted to the Cardinalate, and consecrated Archbishop of Mechlin.

2. Gregory Martin of St. John's College in Oxford, who there took his Degree of Master of Arts 1564. But after having for some Time concealed his being a Papist, he went beyond Sea to Doway, where he openly renounced the Protestant Religion. Not long after he went to Rheims, where he became the Divinity Reader of that Seminary, and died 1582.

3. Richard Bristow of Christ-Church in Oxford, where he commenced Master of Arts 1562. He was afterwards Fellow of Exeter College, and in 1569 left the College and the Kingdom, and went to Louvaine, where he abjured the Protestant Religion, and became acquainted with the abovesaid Dr. William Allyn, who made him Reader of Divinity at Doway, and afterwards committed to his Care his new Seminary at Rheims, where he lived about two Years, and then coming into England for his Health, died 1582.

The Annotations are said to have been made by Thomas Wortbington, who, after having taken the Degree of Bachelor of Arts at Oxford about 1570, went to the College of Doway, and some Years after was translated from thence to Rheims: but it was not long before he returned to Doway, where he reviewed and published the *English* Translation of the Old Testament before-mentioned, which had been made at Rheims many Years before.

To recommend this new Translation of the New Testament was published the same Year by Gre. Martin, one of the Translators, a Book entituled,

A Discovery of the manifold corruptions of the bolie Scriptures by the Heretikes of our daies, speciallie the English Sec-taries, and of their foule dealing herein by partial and false translations, to the advantage of their Heresies, in their English Bibles used and authorised since the time of Schism.

By Gregory Martin, one of the Readers of Divinity in the *English* College of Rheims, &c.

Printed at Rheims by John Foigny, 1582.

In this Book the Author professes to deal principally with the *English* Translations of his Time, which, he said, were in every Man's Hands here in England, and the Corruptions whereof had been already partly touched here and there in the Annotations upon the late new *English* Testament Catholickly translated and printed at Rheims. Of these, he said, he especially made use of the Editions printed in these Years 1562, 1577, 1579. By which, it is supposed, he meant the several Translations of the Great Bible, the Geneva, and the Bishops, published in those Years. He would not, he said, however, charge our Translators with falsifying the vulgar Latin Bible, but only with their wilfully forsaking it in favour of their Heresies. Of this he gives the two following Instances. 1 Cor. ix. 5. *Nunquid non habemus potestatem mulierem sororem circumducendi?* This, he said; Luther read, *A Woman, A Sister*; but after he had taken a Wife, he began to read thus, *Have not we power to lead about a Sister, a Wife?* So 2 Peter i. 10. *Fratres magis satagite, ut per bona opera certam vestram vocationem & electionem faciatis,* he rendred, *Labour, that by good workes you may make sure, &c.* But after he had preached, that Faith only justifieth, and that (c) good Works are not necessary to Salvation, He, the Calvinists abroad, and our *English* Protestants at home read and translated, *Labour, that you may make sure your vocation and election,* leaving out the other words, and by good works.

After such an Introduction, so false and uncharitable, one need not wonder at any thing that follows in this Book, which had a substantial (d) Answer made to it by Dr. William Fulke, Master of Pembroke-Hall in Cambridge. He very truly observed, that these Translations were not to serve so base a purpose as the countenancing heretical Opinions: that their own Translation of 1 Tim. iii. and Tit. i. warrants the Marriage of the Clergy; and that the Note of Thomas Matthew in the Edition of the *English* Bible under that Name 1551 on 2 Pet. i.

10.

(a) Rheims New Testament p. 522.

(b) Le Lang Bibliotheca Sacra.

(c) This is a Calumny of the Popish Writers that they are always urging against the Protestants.

(d) London, 1583.

English Translations of the Bible.

75

10. is, *Althoughe the calling of God be stable and sure, neuerthelesse the Apostles wyll, that our workes should declare unto men that we are called.*

As a further Proof of wilful Corruption, Martin urges our Translators rendring Places of Controversy, in which, he says, they fly from the Hebrew and the Greek. To prove this, he instances in the Greek Words *Idololatria* and *Idololatra*, which, he observes, are translated in the English Bibles not *Idoltry* and *Idolater*, but *worshipping* and *worshipper of Images*. But of this, very probably, we should not have had a Word said, had not the Papists been worshippers of Images. Bishop (a) Bonner complained, that 'the Preachers, or rather Preachers, as he called them, taking *Sculptile* and *Idolum* for an *Image*, and confounding the one with the other, had greatly abused and deceyved the People. Between an *Image*, which was a Name of Reverence, and an (b) *Idol*, which alwaies with the good is abhominable, there is, he observed, a very notable and great difference: and the difference, he said, was this; The *Originals*, *First Forms*, and *Patterns* of *Idoles* to represent by are very untrue and cleerly false; for having the inscription of gods, as god *Jupiter*, &c. they are indeed the Pictures of Devils and not of gods.—But the *Originals*, &c. of the *Images* to represent the very thing signified by them are faithful and true.' But this Chicanery was utterly unknown to the primitive and more sincere Christians. They, as has been already intimated, understood by *Idols* the *Images* of Persons who were dead. Accordingly the next Year all these Calumnies were very learnedly and particularly refuted by Dr. William Fulke in a Tract which bore this Title:

A Defence of the sincere and true translation of the holie Scriptures into the English tong, againste the manifolde caluils, friuolous quarrels and impudent slanders of Gregorie Martin, one of the readers of popish Divinitie in the traiterous Seminarie of Rhemes.

By W. Fulke, D. D. and Master of Pembroke-Hall in Cambridge.

At London, Imprinted by Henrie Bynneman, Anno 1583.

Cum gratia & privilegio.

The same learned Man six Years after, in order to a Confutation of it, re-published this Translation of the New Testament, together with that of the Bishops, in two Columns, over which is placed at the beginning, to distinguish them,

¶ The Translation of Rhemes.

¶ The Translation of the Church of England.

To these Translations the Doctor added, (c) *A Confutation of all such arguments, glosses, and annotations as containe manifest impietie or heresie, treason, and slander against the catholick Church of God and the true teachers thereof, or the translations used in the Church of England.* This is dedicated to Queen Elizabeth, and was published A. D. 1589.

The Year before was published an Answer to the marginal Notes of the Rhemists by George Withers, with the following Title; *A View of the marginal Notes of the Popish Testament, translated into English by the English Fugitive Papists resident at Rhemes in France, by Geo. Withers.* Printed at London by Edm. Bolliant for Tho. Woodcocke, 1588. It is dedicated to the Archbishop of Canterbury, and dated from Dunburie, April 12.

Some Years after, 1618, was this Rhemish Translation of the New Testament again printed, by some Friends to the Memory of the learned Thomas Cartwright, the Author of the *Admonition to the Parliament*, 8vo, by which he rendred himself very obnoxious, with his Confutation of the Translation, Glosses and Annotations, so far as they contained manifest Impieties, Heresies, Idolatries, Superstitions, Prophaneſs, Treasons, Slanders, Absurdities, Falshoods, and other Evils. This, it seems, Cartwright had finished no further than Revelat. xv. so that the rest is supplied from Dr. Fulke's Notes. To it is prefixed the Publisher's Account of this Edition, and a Copie of a Letter written in Latin by sundrie learned Men, among whom is Dr. Fulke, to Mr. Cartwright, to provoke and encourage him to the answering of the Rhemists. At the End is a large Table, directing the Reader to all Controversies handled in this Work, following the Rhemists Table.

Besides these Editions of the New Testament of this Translation, I find it printed at Antwerp by Daniel Veruliet, A. D. 1600, and in 12mo at the same Place by James Seldenslach, A. D. 1630, and at Paris in 4to, 1633, by John Cousturier.

The Character given of this Translation by the learned Dr. Fulke seems very just, viz. that 'the text is not truly translated; that a desire of obscuritie has made the translators to thrust in a great number of words, not only Hebrew or Syriac, which are found in the Greek text, but also Greek and Latin words, leaving the English words of the same which by long use are well known and familiar in the English tongue; and that by all means they labour to suppress the Light of truth under one pretence or another.'

In 1582 was printed at London the first 21 Psalms, translated into English by Richard Robinson from the Latin Translation of Victor Strigelius, who printed at Leipsic, 1563, 8vo, *Hypomnemata in Psalmos Davidis cum commentis grammaticalibus.*

About six Years after was published at Edinburgh a Translation of four Verses of Rev. xx. with a Comment on them in two Sheets 4to, with this Title:

(d) *Ane fruitful meditation conteining ane plaine and facill exposition of the 7, 8, 9, and 10 verses of the xx Chap. of the Revelation in forme of ane Sermon. Set down be the maist christiane King and synceir professor and cheif defender of the faith James the 6th King of Scottis.*

2 Theff. i. 6, 7, 8. For it is ane righteous thing with God.

Impremit at Edinburgh be Henrie Charteris. M. D. LXXXVIII.

Cum privilegio Regali.

Lord

(a) A profitable and necessary Doctrine, &c. 1555.

(b) Idola intelligimus Imagines mortuorum. Hier. comment. in Isai. c. 37.

(c) Imprinted at London by the Deputies of Chr. Barker, Printer to the Queen's most Excellent Majestie, Anno 1589.

(d) Ducatus Leodienſis.

Lord Napier likewise, of the same Countrey, printed in 8vo a Book entituled, (a) *A plain discovery of the whole Revelation of S. John, set down in two treatises: the one searching and proving the true interpretation thereof: the other applying the same paraphrastically and historically to the Text.*

Set forth by John Napier L. of Marchistoun younger.

Whereunto are annexed certaine Oracles of Sybilla agreeing with the Revelation and other places of Scripture.
Edinburgh,

Printed by Robert Waldegrave, Printer to the King's Majestie, 1593.

Com privilegio Regali.

In this Book the Text is according to the Translation of the Geneva Bible.

I've only to add to this Account of the *English Bibles*, &c. printed in this long Reign, that the Bibles called the *Bishops* and the *Geneva Bibles* were printed a great many times in Folio and Quarto: and that as the Editions increased they were made less pompous and ornamental, that so the Books might be sold the cheaper.

Hugh Broughton, some time Fellow of *Christ's College* in (b) *Cambridge*, who by his long studying the *Hebrew* and *Greek Languages*, had attained to great Perfection in them, but was so excessively conceited and arrogant, and treated even his Superiors with so much Contempt as very much to set them against him, found great fault with this Translation, and very much insisted on the Necessity of a new one more exactly agreeable to the original Text of the *Hebrew*. This he declared he was himself preparing, and he hoped in God, he said, he should afford one that should content all of all sides who used Learning and Conscience, if many help'd to bear the Expence of so great an Undertaking, as some had begun to do. This, he said, he had been encouraged by several to attempt; that sundry Lords, and among them some Bishops, and others inferior of all sorts; the Ministers of the *French Church*, &c. had told him, that there was not yet a Translation from the *Hebrew*, and therefore desired him to bestow his long Studies in the *Hebrew* and *Greek Writers* upon some clearing of the Bible's Translation. For this purpose he (c) proposed to the Lord Treasurer, that there should be maintained some Six of the longest Students in the Tongues to join together in this Work: that nothing should be altered which might stand still, as in *Moses* and all the Stories where much needed amendment; and on the other side, that nothing should be omitted that carryed open Untruth against History and Religion, or Darkness disannulling the Writers, in which kind *Job* and the Prophets might be brought to speak far better unto us: And lastly, that all might have short Notes, or large as need should require, with Maps of Geography, and Tables of Chronicles. But this Design came to nothing. Broughton had expressed so great a Contempt of the late Translation by Archbishop Parker, &c. that the Archbishop of *Canterbury* was afraid to trust him, and seems to have been jealous of every thing that came from Broughton; so that being discontented and in despair of doing any thing at home, he resolved to (d) go abroad: Having only finished a Translation of *Daniel*, *Ecclesiastes*, *Lamentations*, and *Job*, which was printed at *London* 1596, 1605, and 1606.

That of *Daniel* is thus entituled:

Daniel his Chaldie Visions and his Ebrew: Both translated after the Original, and expounded both by reduction of heathen most famous stories unto the exact propriety of his wordes (which is the surest certaintie what he must meane) and by joining all the Bible and learned tongues to the frame of his worke.

Let him that readeth (*Daniel*) understand. *Mat. xxiv.*

The wife will understand. *Dan. xii.*

At *London*: Printed by Richard Field for William Young dwelling near the great North doore of *Paules*, where the other works of the same Author are to be sold. 1596.

This Translation is dedicated to the Right Honourable the Lords of Her Majestie's most Honourable Privie Counsel, and is divided into Chapters and Verses. Before every Chapter are Contents of Broughton's own, and in the Margin are the Years of the World set against the particular Events, with critical Notes of every kind, Historical, Philological, &c. What *Daniel* wrote in *Hebrew* is here distinguished by the Roman Letter, what in *Chaldee* by the *English* or Black Letter. At Chapter II. is a Copper Cut of the great Image which the King saw in his Dream: At Chap. IV. is another of the great Tree of which *Nebuchadnezzar* dreamt. At Chap. VII. is a Copper Cut of the four Beasts, and another of the Ram and He Goat, with explanatory Notes to all of them. Proper Names of Persons and Places are commonly, tho' not always, in an *Italic Character*; but few others are so printed. Some Words are printed in Capitals.

In 1605 Broughton published his Translation of the Book of *Ecclesiastes*, with the following Title:

A Comment upon Coheleth or Ecclesiastes, Framed for the instruction of Prince Henry our Hope, to whom it is dedicated.

In this Translation, Chap. IX. 4, 5, 6, 7, 8, 9, 10. is printed in a smaller Letter, the Reason of which Broughton tells his Reader is, that what is in these Verses being spoken in the Person of the Wicked, it ought to be pronounced in imitation of them.

Here are no Contents to the Chapters, and but a few marginal Notes. At the End are annexed to the Original four *Massorite* Notes, or rare Sentences, with Broughton's Remarks upon them, thus premised:

Four rare Sentences in the heavenly Ebrew are repeated at the end of the book, that men should evermore think upon them.

The next Year, 1606, Broughton published a Translation of the Book of *Lamentations*, to which he prefixed the following Title:

The Lamentations of Jeremy, translated with great care of his Hebrew elegancie and oratorious speeches: wherein his six-fold Alphabet stirreth all to attention of God's ordered providence in Kingdome's confusion. With explanaciones from other Scriptures touching his story and phrases.

It is dedicated To the most noble Henry Prince of Great Britany.

In

(a) Publick Library, Cambridge. D. 12. 35.

(c) June 21. 1595.

(d) A. D. 1597.

(b) Life of Archbishop Whigge, p. 431, 433, &c.

In the Translation the Hebrew Alphabet is set down in the Margin, and a few critical expository Notes are added. It is concluded with the *four* Texts before-mentioned taken out of the *Masoreth* Bible.

The same learned Man published a Translation of the Book of *Job*. A Specimen of this Translation is what follows.

Job I.

1. There was a man in the land of *Uz* named *Job*, and that man was perfect and upright and feared God and eschewed evil.

2. And there were born to him seven sons and three daughters.

3. His cattle also was seven thousand sheep and three thousand camels, and five hundred yoke of oxen; and five hundred asses, with a very great family: and that man was the greatest of all the sons of the East.

4. And his sons went and made a banquet in the house of each one his day: and they sent and called for their three sisters to eat and to drink with them.

5. And when the dayes of their banquetting were gone about, *Job* sent and sanctified them, and gate up early in the Morning and offered for every one of them a burnt offering: for *Job* said, it may be my children have sinned and little blessed God in their heart. So did *Job* all the days.

Kobelet or *Ecclesiastes*. Chap. I.

1. The words of *Kobelet* the son of *David* King in *Hierusalem*.

2. Vanity of Vanities (saith *Kobelet*) vanitie of vanities, all (is) vanity.

3. What permanent good hath man in all his labour which he taketh under the sunne?

4. An age passeth, and an age cometh, though the truth abideth still.

5. Both the Sun ariseth, and the Sun goeth down, and to his place doth he breath, there he ariseth.

6. He walketh unto the South, and compasseth unto the North: The wind whirleth, whirleth, walketh, and into his circuits returneth the wind.

The *Lamentations*, &c. Chap. I.

Aleph. 1. How is the citie dwelt solitary which was full of people? She is become a very widow. The great among nations, the Prince among countreys is become tributary.

Beth. 2. She weepeth sore all the night, her teares trickle upon her cheeks. She hath no comforter of all her lovers: all her friends deal unfaithfully with her; they are become her enemies.

Gimel. 3. *Judah* leaveth countrey after affliction and much bondage. She dwelleth among the heathen, she findeth no rest, all that pursue her overtake her in the straits.

Daleth. 4. The wayes of *Sion* mourn, because none come to the feasts, all her gates be desolate, her sacrificers sigh, her virgins sorrow and she feeleth bitterneffe.

He. 5. Her adversaries are the chief, her enemies prosper, because the *Eternall* hath made her sorrowful for her great trespasses. Her infants go to captivity before the adversary.

Dan. III.

1. *Nebuchadnezar* the king made an Image of gold whose height was sixty cubits, his breadth six cubites. He set it up in the plain of *Dura* in the province of *Babel*.

2. And *Nebuchadnezar* the king sent to assemble the Princes, Dukes and Lords, Judges, Receivers, Counsellors, Sheriffs and all the Officers of the Province to come to the dedication of the Image which *Nebuchadnezar* the king set up.

3. Then assembled the Princes, Dukes, Lords, Judges, Receivers, Counsellors, Sheriffs and all the Officers of the Province unto the dedication of the Image which *Nebuchadnezar* the king set up: and they stood before the Image which *Nebuchadnezar* set up.

4. And an *Heralde* cryed aloud: To you it is spoken, O People, Nations and Tongues.

5. At what time ye hear the sound of the Cornet, Trumpet, Harpe, Sackbut, Psaltery, Dulcimer, and all Instruments of Musick, fall down and worship the Image of Gold that *Nebuchadnezar* the king set up.

6. And whosoever falleth not down and worshippeth, the same hour he shall be cast into the mids of a furnace of burning fire.

This is a Specimen of that Translation which the Author boasted, if he had Encouragement to finish it, would make a Book that would match whole Libraries for al Books, except the Original Bible. However, the Translators of the Bible in the next Reign seem not wholly to have neglected it, as appears by their rendering the Names of the musical Instruments above-mentioned.

The same learned Author published, 1597, being then abroad, *An Epistle to the learned Nobilitie of England touching translating the BIBLE from the Original, with ancient warrant for every worde, unto the full satisfaction of any that be of heart.*

John I. The light shineth in darknes, though darknes doeth not comprehend it.

Printed at Middleburgh by Richard Schilders, Printer to the States of Zealande. 1597.

In this Letter he shews, that in an *English* Translation, 1. The Holy Text must be honoured as sound, holy and pure. 2. The Translator must avoid all Lies. 3. Prophecies, spoken in doubtful Terms for sad present Occasions, must be cleared by sad Study, and stay'd Safety of ancient Warrant. 4. Termes of Equivocation, witty in the Speaker for familiar and easy Matters, must be look'd unto that they be not drawn into foolish and ridiculous Senses. 5. The same Terms must be translated the same way. 6. Facility of Phrase, defended by the New Testament, the LXX and old Writers must be had. 7. The Greek Terms of the LXX or of the Apostles are to be mark'd in the Margin. And, Lastly, Translators are to comment by Scripture or parallel Places.

Under the second of these Heads, he blames the Bishops Translation, 1. For making *Japheth* younger than *Sem*, *Gen*. x. 21. 2. For not making the plain and exact Propriety of the Hebrew touching *Joseph's* Cup, *Gen*. xlv. 5. which, he says, should be translated, and for which he would search throlly; and so again *ver*. 15. can search thoroughly. 3. For translating *Exod*. xii. 40. the dwelling of the children of *Israel*, which they dwelled in Egypt

Egypt was 430 years; whereas it should be, the peregrination of the children of Israel which sojourned in Egypt was 430 years, &c.

The Earl of *Huntingdon*, he said, with one of the Lords of her Majesty's Council, put him upon this Study. And Bishop *Elmer* of *London*, whom he stiles the best *Hebrician* of all the Bishops, was very earnest with him to take in hand a new Translation of the Bible; nay, Her Majesty sent word to Sir *Fran. Walsingham*, that she would have him to consider of furthering this Matter.

To this Letter, which is dated from *Middleburgh*, May 29, 1597. is annexed a Request to the Archbishop of *Canterbury* to call in a Corruption of his late *English* Comment on *Daniel*, wherein the Printer, he said, had done him great Injury, especially in the *Hebrew* Verses of Rabbi *Saadias*, shewing how oft each *Hebrew* Letter is used in the Bible and in the *Hebrew* Text. These Verses, he said, were of such Importance, that a *Cambridge* Professor offered an Angel for a written Copy of them: and were so rare, that *Scaliger* and *Fr. Raphilingius*, the Printer at *Leiden*, had never seen them till he sent them to *Leiden*: but that they were now spoiled for want of their being put in fairer and more distinct Letters. He concluded this Letter with Complaints of his being misrepresented to the Queen, being forsaken by those who had been his Friends; and, that 200,000 Pounds *per Annua* was spent by the Church on such as could not read a Line of the Bible, in the Original *Hebrew*, as I suppose he meant. But he observes, that he could not live in *England* without being solicited to preach; and that he was commended by the Queen, who had said to the Countess of *Warwick*, that she would not for all the Preferments in the Realm, that he should go out of it. Lastly, he commends the Archbishop for his great Humanity, in assuring a Friend of his, that what he could do for him he would.

When in the next Reign a new Translation of the Bible was actually set about by the King's Order, this learned Man made a Tender of his Service, and presumed, in a Letter to the King, to direct his Majesty how he should act in this Great and Royal Work. He proposed, that (a) 'many should translate a Part; that 72 Persons should be employed, and after all one qualified for Difficulties, [meaning, as it was supposed, himself,] should run through the whole Work, and read upon the Places of Difficulty in *Gresham* College to be judged of all Men, and after all should print from *Hebrews* and *Greeks* Notes of his Strength.' He added, that 'it was very needful, that others should be employed in this Work; that, for instance, Embroiderers should help for Terms about *Aaron's Ephod*, Geometricians, Carpenters, Masons about the Temple of *Solomon* and *Ezekiel*, and Gardeners for all the Boughs and Branches of *Ezekiel's Tree*, to match the Variety of the *Hebrew* Terms.'

But notwithstanding this, he was taken no other Notice of than having a Copy of this Letter or his former one to the Nobility, sent by the Bishop of *London* to the Translators. The Bishop of *London*, *Bancroft*, who had the chief Care and Management of this Business in the Vacancy of the Archbishoprick by the Death of the Archbishop, Feb 29, 1603. seems to have taken the same Offence at *Broughton's* ill Treatment of the Translation now in use, and his so rudely reflecting on the Bishops and others concerned in it as the late Archbishop had done, and therefore advised the King, who was not a Stranger to his great Skill in the oriental Tongues, not to nominate him for one of the Translators, and to provide, that there should be no Slur cast upon the present Translation; which accordingly was done, by its being ordered, that it should be followed in this New Translation, and as little altered as the Original would permit.

CHAP. V.

Of the Translation of the Bible into English in King James the First's Reign, &c.

QUEEN *Elizabeth* dying March 24, 1602. was succeeded by *James VI.* King of *Scotland*, as next Heir to the Crown, and of the Queen's Nomination. The Puritans, who had been very troublesome in the former Reign, and indulged their Passions more than became People who suffered for Conscience sake, conceived great hopes, that this would be a Reign more favourable to them, on Account of the King's Education in *Scotland*, where the Order of Bishops, the Liturgy and Ceremonies were all laid aside. Accordingly, no sooner was the new King come up to *London* to take Possession of the Crown, but An humble Petition of the Ministers of the Church of *England*, as they stiled themselves, was presented to his Majesty, desiring Reformation of certain Ceremonies and Abuses of the Church. Not content with this, they soon after sent forth into all Quarters of the Realm printed Copies of this Petition, accompanied with Insinuations, that it was very graciously received by the King, and that in all this they had done nothing without the Encouragement of some of special Credit and in great Favour with his Majesty. In the Preamble to this Petition, they told his Majesty, 'that they, to the Number of more than 1000 of his Majesties Subjects and Ministers, all groaning as under a common Burden of Rites and Ceremonies, did with one joint Consent humble themselves at his Majesties Feet to be eased and relieved in this behalf: and that their humble Suit to his Majesty

(a) *Strype's Life of Archbishop Whitgift.*

justice was, that the Offences following, some might be removed, some amended, and some qualified. These Offences were, 1. In the Church Service. 2. Church Ministers. 3. Church Livings and Maintenance. 4. Church Discipline. In all which they complained of many Abuses and Corruptions. To all these Complaints the Vice-Chancellor, Doctors, &c. of the University of Oxford drew up an Answer, which they dedicated and presented to the King, and printed at Oxford 1603.

The King, who was resolved to follow the Example of other Christian Princes, who in the Commencement of their Reigns usually took the first course for the establishing of the Church both for Doctrine and Polity, issued out his Proclamation, whereby he appointed several of the Bishops and Deans, together with the Principal of those who had presented this Petition to the King, to attend on him at his Palace of Hampton-Court, on January 12, 1603. there to confer with his Majesty about these Abuses and Corruptions, of which he had received such Complaints. On the (b) second Day of this Conference Dr. Reynoldes, who was the Foreman and Speaker of the Puritans, moved his Majesty, that there might be a new Translation of the Bible, because, as he said, those which were allowed in the Reigns of Henry VIII. and Edward VI. were corrupt and not answerable to the Truth of the Original. He instanced in the Translation of Psalm cv. 28. they were not obedient, the Original being, he said, they were not disobedient.

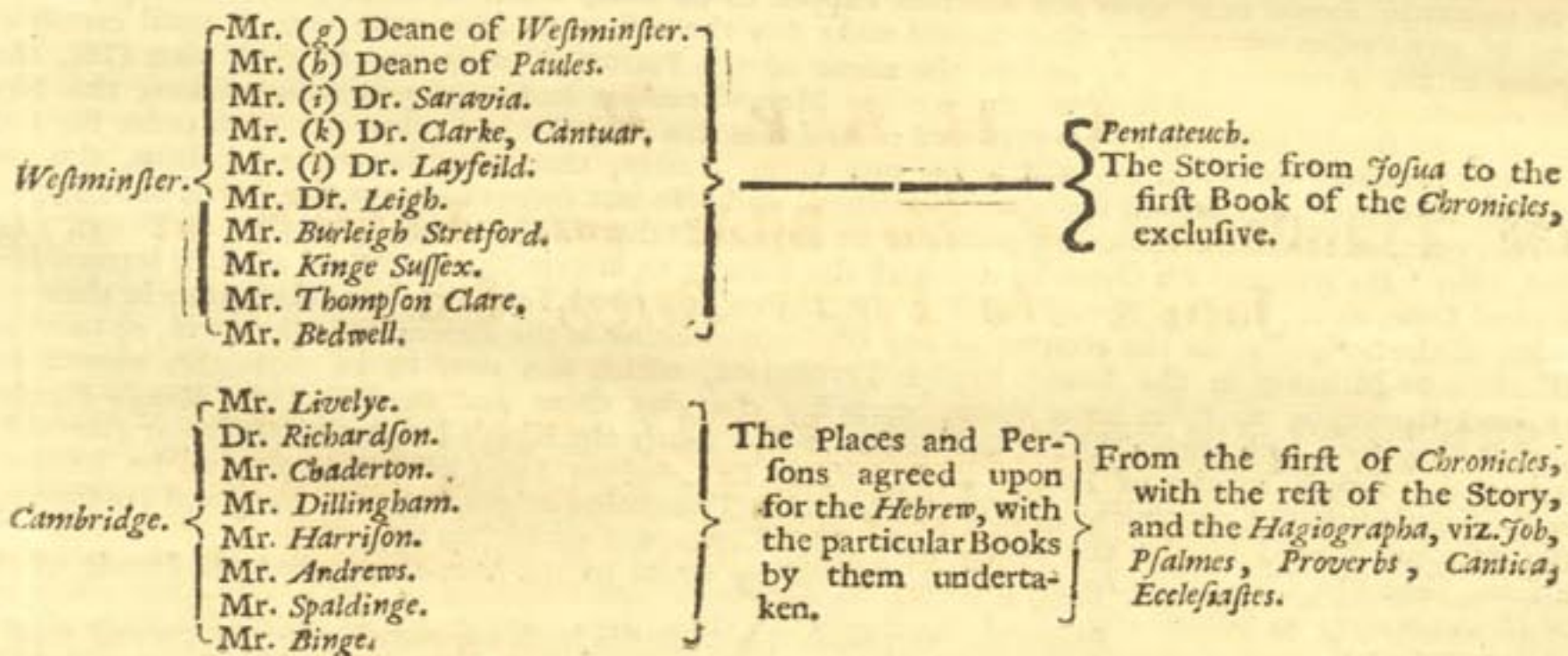
Psalm cvi. 30. Then stood up Phinees and (c) prayed, the Hebrew, he said, hath, executed judgment.

Galathians iv. 25. The Greek word *sustoikei*, he observed, is not well translated (d) bordreth.

These Objections being trifling and old, and already in Print, and often answered, no body, it seems, opposed this Motion. Whereupon the King said, that 'he had never yet seen a Bible well translated in English, tho' he thought the Geneva the worst, and therefore wished, that some special Pains should be taken in this Matter for one uniform Translation, and this to be done by the best learned in both the Universities; after them to be reviewed by the Bishops and the chief learned of the Church; from them to be presented to the Privy Council; and last of all to be ratified by his Royal Authority, and so this whole Church to be bound to this Translation, and not to use any other.' His Majesty added, on a Hint given by the Bishop of London, that 'no marginal Notes should be added, he having found in those annexed to the Geneva Translation some Notes very partial, untrue, seditious, and favouring too much of dangerous and traitorous Con- ceits.' For Proof of which heavy Charge the Notes before-mentioned on Exod. i. 19. and 2 Chron. xv. 16. are said to have been produced.

Soon after this the Parliament met, and with it the Convocation of the Province of Canterbury, which assembled March 20, 1603. It continued to sit till the 9th of July following; during which Time they collected in a Body the several Canons, Injunctions, &c. which had been formerly made, and added some new ones to them. Of the former of these is the 80th Canon, which is a Reinforcement of that made in the Convocation 1571, relating to the Bishops Bible, expressed in the following Words: *If any Parishes be yet unfurnished of the Bible of the largest Volume — the said Churchwardens shall within convenient time provide the same at the Charge of the Parish.* By the Convocation's Renewal of this Canon, and the King's ratifying and establishing it by his Letters Patents, one would have thought that the Resolution, just now mentioned, of having a new Translation of the Bible, had been dropp'd and wholly laid aside. But it seems it was not. For (e) almost presently after, the King commissioned several learned Persons of both the Universities, and other Places, to meet, confer and consult together at such Places as were appointed them, so as that nothing should pass without a general Consent, in order to make a new and more correct Translation of the Bible.

These were distributed into Six Classes, and were to meet at Westminster, Cambridge and Oxford, according to the following (f) Order agreed upon for the translating the Bible.



Oxford.

(b) Summe and Substance of the Hampton Court Conference, by Dr. William Barlow, p. 45.

(c) Coverdale's Translation has, *executed justice*.

(d) The Geneva Bible renders it *answered*.

(e) 1604.

(f) This I have compared with a Copy some time belonging to Dr. Jegen Bishop of Norwich. T. B.

(g) Dr. Lancelot Andrews made Bishop of Chichester 1605.

(h) John Overal S. T. P. made Bishop of Litchfield 1614.

(i) Adrian de Saravia, Prebendary of Canterbury.

(k) Richard Clarke S. T. P. Vicar of Myntre and Monkton in Teues, and one of the Six Preachers, Canterbury.

(l) John Layfeild S. T. P. Rector of St. Clement Danes, Westminster.

Oxford.	{ Dr. Hardinge. Dr. Reinolds. Dr. Holland. Dr. Kilby. Mr. Smith Hereford. Mr. Brett. Mr. Fareclowe.	} The fower greater Prophets, with the <i>Lamentations</i> , and the twelve leffer Prophets.
Westminster.	{ Mr. (a) Deane of Chester. Dr. Hutchinson. Dr. Spencer. Mr. Fenton. Mr. Rabbett. Mr. Sanderson. Mr. Dakins.	} The Epistles of S. Paule, and the Canonical Epistles.
Oxford.	{ Mr. (b) Deane of Christ Church. Mr. (c) Deane of Winchester. Mr. (d) Deane of Worcester. Mr. (e) Deane of Windsor. Mr. Savile. Dr. Perin. Dr. Ravens. Mr. Harmer.	} The four Gospells, Acts of the Apostles, Apocalips.
Cambridge.	{ Dr. Duport. Dr. Branthwaite. Dr. Radcliffe. Mr. Ward, Eman. Mr. Downes. Mr. Boyse. Mr. Warde, Reg.	} The Prayer of Manasses, and the rest of the <i>Apocrypha</i> .

Several of these learned Men were, it seems, not at all or but meanly provided for in the Church, and therefore for their Encouragement to undertake this great Work, which was a Work of Expence as well as Labour, the King wrote to the Bishop of London as follows; that 'Whereas he had appointed certain learned Men, to the number of *Four* and *Fifty*, for the Translation of the Bible, and that in this number, divers of them had either no Ecclesiastical Preferment at all, or else so very small as was no wise suitable to their Merits; he therefore required him to write in his Name to the Archbishop of York, and the rest of the Bishops of Canterbury, and signify to them, that his Majestie did streightly charge every one of them, and the Bishops of the Province of York, that, all Excuses set apart, when any Prebend or Parsonage, rated or valued in the King's Book at 20 Pounds a Year or upwards, should next upon any occasion happen to be void, either of their own Patronage, or the Patronage of any Person whatsoever, they should make stay thereof, and admit none unto it until certifying his Majestie of the Avoydance of it, and of the name of the Patron, if it be not of their own Gift, that he might commend for the same such of the learned Men whom he had employed about making this New Translation as he should think fit to be preferred: And that his Majestie had taken the same order for such Prebends and Benefices as should be void in his own Gift. Lastly, that what he wrote to them, the two Archbishops, of others they should apply to themselves, and also not forget to move the Deans and Chapters of both Provinces, as towching the other pointe to be imparted otherwise by them unto the said Deans.' The King added, that 'He required his Grace to move all the Bishops to inform themselves of all such learned Men in the severall Dioceses as, having especiall Skill in the *Hebrew* and *Greek* Tongues, had taken pains in their private Studies of the Scriptures for the clearing of any Obscurities either in the *Hebrew* or in the *Greek*, or touching any Difficulties or Mistakes in the former *English* Translation, which was now to be thoroughly viewed and amended, and thereupon to write unto them, earnestly charging them and signifying the King's Pleasure therein, that they send such their Observations either to Mr. Lively the King's Reader of *Hebrew* at Cambridge, Dr. Harding the King's Reader of *Hebrew* at Oxford, or Dr. Andrews Dean of Westminster, to be imparted to the rest of their severall Companies, that so this intended Translation might have the Help and Furtherance of all the principal learned Men in the Kingdom.' This Letter was dated July 22, 1604.

At the same time the Chancellor Ro. Cecil Earl of Salisbury wrote to the Vice-Chancellor and Heads of the University of Cambridge, as follows:

(f) 'After my very hartie commendations: Whereas his Maieftie hath appointed certeyne learned men in and of your Universitie to take paynes in translatinge some portions of the Scriptures according to an Order in that behalfe sett downe (the Copie wherof remayneth with Mr. Lively your *Hebrew* Lecturer) His pleasure and commandment is, that you should take such care of that worke as that if you can remember any fitt men to joine with the rest therein, yow shoulde in His name assigne them thereunto; and that such as are

to

(a) William Barlow S. T. P. Bishop of Rochester 1605.
 (b) Thomas Ravis S. T. P. Bishop of Gloucester, Mar. 4. 1604.
 (c) George Abbot S. T. P. Bishop of Litchfield 1609.

(d) James Montague S. T. P. Bishop of Bath and Wells 1608.
 (e) Giles Thompson S. T. P. Bishop of Gloucester 1611.
 (f) Ex originali sub sigillo inter archiva Acad. Cantab.

to be called out of the Countrey may be intertayned in such Colleges as they shall make choice of, without any charge unto them either for their entrance, their chamber, or their commons, except it happen, that any doe make choice to remayne in any of the poorer Colleges that are not well able to beare that charge: and then such order will be taken by the Lord Bishop of London as that the same shall be defrayed. His Majesty expecteth, that you should further the busynes as much as you can, as well by kinde usage of the parties that take paynes therein, as by any other meanes that you can best devise, taking such order, that they may be freed in the mean while from all Lectures and Exercises to be supplied for them by your grave directions: and assuring them, that he will hereafter have such princelie care, as well by himselfe as by his Bishops at his commandment, for the preferring of every one of them, as their diligence and due respect to his Majesty's desire in this so worthy an imployment shall (he doubteth not) very well deserve. And so I commit yow to God. Att the Court the 22th of July 1604.

Your Loving Friend,
Ro. Cecyll.

A Copy of this Letter of the King's was sent by the Bishop of London to Dr. Duporte, Dr. Richardson, Dr. Radcliffe, Dr. Branthwayt, Mr. Chadderton, Mr. Lively, Mr. Downes, Mr. Ward Eman. Mr. Ward Regis, Mr. Boys, Mr. Dillingham, Mr. Harrison, Mr. Andrewes, Mr. Spaldinge, and Mr. Bing at Cambridge. With it his Lordship wrote to them to this Effect: That 'His Majesty beinge made acquainted with the choice of all them to be employed in the translatinge of the Bible in such sort as Mr. Lively could inform them, did greatly approve of the said choice. And forasmuch as His Highnes was very desirous, that the same so religious a worke should admit no delay, he had commanded him to signify unto them in his name, that his pleasure was, they should with all possible spede meet together in their Universitie and beginne the same: that his Majesty's care for their better continuance together, they might perceave by their Right Honourable Chancellor his Letter to the Vice-Chancellor and Heads, but more especially by the copy of a Letter written to himself for order to be taken with all the Bishops of this realme in their behalfe, which copy he had herewith sent them: that he had desired Mr. Vice-Chancellor to send to such of them as were not now present in Cambridge to will them in his Majesty's name, that, all other occasions and business set aside, they made their present repaire unto them that were at Cambridge. Upon whose comynge, and after they had prepared themselves for this business, his Lordship prayed they would write presently unto him, that he might informe his Majesty thereof, who could not be satisfied till it was in hand. Since he was perswaded his Royal minde rejoyced more in the good hope which he had for the happy successe of that worke than of his Peace concluded with Spayne. Att Fulham the last of June 1604.'

His Lordship's Letter to the Vice-Chancellor and Heads of the University of Cambridge mentioned above, was as follows:

(a) 'After my very hartie Commendations: Being acquainted with a Letter lately written unto you in his Majesty's name by your right honourable Chancellor, and having my self received sundry directions from his Highness for the better settinge forward of his most Royal designement for translating of the Bible, I doe accordingly move you, in his Majesty's name, that, agreeably to the charge and trust committed unto you, no tyme may be overlipped by yowe for the better furtherance of this holy worke. The parties names who are appointed to be imployed therein Mr. Lively can shew you, of which number I desire yow by him to take notice, and to write to such of them as are abroad in his Majesty's name (for so far my Commission extendeth) that, all excuses sett aside, they doe presently come to Cambridge, there to address themselves forthwith to this business. I am bolde to trouble yow herewith, because yow know better who are absent, where they are, and how to send unto them then I doe. And were it only, I suppose, to ease me of that paynes, beinge my self not idle in the mean time, I am perswaded I might obtayne at your handes as great a favour. Yow will scarcely conceive howe earnest his Majesty is to have this worke begonne, and therefore I doubt not but that yow will for your parts, in any thinge that is within your compass, as well in this moved now unto yow as for their intertaynement when they come, and better encouragement sett forward the same. And so beinge alwaies readie to assist yow, if any difficulties doe arise in the progresse of this busynes, I committ yow unto the tuition of Almighty God. Att Fulham the last of July 1604.'

Your Lovinge Friend,
Ric. London.

Letters of the same Tenor were, I suppose, sent to the Vice-Chancellor and Heads of the Universitie of Oxford. With these Letters were likewise sent Copies of his Majesty's Instructions to the Translators, as follows:

(b) For the better ordering of the Proceedings of the Translators, his Majesty recommended the following Rules to them to be very carefully observed.

1. The ordinary Bible read in the Church, commonly called *The Bishops Bible*, to be followed, and as little altered as the Original will permit.
2. The Names of the Prophets and the holy Writers, with the other Names in the Text, to be retained, as near as may be, accordingly as they are vulgarly used.
3. The old Ecclesiastical Words to be kept, as the word *Church* not to be translated *Congregation*.
4. When any word hath divers Significations, that to be kept which hath been most commonly used by the most eminent Fathers, being agreeable to the Propriety of the Place, and the Analogie of Faith.
5. The Division of the Chapters to be altered either not at all, or as little as may be, if Necessity so require.
6. No marginal Notes at all to be affixed, but only for the Explanation of the *Hebrew* or *Greek* words, which cannot, without some Circumlocution, so briefly and fitly be expressed in the Text.

Y

7. Such

(a) An Original.

(b) Fuller's Church History, Book x. p. 46, 47.

7. Such Quotations of Places to be marginally set down as shall serve for the fit References of one Scripture to another.

8. Every particular Man of each Company to take the same Chapter or Chapters; and, having translated or amended them severally by himself where he thinks good, all to meet together, to conferre what they have done, and agree for their Part what shall stand.

9. As any one Company hath dispatched any one Book in this manner, they shall send it to the rest, to be considered of seriously and judiciously: for his Majestie is very careful in this Point.

10. If any Company, upon the Review of the Book so sent, shall doubt or differ upon any Places, to send them word thereof, to note the Places, and therewithall to send their Reasons; to which if they consent not, the Difference to be compounded at the General Meeting, which is to be of the chief Persons of each Company, at the End of the Work.

11. When any Place of special Obscurity is doubted of, Letters to be directed by Authority to send to any Learned in the Land for his Judgment in such a Place.

12. Letters to be sent from every Bishop to the rest of his Clergie, admonishing them of this Translation in hand, and to move and charge as many as, being skilful in the Tongues, have taken Pains in that kind, to send their particular Observations to the Company either at *Westminster*, *Cambridge* or *Oxford*, according as it was directed before in the King's Letter to the Archbishop.

13. The Directors in each Company to be the Deans of *Westminster* and *Chester* for *Westminster*, and the King's Professors in *Hebrew* and *Greek* in the two Universities.

14. These Translations to be used when they agree better with the Text than the *Bishops Bible* — — —

Tyndal's,
Coverdale's,
Mathews's,
(a) *Whitchurch's*,
Geneva.

A Copy of these Orders or Instructions being sent, as has been said, to Mr. *Lively* at *Cambridge*, and, I suppose, other Copies of them to Dr. *Harding* the King's Reader of *Hebrew* at *Oxford*, and Dr. *Andrews* Dean of *Westminster*; it seems as if, some other Doubts arising concerning them, Application was made by the Vice-Chancellor to the Bishop of *London* for the Resolution of them. To which his Lordship replied, that 'to be sure, if he had not signified so much unto them already, it was his Majestie's pleasure, that, besides the learned persons employed with them for the *Hebrew* and *Greek*, there should be (b) three or four of the most eminent and grave Divines of their University, assigned by the Vice-Chancellor upon conference with the rest of the Heads, to be overseers of the Translations, as well *Hebrew* as *Greek*, for the better observation of the Rules appointed by his Highness, and especially concerning the third and fourth Rule: and that when they had agreed upon the persons for this purpose, he prayed them to send him word thereof.'

This Letter is inscribed To the right worshipfull Dr. *Cowell*, Vice Chancellor, and dated at *Fulham* the 30th of *August* 1604, and to it is added by way of Postscript, that 'att the verie writinge thereof a learned Epistle was delivered unto him of Mr. *Broughton's*, which, though it was of an old date, yet he thought good to send it unto them, that Mr. *Lively* and the rest might have the perusal of it, if before they had not seen it.' This Letter seems to be that before-mentioned to the learned Nobility of *England* touching translating the Bible, or else that to King *James*, written on occasion of this Translation being ordered by him, as is before mentioned.

The Bishop of *London*, at the same Time that he wrote to the Vice-Chancellor, &c. at *Cambridge*, sent Letters to the several Bishops, with Copies of the King's Letter before mentioned. A Copy of one of these to the Bishop of *Norwich*, which immediately follows the King's Letter, runs thus:

'Your Lordship maie see how carefull his Majestie is for the provideinge of Lyvings for theis learned men. I doubt not therefore but your Lordship will have that due regarde of his Majestie's request heerin, as is fitt and meete, and that yow will take sutch order with your Chancellor, Register, and sutch your Lordship's Officers who shall have intelligence of the premisses, as also with the Deane and Chapter of your Cathedrall Church, whom his Majestie likewise requireth to be putt in mynde of his pleasure therein, not forgettinge the latter parte of his Majestie's Letter towching the informinge of your self of the fittest Linguists within your Dioces for to performe and speedily to returne that which his Majestie is so carefull to have faithfully performed. I could wish your Lordship would for my dischardge returne me in some few lynes the tyme of the receipte of theis Letters, that I may dischardge that dutie which his Majestie by theis his Letters hath layed upon me. And soe I bidd your Lordship right hartely farewell. From *Fulham* this 31 of *July* 1604.

Delibat. apud (c) *Ludham*

Your Lordship's loving Freind and Brother,

Ric. London.

16 Augusti 1604.

'His Majestie's meaning is, that twoe Lyvings shoulde be stayed, one of youre owne, and one of a Laye Patron's.

In his Majesty's Letter was a Clause, that the Archbishops of both Provinces should not forget to move the Deans and Chapters as touching the other points to be imparted otherwise by them unto the said Deans, &c. This in another Letter to the Bishop of *Norwich*, wrote at the same time with the other, his Lordship tells him is referred to his relation. And this, he said, it was. 'There are many, as your Lordship perceyveth, who are to be employed in this translatinge of the Bible, and sundry of them must, of necessitie, have their chardges borne, which his Majestie was very ready of his most princely disposition to have borne, but some of my Lords, as thinges now goe, did howlde it inconvenient. Whereupon it was left to me to move all my Brethren the Bishoppes, and likewise every severall Deane and Chapter to contribute toward this worke. According therefore

(a) This seems to intend the Great Bible printed 1539 and 40 by *Edward Whitchurch*, one of *K. Henry VIII's* Printers, and *Grafton*.

(b) If one University chose four and the other three, these seven being added to forty-seven, makes the whole Number fifty-four, the Number of learned Men which his Majesty said he had appointed for this Work.

(c) *Ludham Hall* in *Norfolk*, a Seat of the Bishop of *Norwich's*.

therefore to my Dutie, I hartely pray your Lordship not onely to thinke your selfe what is meete for yow to give for this purpose, but likewise to acquainte your Deane and Chapter not only with the said clause of his Majestie's Letter, but likewise with the meaninge of it, that they may agree uppon such a somme as they meane to contribute. I doe not thinke, that a (a) thousand Marks will finishe the worke to be employed as is aforesayd. Whearof your Lordship with your Deane and Chapter havinge due consideration, I must requier yow, in his Majesty's name, accordinge to his good pleasure in that behalfe, that, assoon as possibly yow can, yow send me word what shall be expected from yow and your said Deane and Chapter. For I am to acquainte his Majestie with every man's Liberality towards this most godly worke. And thus not doubtinge of youre especiall care for the accomplishment of the premises, and desyringe your Lordship to note the date to me of your receipt of this Letter, I commit your Lordship unto the tuition of Almightye God. From Fulham this 31th of July 1604.

Delibat. apud Ludham

16 Augusti 1604.

What Success these last Letters met with I don't find, it seems as if they had but a very cold Reception. The two Universities, we have seen, were before ordered to entertain in their Colleges such as came out of the Country thither on this Occasion without any Charge unto them, &c. Accordingly the Writer of *John Bois's* (b) Life in MS. who was Rector of *Boxworth* near *Cambridge*, tells us, that 'Part of the *Apocrypha* was allotted to him, and that all the time he was about his own part his Diet was given him at *St. John's*, where he abode all the week till *Saturday* night, and then went home to discharge his Cure and returned thence on *Monday* Morning: and that when he had finished his own part, at the earnest request of him to whom it was assigned, he undertook a second, and then was in Commons at another College.' As for those who were appointed to meet at *Westminster*, they seem, for the most part, to be very well provided for. What then was to be done with the 1000 Marks which were to be raised, by way of Contribution, on the Bishops and Deans and Chapters?

However this be, almost (c) three Years, it seems, were spent in this Service, the entering on which was, perhaps, somewhat delayed by Mr. *Edward Lively's* Death. (d) 'At the end thereof, the writer of Mr. *Bois's* Life tells us, (the whole Work being finished, and three Copies of the whole Bible sent to *London*, viz. one from *Cambridge*, a second from *Oxford*, and a third from *Westminster*) a new choice was to be made of two out of each Company, six in all, to review the whole Work and polish it, and extract one out of all the three Copies, to be committed to the Press. For the dispatch of this business, Mr. *Andrew Downs* Fellow of *St. John's* College and the King's Greek Professor at *Cambridge*, and the above-said Mr. *John Bois*, were sent for up to *London* out of the *Cambridge* Company; where, meeting their four Fellow-labourers, they went daily to *Stationers-Hall*, and in three quarters of a Year fulfilled their Task. All which time they received thirty Pounds each of them by the Week from the Company of Stationers, tho' before they had nothing; which seems a Confirmation of what was before observed, that the Proposal of raising 1000 Marks on the Bishops, &c. was rejected by them. Last of all, *Bilson* Bishop of *Winchester*, and Dr. *Myles Smith*, who from the very beginning had been very active in this affair, again reviewed the whole Work, and prefixed Arguments to the several Books, and Dr. *Smith*, who for his indefatigable pains taken in this Work, was soon after the printing of it deservedly made Bishop of *Gloucester*, was ordered to write a Preface to it, the same which is now printed in the Folio Editions of this Bible, the first of which was, I think, at (e) *London*, A. D. 1611. with the Title mentioned below in the Margin. Much the same Account of the manner of making and finishing this Translation was given afterwards by the English Divines at *Dort*, in a (f) Paper which they delivered to the Synod November 20, 1618. only with this Difference, that in this Paper the Translators are said to be divided into six Companies, consisting of seven or eight each, or about forty-eight in all, and that out of these, twelve select Men met together to review and correct the whole Work.

This Translation being thus finished, the Translators dedicated it to the King, in which Address they tell his Majesty, that 'of infinite arguments of a right Christian and Religious affection in his Majesty, none was more forcible to declare it to others than the vehement and perpetuated desire of the accomplishing and publishing of this Work, which they now with all humility presented to his Majesty. For when his Highness had once, out of deep judgment, apprehended how convenient it was, that out of the Original Sacred tongues; together with comparing of the Labours, both in our own and other foreign Languages, of many worthy Men who went before them, there should be one more exact Translation of the Holy Scriptures into the English Tongue, his Majesty did never desist to urge and to excite those to whom it was commended, that the Work might be hastned, and that the Business might be expedited in so decent a manner as a matter of such importance might justly require.'

Next follows a Preface to the Reader, which is pretty long. In it the Translators tell him, that 'they had spent about this Work (g) twice seven seventy-two days and more,' that is, about three Years. They likewise observe, that 'the best things have been calumniated, and that his Majesty knew full well, that whosoever attempteth any thing for the publick, especially if it pertaineth to Religion, and to the opening and clearing of the word of God, the same setteth himself upon a Stage to be glouted upon by every evil eye; yea he casteth

(a) *Genebrard*, we are told, thought 200,000 Crowns, or 6250 Marks, were absolutely necessary. But then he supposed that thirty Men should be employed in it thirty Years, whereas here were about sixty employed not four Years.

(b) Penes *Theo. Baker* B. D. of *St. John's* College in *Cambridge*. This Mr. *Bois* was a great Man, as appears by his Notes upon *St. Chrysostome*, Edit. *Savil*, which are retained in the late *Benedictine* Edition, where Mr. *Downs's*, the Greek Professor, are omitted. T. B.

(c) Life of *John Bois*, M. S. says four.

(d) *Idem*.

(e) The Holy Bible, containing the Old Testament and the New, newly translated out of the Original Tongues, and with the former Translations diligently compared and revised.

By His Majesty's special Command.
Appointed to be read in Churches.

(f) Acta Synodi Nationalis, &c. *Dordrechtii* habitæ Anno 1618. *Dordrechtii* 1620.

(g) According to this they did not begin it till about 1607. Fuller intimates, that they were retarded by Mr. *Lively's* Death about 1605.

‘ casteth himself headlong upon pikes, to be gored by every sharp tongue.’ This they applied to the King’s Resolution to have the Bible new translated, ‘ which, said they, he would not suffer to be broken off for whatsoever speeches or practices. Next they took notice of the several Translations of the Old Testament into Greek and Latin, and of the whole Bible into Saxon, Dutch, French and English, and concluded, that to have the Scriptures in the mother-tongue is not a quaint conceit lately taken up by the Lord Cromwell in England, &c. but hath been thought upon and put in practice of old, even from the first times of the Conversion of any nation. Next they took notice of the unwillingness of the Church of Rome, that the Scriptures should be divulged in the mother-tongue, and of the speeches of the Puritans against this Work of theirs. Then they shewed what they proposed to themselves, and what course they held in this their perusal and survey of the Bible. On which occasion, they said, they never thought from the beginning, that they should need to make a new Translation, nor yet to make of a bad one a good one; but their endeavour and mark was to make a good one better, or out of many good ones one principal good one, not justly to be excepted against: and that to that purpose there were many chosen that were greater in other mens eyes than in their own, and that fought the Truth rather than their own praise. Then they gave their reasons which moved them to set diversities of senses in the margin, where there is great probability for each: and which induced them not to stand curiously upon an identity of phrasing, or expressing the same Notion in the same particular word, as translating the Hebrew or Greek word alwaies by purpose and never by intent, &c. They had, they said, on the one side, avoided the scrupulosity of the Puritanes, who left the old Ecclesiastical words and betook them to other, as when they put *Washing* for *Baptism*, and *Congregation* for *Church*: and, on the other hand, had shunned the obscuritie of the Papists in their *Azymes*, *Tunike*, *Rational*, *Holocausts*, *Prepuce*, *Pasche*, and a number of such like, whereof their late (a) Translation was full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof it might be kept from being understood. But they desired, they said, that the Scripture might speak like it self, and be understood even of the very Vulgar. They concluded with a serious exhortation to the readers, not to receive so great things, as the Holy Scriptures are, in vain: and not to despise so great salvation, but to remember the advice of Nazianzen: *It is a grievous thing to neglect a great Fair, and to seek to make Markets afterwards.*

After this Preface follows *A Kalendar*; then *An Almanack* for xxxix yeares, beginning 1603. Of the Golden Number, The Epact, The use of the Epact, To finde Easter for ever. The Table and Kalendar, expressing the order of the Psalmes and Lessons to be said at Morning and Evening Prayer throughout the Yeere, except certeine proper Feasts, as the rules following more plainly declare.

¶ The order how the Psalter is appointed to be read.

¶ The order how the rest of the holy Scripture (beside the Psalter) is appointed to be read.

Proper Lessons to be read for the first Lessons, both at Morning and Evening Prayer, on the Sundays throughout the Yeere, and for some also the second Lesson.

Lessons proper for Holy-daies.

Proper Psalmes on certaine daies.

The Table for the order of the Psalmes to be said at Morning and Evening Prayer.

These to be observed for Holy-daies, and none other.

The names and order of all the Bookes of the Olde and Newe Testament, with the number of their Chapters.

The Genealogies recorded in the sacred Scriptures according to every Familie and Tribe. With the Line of our Saviour Jesus Christ observed from Adam to the Blessed Virgin Marie. By (b) J. S.
Cum privilegio.

This consists of eighteen Leaves, and is interspersed with several Cuts in Wood, and was first printed 1592. The Title of the New Testament is as follows:

The New Testament of our Lord and Saviour Jesus Christ.

¶ Newly translated out of the original Greeke, and with the former Translations diligently compared and revised. By His Majestie’s special Commandment.

Appointed to be read in Churches.

Imprinted at London by Robert Barker, Printer to the King’s most excellent Majestie.

Anno Dom. 1613.

This Title is within a large Border cut in Wood, wherein is represented on the Top *Jehovah* in Hebrew Letters within a Glory: On the right Hand is the Sun, and on the left the Moon and Stars. Underneath is the Holy Lamb, and a little below the Dove. On the right Side of these sits St. Matthew and on the left St. Mark, writing, with their proper Emblems, an Angel and a Lion, behind them. Towards the bottom is a Lamb with his Legs tied and bleeding, laid on his Back on an Altar, and below, the other two Evangelists, St. Luke, and St. John, with an Eagle behind him. On the right Hand towards the Outside are the Symbols of the xii Tribes, and on the left the Pictures of the xii Apostles. In the Margin are placed the Idiotisms of the Hebrew and Greek, and the divers Readings.

Several other Editions there were of this Bible in 4to and 8vo, as particularly this Year, 1613, to which were prefixed The Genealogies above-mentioned, and at the end of them were added Fitz. Henry’s Two Tables, &c.

Great Exceptions have been taken at the Contents of Psalm cxlix. in this Translation, which runs thus. 1. The Prophet exhorteth to praise GOD for his love to the Church. 5. And for that power which he hath given to the Church to rule the consciences of men. It has been observed, (c) that ‘ any one abroad that lights upon such passages as
this

(a) At D:way and Rhemes.

(b) John Speed, tho’ not the Historian. See Mannell’s Catalogue;

(c) A Review of the Case of Liturgies, &c. by Benjamin Robinson, Preface.

‘this and that in the XXth Article of Religion, The (a) Church has authority in controversies of Faith, would be tempted to conclude, that our English Clergy have as absolute Power in their hands as any Court of Inquisition in the world.’ And therefore this warm and injudicious Writer rashly concludes these Contents to be ‘a Forgery of an ambitious restless Faction,’ and wishes, that ‘some hand that has leisure for it would with Care trace its original, that, if possible, it may be known how and by whom it first crept into the Bible.’ But by ruling the consciences of men seems to be meant no more than subjecting them to their acknowledging the Truth or Manifestation of it to them, in the Apostle’s words, (b) confounding the wise and the mighty things: casting down imaginations or reasonings, and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. This is the Power which God has given to the Church to rule the Consciences of Men. The Weapons of her Warfare are thus mighty thro’ God.

The words of the Psalmist, to which these Contents refer, are — a two-edged sword in their, the Saints, hand; to execute vengeance upon the heathen and punishments upon the people, &c. which certainly were spoken of those Victories which God gave the Jews over the Canaanites. But the Translators, possibly, understood them likewise in a mystical or spiritual Sense, that the Psalmist here exhorteth to praise God for that Power or Conquest which he hath given to his Saints over the Minds or Consciences of the Heathen, so as to cause the Kingdoms of this World to become the Kingdoms of our Lord and of his Christ. However, in some of the Octavo Editions of this Bible these Contents are thus altered. 1. The Psalmist voweth perpetual praises to God. 3. He exhorteth not to trust in man. 5. God for his power, justice, mercy and kingdom is onely worthy to be trusted; and in others thus: 1. The prophet exhorteth to praise God for his love to the Church. 5. And for that power which he hath given to the Church. Though Time has been when it was not thought, by even those who now inveigh so warmly against these Contents being thus expressed, that it was a Doctrine of the Inquisition to assert, that (c) for controversial points of Faith (which we call Cases of Conscience) which people understand not so well themselves, their Ministers have power to determine and have a compulsive as well as a directive power.

Of this Translation the learned Mr. Matthew Poole has given the following Character: (d) ‘In this Royal Version, says he, occur a good many Specimens of great Learning and Skill in the Original Tongues, and of an Acumen and Judgment more than common.’

By others it has been censured as too literal, or following the Original Hebrew and Greek too closely and exactly, and leaving too many of the Words in the Original untranslated, which makes it not so intelligible to a mere English Reader. This last was perhaps in some measure owing to the King’s Instructions, the third of which was, that the old Ecclesiastical words should be kept. However it be, we see many of the words in the Original retained, as *Hosanna*, *Hallelujah*, *Amen*, *Raka*, *Mammon*, *Manna*, *Maranatha*, *Phylacterie*, &c. for which no (e) Reason can be given but that they are left untranslated in the Vulgar Latin.

(f) Dr. Gell, who had been Chaplain to Archbishop Abbot, and was now Rector of St. Mary Aldermary in London, reflected on this New Translation as wrested and partial, and speaking the Language of and giving Authority to one (g) Sect. But this he imputes not to the Translators, some of whom, he says, much complained of the Restraints they were laid under in this Work, but to those who employed them, who, by reason of State, limited them, lest they might be thought not to set forth a new Translation, but rather a new Bible. He observes therefore of it in general, that in it the *Hagiographa* is more faulty than the *Historical Scripture*, and the *Prophets* more than the *Hagiographa*, and the *Apocrypha* most of all, and generally the *New* more than the *Old Testament*. The particular Objections which this learned Trifler made to this Translation were these. 1. That the Translators had not always taken due Care to preserve the Letter of the Scripture entire. He instanced in 2 Kings xiii. 21. where it is said in this Translation, when the man was let down, the Doctor says we shall find no such Matter either in the Hebrew, or Greek, or Chaldee, or Latin Translation, and that the Words are thus to be rendred, and the man went—. 2. Using one Metaphor for another, as Gen. vii. 4. where the Hebrew Word which signifies, he says, to blot out, as having reference to an Image or Picture, or to a Writing, is rendred to destroy, which is taken from building. 3. Perverting the Sense of Scripture by improper Supplements, as Mat. xx. 23. it shall be given to them; by which our Lord is made, he says, to deny absolutely, that he hath any Power to give the Honour of sitting at his Right Hand and Left. Whereas the Text, without this Supplement, runs thus: To sit on my right hand and on my left (h) is not mine to give, but, or unless, to those for whom it is prepared of my Father. 4. Adding or taking away, or inverting and changing the Order of the Words; as 1 John iii. 18, 19, 20. In the 20th Verse of this Paragraph the word *hoti* is twice found in the Greek Text, the former of which, the Doctor says, the Translators turn amiss, the latter they quite leave out. An Example of Inversion of the Words is, the Doctor said, Heb. x. 34. where the Words, knowing in your selves, that ye have in heaven a better and enduring substance, should be read thus, knowing that (i) you have in your selves, &c. 5. As there are many Words in the Hebrew and Greek, which are some of divers, and others of contrary Significations, the Translators very frequently put *quid pro quo*, and wave what makes against their private Interpretation, and choose that for the Context which suits best with their own Opinion, and put most-what the better and truer in the Margin. For, the Doctor observes, when Truth is

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tried

(a) The National Church; which has accordingly used this Authority, in enacting the XXXIX Articles of Religion. See Bishop Gibson’s Codex, &c.

(b) 1 Cor. i. 27. 2 Cor. x. 4, 5.

(c) See a Sermon entitled, *Ministers Dues and People’s Duties*, &c. by Samuel Clark, M. A. Minister of Grendon, Bucks, 1660, with a commendatory Preface by Mr. Baxter, p. 22, 23.

(d) Synopsis Criticorum.

(e) Dr. Gell supposes, that the LXX and the Vulgar Latin leaving these and other Words without Translation in their own native Language was according to the Dictate of the Holy Spirit. *Essay towards the Amendment of the last English Translation*, &c.

(f) An Essay toward the Amendment of the last English Translation of the Bible, &c. The First Part on the Pentateuch. By Robert Gell, D. D. Minister of the Parish of St. Mary Aldermary, London. Printed, &c. 1659.

(g) — is not myne to geve you, but to such as it is prepared for of my father. *Coverdale*, 1538. — is not myne to geve, but to them for whom it is prepared of my father. *Tyndal*, 1537.

(h) Which Order of Words is wholly neglected in the printed English Translations. Gell.

tried by most Voices, it is commonly out-voted. Thus whereas *energoumenos* imports either actively, and in the middle Voice effectual or working, as Gal. v. 6. Faith is operative by Love; or passively, and so signifies (a) wrought; this later Signification must be voted into the Margin, lest it should tell us, the Doctor says, that the Man, by Conformity unto Christ's Sufferings, should have any hand in working out his own Salvation, as St. Paul implies he hath, 2 Cor. i. 5, 6.

The Doctor added, that whereas many mistranslated Words and Phrases, by Plurality of Voices, were carried into the Context, and the better Translation most-what was cast into the Margin, those marginal Notes have been left out, together with the *Apocrypha*, to make the Bible portable, and fit for the Pocket. Yea, that such is the Ignorance and Boldness of some, that they have left out of their Impressions the *Apocryphal Scriptures*; whereby they have gotten this whereof to glory, that they have done *That which no wise or honest Man had ever done before them*, so far as he had yet known, or, he hoped, would adventure to do after them. He concluded, that though he thought our last Translation good, far better than that new one of the *Low Dutch* so highly extolled, yet he doubted not but *Ours* might be made much better than it is. But this Censure of the Doctor's seems in some measure to have been occasioned by his being of different Sentiments from the Translators in the Points of Predestination, and being reckoned heterodox.

Against this Translation have the Roman Catholick Party shewn the same Prejudice as against the others. For (b) 'having asserted their corrupt vulgar Translation in Latin (so bandied and counter-condemned by Clement VIII.) for authority above the Original, they are resolved to be judged by their own Rule as well as Judge, and imprint in their poor seduced Laicks an opinion, that our Translation' (forsooth, because in English, and our Weapon against them) 'is hereticall, although their learned men never yet evinced us of any error (through our Pravity or Ignorance) therein.' Accordingly in that horrid Rebellion which the Irish Roman Catholicks raised in that Kingdom, A. D. 1641. among other Instances of their Hatred of the Protestant Religion, which they then gave, this was one, their tearing, burning, wallowing in the Mire, and cursing the English Bibles, of which they burnt no fewer than one hundred and forty at one time, saying when they were in the Fire, that it was Hell-fire that burned.

The late Popish Jack-pudding, so often mentioned, not only laughs at and ridicules this Translation, but makes the following Reflections on it in order to expose it, viz. 1. That 'it still retains the word Elder instead of Priest; because, under the name of Priest, he says, they knew People generally understood a Catholick [Popish] Priest.' But when the Translators stile Jesus Christ the High-Priest of our Profession, and represent him as having made us Priests unto God and his Father, Heb. iii. 1. Rev. i. 6. does this Man think, that they meant to teach the People, that Christ was a Roman Catholick Priest? It's as false what he adds, that the English Ministers to this Day can't get themselves stiled Priests; when it's well known, that generally the common People, in some Parts of England, oftener call them so, than by any other Name. 2. He says, that 'in 1 Tim. iv. 14. and 2 Tim. i. 6. King James's Bible still follows the old Corruption, Gift instead of Grace.' But the original Word is *charisma* not *charis*, tho' the Vulgar Latin do render it *gratia*. 3. 'Because their gifted Elders, he says, cannot be without Wives, King James's Translators resolve their Bibles shall allow them, tho' they make them of their Sisters. As 1 Cor. ix. 5. where St. Paul says, Have not we power to lead about a Woman, a Sister? They falsly turn the word Woman into Wife. Queen Elizabeth's Bibles of 1598, 1599, say, Have not we power to lead about a Wife, being a Sister? The King's Bible has it, a Sister, a Wife.' But in the first place, Queen Elizabeth's Bibles, if he mean by them those of the Bishops Translation, do not render St. Paul's words a Wife, being a Sister, but a Sister, a Woman, as the Great Bible has it, a Woman, a Sister: It is the Geneva that translates the words, a Wife, being a Sister. Next, the original Word *gunaika* is commonly used by the LXX for a Wife. For instance, Gen. ii. 24, 25.—iv. 1. and in numberless other Places. St. Peter, it's plain, was a married Man. St. Paul expressly says, a Bishop and Deacon, consequently a Priest, must be the Husband of one Wife (c). 4. This Buffoon alledges, that 'the King's Bibles kept still that impious and spiteful Corruption against our blessed Lady, St. Luke i. Hail, thou that art highly favoured, which should be, he says, Hail, full of Grace.' The Original is *chaire kecharitomenoe*. Now in the LXX in the Wisdom of Seirach or Ecclesiasti xviii. 17. we read *andri checharitomenoe*, which the Vulgar Latin poorly renders *cum homine justificato*; tho' it seems very plain, that the word is there used to signify the same with *eumorphou*, ix. 8. beautiful, which accordingly by Clement of Alexandria is read *checharitomenoe*. Our Anglo-Saxonic Translation renders the Angel's words thus, Hal per þu mið gýfe gefýlled, Hail, be thou filled with Gifts. But, says this Scornor, this is invidiously done, as much as in them lies, to debase the Blessed Virgin to the Level of their own highly-favoured Yoke-fellows, as they translate Phil. iv. 3. which they should have rendred Companion: though the Original be *suzuge, conjux*.

Lastly, he says, 'they have not corrected that malicious Corruption in the xxth Chapter of Exodus, ver. 4. Thou shalt not make to thy self any graven image; which, if truly translated according to the Hebrew, should be graven thing or graven idol: tho', one would think, the Authors of the Chaldee Paraphrase, who render it image, should understand Hebrew as well as this Man. But of this before.

In 1696 was published in French at Rotterdam by Mr. (d) Charles le Cere, a learned French Refugee, a Book entitled, *Projet d'une nouvelle version Francoise de la Bible*, in which the Author shew'd by Reasons and Authorities, that the French Versions then in use, particularly that of Geneva, made by Robert Peter Olivetane, with the Assistance of John Calvin, 1535, do in many Places not represent as they should the Sense of the Originals: and therefore proposed, that they should be corrected, as to the Sense, in those Places where it should be

(a) This marginal Reading is omitted in the later Editions of the Bible, if it ever was in any.

(b) See a second Remonstrance prepared by the Commissioners appointed under the Broad Seal of Ireland to enquire into this Rebellion, an Original in MS. Penes Henr. Pearson Vicarium de Chislet apud Cantianos.

(c) Here in England the Clergy were married till A. D. 1076, when Archbishop Lanfranc, a Foreigner, made a Canon against it, on which Occasion the Vow of Celibacy to be made by them at their Ordination was first put into some Bishop's Pontifical. See Archbishop Parker's Preface to his Testimony of Antiquitie, &c.

(d) He was Minister of the Protestant Church at Paris for some Months before the great Persecution broke out there, and was afterwards a Refugee at London, where he died.

be thought necessary; and not only so, but that the old and obsolete Language should be amended, and the Thread of the Discourse restored, which had been broken by the wretched Division or Distinction of Chapters and Verses. This he proposed to have done in a new Translation. He begins his Discourse with observing, that there is need of great Application to make a good Translation of the Scripture, according to its true Sense and Meaning. After which he proceeds to point out in particular what he thinks to be Blemishes and Imperfections in the old French Translations, and which ought to be altered and amended in a new one.

This Book one *Hugh Ross*, a Scotchman and Sea Chaplain, and who understood little of Languages besides Latin and French, lighting upon, he thought fit, in part, to translate it into English, and to apply to our present English Version, what *le Cene* had said of the old and antiquated French ones. To it he prefix'd a (a) Preface to the Reader, in which he highly applauds the Performance, and justifies the Usefulness and Necessity of it: Tho' so far is he from being so ingenuous as to own from whom he had all his borrowed learning and criticism, that he writes as if he was in hopes the Reader would believe it to be all his own, and never see *le Cene's* Book to detect the Theft and Ingratitude. But of such disingenuous Plagiarism the Reader may see some more Instances in the Life of that famous Antiquary Mr. *William Somner* of Canterbury, written by the late Right Reverend Bishop of *Peterburgh*. The following Character of *le Cene's* Book seems, in some measure, to belong to it, viz. That (b) in it many Places of Scripture are rendred more truly and clearly than they have been formerly expressed by any Version; that it discovers the Sources and Causes of the Errors and Mistakes which are to be found in all Versions, and furnishes us with plain and easy Rules, by which Persons of ordinary Capacities may observe the most material Faults of all Translations. Tho', I'll presume to add, *le Cene's* Remarks seem many of them too nice, and his Reflections on the French Versions a little over harsh and severe.

About the time of King James's resolving on this New Translation of the Bible, another Translation of it was finished by the learned Mr. *Ambrose Usher* of the Kingdom of Ireland, elder Brother of the great and learned Primate of *Armagh* of that Name. Tho' he died young, he had yet attained to great Skill and Perfection in the Oriental Tongues, particularly the Hebrew and Arabic; the last of which it was very rare and uncommon, in those Days and that Country, for any one to have any knowledge of. This his Knowledge he applied to the Translation of the whole (c) Bible, both Old and New Testament, which he lived long enough to finish and to dedicate to King James I. before the Translation made by his Order was begun. It is still preserved in MS. in 3 Tomes 4to. in the Library of Trinity College near Dublin; to which, I suppose, it was given by Mr. *Usher's* Nephew, Sir *Theophilus Jones*, in whose Hands it was after the Author's Death. For a Specimen of this Translation the following Verses may serve, Deut. ii. 1, 2. which in our Translation is,

2. Then the Lord spake unto me, saying,

3. You have compassed this Mount inogh, turne you Northward.

In some (d) Editions of the Bible of this Royal Translation betwixt 1638, when so far as I can find it first appeared, and 1685, that Text in the *Acts of the Apostles*, chap. vi. 3. *Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom We may appoint over this business*, is altered thus, *whom Ye may appoint*: Which favouring the Independent Scheme, made it suspected to have been done by the Contrivance of some of that narrow spirited Faction. But the (e) first Bible in which this was observed is that printed at Cambridge by — *Buck* and — *Daniel* 1638. which makes it probable, however, that it was only an Error of the Press, without any ill Meaning or Design. *Howel*, in his History of the Holy Gospel, tells us, that in *Baxter's* Paraphrase [on the New Testament] — the Greek Word *catasteesomen* We may appoint, is rendred *Ye may appoint*. And so it is, by an evident Mistake of the Printer, in the first Edition of it in 4to. 1685. which is corrected in the after Editions, for in the Notes on this Place it is observed, that *the chosen Persons must be appointed or authorised and directed by the Apostles*, not by the Electors.

In 1660 was there a very beautiful Edition of this Bible in Folio, with Chorographical Cuts, finely engraved by *John Ogilby*, printed at Cambridge by that celebrated Printer *John Field*, then the University's Printer.

An Edition of this Bible of King James's was printed in 8vo. at Amsterdam 1664. by (f) *John Cann*, a Leader of the English Brownists there, whither he seems to have fled on the Restoration: since in 1659 he had here in England the Place of writing the Weekly News. This Edition of the English Bible has the following Title:

The Holy Bible, containing the Old Testament and the New. Newly translated out of the original Tongues, and with the former Translations diligently compared and revised.

With marginal Notes, shewing Scripture to be the best interpreter of Scripture.

Printed at Amsterdam 1664.

To it is prefixed a Preface to the Reader by *John Canne*; at the beginning of which he observes, that it is a Truth acknowledged by all Persuasions, viz. *The Scripture to be the best Interpreter of Scripture*. To this, he says, he shall add a few Things.

1. Such is the fulness and perfection of the holy Scripture, as it hath enough and sufficiency in it self for the explanation and opening the sense and meaning of it.

2. That this explanation and opening Scripture by Scripture is attainable, and, by God's blessing, may be done, and with such fulness of matter and clearness to the truth of the sense, as there will be little need for other interpreters; much less for men to impose their private interpretations and bold glosses upon the Text.

3. He

(a) An Essay for a new Translation of the Bible. Part I. 1701. Part II. 1702.

(b) *Howel's* History of the Bible.

(c) — did render much of the Old Testament from the original Hebrew into English. Dr. *Par's* Life of Archbishop *Usher*.

(d) The Editions printed with this Erratum are as follows: That printed at Cambridge 1638, as above-said, that at Cambridge in 8vo; by *John Field* 1660; at London in 24mo. by the Assigns of *J. Bill* and *Christoph Barker* 1674; in 8vo by *J. Bill*, *Tho. Newcomb*, and *Hen Hills* 1679, 1680; in 8vo by the Assigns of *J. Bill* and *Tho. Newcomb* 1685; at Edinburgh in 8vo by *Andrew Anderson* 1673 and 1675; and at Amsterdam in Folio 1679. *Howel's* History of the Holy Gospel.

(e) *Wotton's* Rights of the Clergy, &c.

(f) *Wood's* Athenæ Oxon. Vol. I. col. 543. — II. col. 469.

3. He did not know, he said, any way whereby the Word of GOD, as to the Majesty, Authority, Truth, Perfection, &c. of it, can be more honoured and held forth, and the adversaries of it of all sorts so thorowly convinced and silenced, as to have the Scripture to be its own interpreter. This he was sure, he said, did men in their expositions on the Scriptures speak less themselves and the Scripture more, the Scripture would have more honour and themselves less.

To have a Scripture Interpreter of that sufficiency and fulness as there should be no need to seek farther for the sense and meaning of the Text, there are many things, he observed, first to be done.

1. That the Original Text of Scripture be rightly translated, and, as much as is possible, even word for word, without departing from the letter of Scripture in the least. For it is necessary, he said, to preserve the letter intire, how inconvenient, yea how absurd soever and harsh it may seem to mens carnal reason. Because the foolishness of GOD is wiser than men. Of this absurd Scheme Henry Ainsworth, a Man excellently well skilled in the Hebrew Language, and one of the same Sect with Canne, had given some Years before a Specimen, as I shall shew more particularly by and by.

2. Canne said, that Scripture Metaphors should not be omitted, nor mistranslated one for another, but rightly opened.

3. That concerning the various readings, all care, study and endeavour ought to be used, that nothing be taken but what is breathed by the Spirit of GOD in the Text.

4. That the genuine and proper signification of the original words be truly opened and explained.

5. That the doubts and seeming differences be carefully heeded, and by parallel Scriptures reconciled.

6. That some words which are in the Original tongues left untranslated be translated, and their signification opened. For howsoever such words to some may seem unfruitful and afford not much matter in the letter, yet according to the manifold wisdom of GOD, and as the spiritual man judgeth, there is an excellent meaning of the Spirit in them.

As to those Scripture references which are here collected, Canne said, they were few to those he could have produced. But he had made it a great part of his work to comprise much in a little room, and therefore he had viewed over all his larger notes, and with his own hand, from the beginning to the end, verse after verse, had chosen the most principall and proper Texts, so far as the margin could contain.

He intended, he said, to set forth an Edition of the Bible in a large and fair character, with large annotations, wherein he purposed to set forth all that he had done concerning a Scripture Interpreter. It was, he said, ready and prepared for the Press: so that if the LORD took him away before it was published, what remained of the Copy unprinted, he should leave in such hands as would, he doubted not, be both carefull and faithfull in accomplishing his intentions.

By this it should seem as if this larger Work was actually in the Press, or intended very shortly to go thither. But I cannot find, that ever it was printed.

In this Bible, of which I've now given an Account, the Apocrypha is omitted, and the Contents of the Chapters are shorter than those in the common Editions of the Bible.

In 1653 was printed an Edition of the New Testament of this Translation, with a Paraphrase and Annotations on all the Books of it, by Henry Hammond, D. D. late Canon of Christ-Church, Oxford, and Publick Orator of the University (a). In 1659 the same learned Person published the Book of Psalms of this Translation, with his Paraphrase and Annotations on it.

In 1678 was this Bible published at Cambridge by the University Printer J. Hayes, with the Addition of many parallel Texts, by Antho. Scatergood, D. D. Rector of Wilwick and Elverton in Northamptonshire.

In 1685 was published, A Paraphrase on the New Testament, with Notes doctrinal and practical, by Plainness and Brevity fitted to the use of Religious Families in their daily reading of the Scriptures, and of the younger and poorer sort of Scholars and Ministers, who want fuller Helps. With an Advertisement of Difficulties in the Revelation. By Richard Baxter.

At the Time of the Publication of this, the Nation being in a great Ferment thro' Party-Strifes and Contentions, Mr. Baxter was apprehended and put in Prison for this Paraphrase, which was pretended to be wrote to asperse and vilify the Church of England; where he lay near two Years, and had, as he said himself, continued there till Death, had not the King taken off his Fine, which was 500 Marks.

In 1688 were printed in two Volumes in Folio, Annotations upon the Holy Bible, wherein the Sacred Text is inserted, and various Readings annexed together with the parallel Scriptures. The more difficult Terms in each Verse explained. Seeming Contradictions reconciled. Questions and Doubts resolved; and the whole Text opened. By the late reverend and learned Divine Mr. Matthew Poole, the ejected Minister of St. Michael Querne, London.

These Annotations are said to have been collected out of the Latin Synopsis, and divers other learned Interpreters, and accommodated to the use of vulgar Capacities. Before every Book is prefixed a large Argument or Prologue, and to the several Chapters large Contents. The learned Author lived to go no farther in this good Work than the lviith Chapter of Isaiah. The Remainder was therefore undertaken and finished by the learned Persons following.

Isaiah lix. and lx. — — — — —	{ By John Jackson, the ejected Minister of East and West Mouldsey in Surrey.
The rest of Isaiah, Jeremiah and Lamentations, and Four Gospels. — — — — —	{ By John Collings, D. D. the ejected Minister of St. Stephen's, Norwich.
Ezekiel and Lesser Prophets. — — — — —	{ By Henry Hurst, the ejected Minister of St. Matthew's, Friday-Street.
Daniel. — — — — —	{ By William Cooper, the ejected Minister of St. Olave, Southwark.

The

(a) In 1675 the Doctor published a Review of this Paraphrase of his, under the Title of Deuterai Phrontides, or Second Thoughts.

The Acts.	_____	_____	_____	_____	{ Peter Vinke, the ejected Minister of St. Michael's, Cornhill.
Romans.	_____	_____	_____	_____	{ Richard Mayo, the ejected Minister of Kingston in Surrey.
1 and 2 to the Corinthians.	_____	_____	_____	_____	Dr. Collings above-mentioned.
Ephesians.	_____	_____	_____	_____	Edward Veal.
Philippians and Colossians.	_____	_____	_____	_____	{ Richard Adams, the ejected Minister of St. Mildred's, Breadstreet.
1 and 2 Thessalonians.	_____	_____	_____	_____	Barker.
1 and 2 Timothy, Titus, and Philemon.	_____	_____	_____	_____	Dr. Collings.
Hebrews.	_____	_____	_____	_____	Obadiah Hughes.
James, 1 and 2 Peter, and Jude.	_____	_____	_____	_____	Edward Veale.
1, 2, 3 St. John.	_____	_____	_____	_____	{ John Howe, the ejected Minister of Great-Torrington in Devonshire.
Revelation.	_____	_____	_____	_____	Dr. Collings.

The Whole was corrected and amended by Mr. Veal and Mr. Samuel Clark.

The last of these, Mr. Clark, had been ejected from the Rectory of Grendon in Bucks by the Bartholomew Act, 1662. In 1690, being then Minister of a Dissenting Congregation of the Presbyterian Persuasion at Upper-Wicomb in Bucks, he published a very useful Edition of this Bible in one Volume in Folio, of which I shall give an Account presently.

Two Years after, 1680, was this Translation of the Bible again printed at Oxford, with the Addition of Archbishop Usher's Chronology.

In 1690 was printed, as is above-said, Mr. Samuel Clark's Edition of this Bible, with the following Title:

The Holy Bible, containing the Old Testament and the New, with Annotations and Parallel Scriptures.

To which is annexed, *The Harmony of the Gospels: as also the Reduction of the Jewish Weights, Coins and Measures, to our English Standards.*

And a Table of the Promises in Scripture.

By Samuel Clark.

In a Preface prefixed to it, the Editor gives an Account of the Measures he had taken in this Edition, and how he had governed himself in the Performance, or writing the Annotations. Two Things, he said, he aimed at throughout, viz. Plainness and Brevity, because he intended it for the Use of the plainer sort of Christians, and consulted therein the Reader's Purse and Pains.

He commonly, he said, acquiesced in our Translation, yet sometimes he made use of the marginal Reading, and in one Place changed the Word of supply, viz. 1 Cor. i. 26. He generally so contrived the Notes as to fit and comply with the Words of the Text, so that the Words of the Text must be taken in to make up the Sense complete: and here and there sprinkled some Observations, especially in Historical Places, which may afford Matter of Meditation to the pious Reader. He took a great deal of pains in collecting parallel Scriptures, and that not only for Words and Phrases, but for Sense and Matter. For this purpose, besides Places which he added from his own Observation, he examined all those which are in *Carcellæus's Greek Testament*, which are also printed in the Oxford Edition with the various Readings, but with many Errata. He likewise examined those in *Canne's Bible*.

To accomplish all this, he had, he said, made it his Business for many Years (and indeed in a manner ever since he was reduced to a State of Silence as to the Publick Exercise of his Ministry) to peruse the choicest Authors, both *expository* and *practical*, which might contribute to such a Work; among which was Mr. Poole's *English Annotations*, whose Expositions he found to be generally so solid and judicious, that he had seldom found reason to dissent and depart from them.

After this Preface are added Directions to the less intelligent for their more easy understanding the Notes.

To every Book is prefixed a large Argument. The *Apocrypha* is quite omitted, and at the End of the New Testament is *A Table of some principal Things in the Notes*. Next to which is *A Table of the Promises*. Then follows *A poetical Meditation, wherein the usefulness, excellency, and several perfections of the Holy Scriptures are briefly hinted, by J. C.* After this is *The Harmony of the Gospels*. Then *A Table how to find any place of the Gospels in this Harmony*. *The Reduction of the Jewish Weights, Coins and Measures to our English Standards*. And last of all, *A Table of the Jewish Weights, Coins and Measures*.

In King (a) James II.'s Reign, when a Sense of the Danger the Nation was in by the Encouragement given by that Prince to our mortal Enemies the Papists had raised an uncommon Spirit of Piety and Devotion in all Ranks of People, a Design was form'd by some learned Divines of this Church to publish the Holy Bible of this Translation, with some brief Annotations on it, for the Use of Families. Dr. Richard Kidder, afterwards Bishop of Bath and Wells, had the *Pentateuch* allotted to him, which he finished and (b) published in two Vols. 8vo. Dr. William Clagett chose the Gospel on St. John, but lived to finish only eight Chapters of it, which were (c) printed after his Death. Dr. Richard Cumberland, afterwards Bishop of Peterborough, undertook to state the Jewish Measures, Weights, and Monies, which was printed 1685.

A very (d) fine Edition of this Bible was published in a large Folio, 1701, under the Direction of that excellent Prelate Dr. Thomas Tenison, at that Time Archbishop of Canterbury, with the following Improvements.

A a

1. Dr.

(a) A. D. 1685.

(b) A. D. 1694.

(c) A. D. 1699.

(d) It was likewise printed in Quarto.

1. Dr. William Lloyd, then Bishop of Worcester, added Chronological Dates at the Head of the several Columns: and on the Margin of the Title of *Genesis*, the following Characteristicks.

Year before the common Year of Christ	_____	_____	_____	_____	4004.
Jud. Period	_____	_____	_____	_____	0710.
Cyc. Sun.	_____	_____	_____	_____	0010.
Dom. Letter.	_____	_____	_____	_____	B.
Cyc. Moon.	_____	_____	_____	_____	0007.
Indiction.	_____	_____	_____	_____	0005.
Creation from Tifri.	_____	_____	_____	_____	0001.

2. In the Margins of both old and New Testament are mark'd the Epistles and Gospels: and the Bishop of Worcester's Collection of parallel Scriptures are added.

3. In the Margin of the Book of *Psalms* is noted the Day of the Month, and Morning and Evening Prayer according to the Order of the *English* Liturgy. At the End was added,

4. An Index to the Holy Bible, or an Account of the most remarkable Passages in the Books of the Old and New Testament, pointing to the Time wherein they happened, and to the Places of Scripture wherein they are recorded. By the above-said Bishop of Worcester, being an Epitome of Archbishop *Usher's* Chronology.

5. Tables of Scripture-Measures, Weights and Coins. With an Appendix, containing the Method of calculating its (a) Measures of Surface, hitherto wanting in Treatises on this Subject. By the R. R. Dr. Richard Cumberland, then Bishop of Peterborough.

It is a great deal of pity that so excellent a Design, for want of a little Care and Pains, should be so ill executed. But the Majority of the Clergy of the Lower House of Convocation which sat two Years after, A. D. 1703. very justly took Notice of the many typographical Erratas in this Edition, and had too much reason given them to complain in their (b) *Humble Representation* of several *Gross Errors* having been committed in some (c) late Editions of the Holy Bible. But this careless printing this Holy Book grew at last to that Height, that Complaint being made to his late Majesty, that these Bibles were printed on bad Paper and with bad Letter; that also due Care hath not been used in correcting the Press; and that when the Books were printed they were sold at unreasonable Prices: His Majesty, after having caused this Complaint to be enquired into, was graciously pleased to order his Patentees for printing these Books as follows.

I. That all Bibles printed by them hereafter shall be printed upon as good Paper, at least, as the Specimens they had exhibited.

II. That they forthwith deliver four Copies of the said Specimens to be deposited and kept in the Two Secretaries Offices, and in the Publick Registries of the Archbishop of Canterbury and the Bishop of London, to the End ready recourse may be had to them.

III. That they shall employ such Correctors of the Press, and allow them such Salaries, as shall be approved from Time to Time by the Archbishop of Canterbury and Bishop of London for the Time being.

IV. That the said Patentees for printing Bibles, &c. do print in the Title Page of each Book the exact Price at which such Book is by them to be sold to the Booksellers. This Order was dated at Whitehall 24 April, 1724.

In 1718 was printed the fourth Edition of *A Paraphrase and Commentary on the New Testament* of this Translation, in Two Volumes, &c. By Daniel Whitby, D. D.

Dr. Samuel Clarke, afterwards Rector of St. James's, Westminster, published *A Paraphrase on the Four Gospels*. The Text according to this Translation being placed in one Column and the Paraphrase in another, and here and there a Note in the Margin and at the Bottom.

The whole New Testament of the same Translation was printed by (d) Francis Fox, M. A. with the several References set under the Text in Words at length, so that the parallel Texts may be seen at one View. To which are added the Chronology, the marginal Readings, and Notes chiefly on the difficult and mistaken Texts of Scripture. With many more References than in any Edition of the *English* New Testament. In Two Volumes, 8vo, 1722.

To which I add Mr. Lock's Paraphrase and Notes on the Epistles of St. Paul to the

Galatians,	Romans,
1 and 2 Corinthians,	Ephesians.

And Mr. James Pierce's Paraphrase and Notes on the Epistles of St. Paul to the

Colossians,	And Part of that to the
Philippians,	Hebrews, in 4to.

A Paraphrase and Annotations on St. Paul's Epistles. Printed in a large 8vo, at the Theatre in Oxford, 1675.

I have had Occasion before to take Notice of a whimsical Conceit entertained by Canne, that the original Text of Scripture in Hebrew and Greek should be translated, as much as is possible, even word for word, and that Ainsworth gave a Specimen of such a Translation. This he did in translating the Five Books of Moses, the Book of the Psalms, and the Song of Songs or Canticles, which in the Year 1639 were all collected together, and printed in one Volume in Folio. But it seems an odd way to convince an Englishman, that the Scripture is the best Interpreter of it self, to translate it into such English as he cannot understand. Of this therefore

(a) This was a new Discovery of Bishop Cumberland's.

(b) A Representation made by the Lower House of Convocation to the Archbishop and Bishops, Anno 1703.

(c) These, the Errata of the Press, are not to be excused in a Work of this Nature. Those to whom this Care belonged ought to have prevented these Errata, or to have given the Reader some Notice of them; whereas they have done neither of them. Bishop Kidder's Reflex. on a French N. Testament, printed at Bourdeaux, 1686.

(d) Then Vicar of Potterne in Wiltshire, and since deservedly promoted to the Vicarage of St. Mary's in Reading.

therefore I'll give the Reader a Sample. One cannot well choose amiss, but I've made choice of the xcvith Psalm, which is thus interpreted, or made English.

Come, let us shout joyfully to Jehovah, let us shout triumphantly to the Redeemer of our Salvation. Let us prevent his Face with confession, with Psalms let us shout triumphantly to him. For Jehovah is a great God, and a great King above all gods. In whose hands are the deep places of the earth, and the strong heights of the mountains are his. Whose the sea is, for he made it, and the dry land his hands have formed. Come let us bow down our selves and bend: let us kneele before Jehovah our Maker. For he is our God, and we are the people of his pasture, and sheep of his hand, to day if ye will heare his voice: Harden not your heart, as in Meribah, as in the day of Massah in the wilderness. Where your fathers tempted me, proved me, also saw my worke. Fortie yeeres I was irked with that generation, and said, they are a people erring in heart, and they know not my waies. So that I swaie in mine anger, if they shall enter into my rest.

Would any one now imagine that Ainsworth was an Englishman, and that he understood his own Language? But such must be a mere verbal or literal Translation of any Language into another, without any Regard to the Proprieties of the several Languages.

In 1706 was printed in two Tomes in 12mo, without the Name of either Place or Printer, but by the Type it should seem somewhere in London, *Moral Reflections on the Four Gospels, translated from the French by T. W.* By an Advertisement on the Backside of this Title Page we are let know, that there is nothing here translated from the French but the *Moral Reflections* on the Verses of each Chapter: that the Text is translated from the *Vulgate*, according to the Version of *Rhemes* 1633, or rather according to an Edition of that Version then published.

In 1719 was published in the same manner, without the Name of either Place or Printer, in 8vo, the *New Testament in English*, with the following Title:

The New Testament of our Lord and Saviour Jesus Christ, newly translated out of the Latin Vulgate, and with the Original Greek, and divers Translations in vulgar Languages diligently compared and revised.

Together with Annotations upon the most remarkable Passages in the Gospels, and marginal Notes upon other difficult Texts of the same, and upon the rest of the Books of the New Testament, for the better understanding of the literal Sense.

By (a) C. N. C. F. P. D.

Printed in the Year 1719.

The Preface seems partly an Extract of that of F. Simon's before his *French Testament*, published A. D. 1702, tho' in some Particulars Nary varies from that Father's Criticisms. For instance, F. Simon notes that the *Latin* Words *forte* and *fortitan* are Expletives in the *Greek*, or however do not constantly signify *perhaps*, and that particularly in *Mat. xi. 23.* and *John iv. 10.* if they were to be expressed at all, they should be rendered *without doubt*: But now Nary, in both these Places, translates *forte*, &c. *perhaps*. In this Preface the Translator tells the Reader, that since the *Latin Vulgate* has been declared authentick by the Council of *Trent*, and that the same has been by Order of (b) *Sixtus V.* and *Clement VIII.* corrected and amended of the Faults and Imperfections crept into it in Process of Time, thro' the Neglect of Transcribers, as if the Corrections of these two Popes were the same, and their Editions of the *Latin Bible* did not clash and vary, it was not to be expected he should translate the *New Testament*, which is designed for the Use of the People, from the *Greek*, or from any other *Latin* Copy than that of the said *Vulgate*; because it is fit the People should understand the Scripture as it is read in the *Catholick Church*, and as they hear it in the *Publick Service*, and at their private Devotions.

Next he observes the Difficulty of such an Undertaking, and his own Insufficiency for it. Then he excuses his attempting it, on Account of many other Divines succeeding so well in it, as to get the *Publick Applause* and *Approbation* of Universities and learned Men, and himself having attained to a competent Knowledge of the oriental Languages, and making this his chief Study these many Years past; and for that, on the one hand, his Countrymen had great need of such a Translation; and that, on the other hand, no Fault or Imperfection in any vulgar Translation of the Scripture, ought in Reason to prejudice the Faith or Manners of Men of Sense; because the *Latin Vulgate*, the Universal Tradition of the *Catholick Church*, and the Authority of the same, are the Standard of our Faith, and not any *Vulgar Translation* of the Scripture, which is but of private Authority.

To shew the great need there is of this Translation, the Author observes, that we have no *Catholick* (by which he means *Roman Catholick*) Translation of the Scriptures in the *English* Tongue but the *Doway Bible* and the *Rhemish Testament*, which have been done now more than an hundred Years since; the Language whereof is so old, the Words in many Places so obsolete, the Orthography so bad, and the Translation so very literal, that in a Number of Places it is unintelligible, and all over so grating to the Ears of such as are accustomed to speak, in a manner, another Language, that most People will not be at the Pains of reading them. Besides, he said, they are so (c) bulky, that they cannot be conveniently carried about for publick Devotion, and so scarce and dear, that the Generality of the People neither have, nor can procure them for their private Use.

To supply all these Defects, Nary said, he had endeavoured to make this *New Testament* speak the *English* Tongue now used, as near as the many (d) *Hebraisms* wherewith it abounds, and which, in his Opinion, he said, ought never to be altered where they can be rendered so as to be intelligible, would allow. For this Reason he took all the Care imaginable to keep as close to the Letter as the *English* would permit; and where the *Latin* Phrase would prove unintelligible in the *English*, and that a Word or two or more must be added to make the Sense clear, there he took this Precaution: If the Word or Words to be added were evidently implied, tho' not expressed in the *Latin* according to the grammatical Construction, he put the same in the Text in *Italick* Characters: But where they were not so evidently and plainly implied, and yet seemed to be wanting

to

(a) Cornelius Nary Consultissimæ Facultatis Parisiensis Doctor.

(b) See Dr. Tho. James's Account of the Variation and Contradiction of these two Editions, and p. 73. of this History.

(c) Three Volumes in 4to, but the *New Testament* was printed in 12mo.

(d) F. Simon declared it his Opinion, that it is impossible to express the Genius and Character of the holy Writings in French.

to make the Sentence full and plain, he put the Word or Words in the Margin with a Mark of Reference, and the Word *supple* or *supply* before them.

Next, he observed, there were certain Words in the Scripture which Use and Custom had in a manner consecrated, as *Sabbath*, *Rabbi*, *Baptize*, *Scandalize*, *Synagogue*, &c. which, he said, he had every where retained, tho' they were neither *Latin* nor *English*, but *Hebrew* and *Greek*, because they are as well understood, even by Men of the meanest Capacity, as if they had been *English*.

He was always of Opinion, he said, that it was morally impossible to succeed in translating the New Testament into any Vulgar Language out of the *Latin*, without being read in the *Hebrew* and in the *Greek*: But he was now convinced by Experience, that it is not enough to understand the *Greek* of prophane Authors, but that one must be thoroughly acquainted with the *Helenist*, or the *Greek* of the Synagogue, which has the very Turn and Genius of the *Hebrew* Phrases and Particles, so as very often to signify quite another thing than what they generally do in prophane or classick Authors. Since in this Stile it was, that the Apostles wrote who were *Jews*, and acquainted (a) only with this *Greek* of the *Septuagint*, and accordingly gave the same Turn to the *Greek* in the New Testament as the *Septuagint* had given to it in the Old. Hence, he said, proceeded a great many Ambiguities and Obscurities in the Phrases and Particles of the *Latin Vulgate*, which cannot be understood or determined, but by having recourse to the *Greek* of the Synagogue. From all which he concluded, that it is absolutely necessary for a Translator to be well read in this *Greek*.

Besides, he observed, there are several Particles in the *Greek* that are expletive, and serve only for Ornament and Sound, but signify nothing in any vulgar Language: and that the *Latin Vulgate* has retained a great many of these, which, if literally translated, would rather spoil than mend the Sense. He farther observed, that the *Hebrew* being written in a very concise laconick Stile, expressing Things by halves, and being very barren in Particles and Prepositions, the *Septuagint* followed the same Method, and wrote in a like obscure Stile, especially as to the rendring of the *Hebrew* Particles and Prepositions, where they were forced very often to render the same *Hebrew* Particle by several Particles which have different Significations in the *Greek*, as they conceived the *Hebrew* Particle ought to signify in such a Place. So that when there is any Obscurity, &c. on this Account, one must have recourse to the *Hebrew* to see what the Meaning of such Particles must be in that or the like Place, and render them accordingly in vulgar Language, tho' they should happen to signify otherwise upon another Occasion in the *Greek* or *Latin*. And this, he maintained, is not receding from a literal Translation.

Of all these Things, it would be requisite, he said, to give (b) some Examples. He instances therefore,

1. In *Mat. i. 20.* which in the *Vulgate* is *Quod enim in ea natum est.* This the *Rhemists* translated, *For that which is born in her.* But now the Word *natum* in this Place, he said, does not signify *born*, but *conceived*. And so it is rendred in our *English* Translations, and in the *French* by *L'Enfant*, &c.

2. *Luke xi. 41.* is in the *Vulgate*, *Quod superest date Eleemosynam:* which the *Rhemists* translate, *that that remaineth give Alms.* But if we look into the *Greek*, *ta enonta*, we shall find the Ambiguity taken away, and the Sense of the Text to be, *Give Alms of such things as you have, or as you are able.*

3. *Romans ix. 3.* is in the *Latin Vulgate*, *Optabam enim ego ipse Anathema esse a Christo pro fratribus meis:* which the *Rhemists* thus translate, *For I wished my self to be an Anathema from Christ for my brethren;* and *Wiclif*, *For I my self desired to be departid fro crist for my bretheren.* But, says *Nary*, the Preposition *a* in this Phrase was taken from the *Greek* *apo*, and that from the *Hebrew* *Min*, which here signifies *for* and not *from*. So that the Words should be thus translated, *I could wish that I my self were accursed for Christ, or the Faith of Christ, for the sake of my brethren:* that I could wish I was an Anathema, an accursed thing, or that I was hanged on a Tree or Gibbet for the Faith of Christ, that my Brethren may see my Zeal for, and Stedfastness in that Faith, and by that Means be moved to think well of it.

Nary concludes his Preface with an Account of the Notes and Annotations which he has added to this Translation of his. His Design, he said, was to make this Work of as little Bulk as possibly he could, that it might be easily carried about in the Pocket for publick and private Devotion. For this End he left out the Arguments of all the Chapters, except those of the Four Gospels. As to his Notes he had, he said, been pretty large on the Gospel of *St. Matthew*, but to make amends, he had not made any upon most of the Chapters of *St. Mark* and *St. Luke*, nor upon any Chapter of *St. John's* Gospel. His Design in his Annotations and marginal Notes upon the Gospel, &c. was, he said, to reconcile some apparent Contradictions in the Gospels, and to illustrate the literal Sense of the Text. And forasmuch as the *Greek*, in some Places, makes a clearer Sense than the *Latin*, he had now and then put the rendring from the *Greek* Text in the Margin, with the Letters *Gr.* before it, to denote, that the *Greek* reads so. As to moral or mystical Reflections, he had, he said, industriously omitted to make any. In a word, his chief Aim was to encourage his Countrymen to read and to meditate upon the Will and Testament of their heavenly Lord and Master, by giving it to them in a Stile and Dress less obscure, and somewhat more engaging than it has been many Years past. And that it might be the more useful to them, he had, he said, annexed a Table to the End of the Work, by looking into which, they should find in what Chapter and Verse of the Scripture the Beginning and End of every Gospel and Epistle that is read in the *Mass* every Sunday and great Holy-day all the Year over are to be found, that they may read the same to themselves while the Priest reads them at *Mass*.

After this Preface follows the Approbation of the Doctors, viz. *John Farelly*, Provisor of the College of the *Irish* at *Paris*; *M. Fogarty*, a *Paris* Doctor; *Mich. More*, formerly Vicar-General of *Patrick Russell*, Archbishop of *Dublin*; and *Francis Walsh* of *Dublin*. From whence one would conclude, that *Nary* was an *Irishman*.

Next is placed, *The Order of all the Books of the New Testament, with their proper Names and Number of Chapters.* In the Margin are put suppletory Words, and the Gospels and Epistles are marked. And at the End of all is, *A Table of the Epistles and Gospels which are read at Mass throughout the whole Year, &c.*

This

(a) This seems not generally true. It is certain the Apostle *Paul*, who quoted the Classick *Greek* Writers, is an Exception. See *The Sacred Classics defended and illustrated*, by *A. Blackwall*.

(b) *F. Simon*, in his Preface to his Translation of the New Testament into *French*, gives several others, where, he says, the *Latin* of the *Vulgate* has led both *French* and *English* Translators into Mistakes.

This Translation, tho' it be said to be made from the *Latin Vulgate*, is not always strictly according to it. For instance, *Galat. iv. 25.* is in the *Latin* (*sina enim*) *mons est in Arabia qui conjunctus est ei quæ nunc est Jerusalem.* Which the *Rhemists* render, *for Sina is a mountain in Arabia*, which hath affinity to that which now is *Jerusalem*. But this Version following the *French* one of *Mons* renders it, which represents *Jerusalem* that is here below. *Phil. ii. 17.* is in the *Latin*, *Videte concisionem.* But *Nary* translates it, *Beware of the circumcision.* *Phil. ii. 17.* is thus in the *Latin*, *Sed & si amador supra sacrificium & obsequium fidei*; which is thus turned here, *Tea and if I should spill my blood upon the Victim and Sacrifice of your Faith*; which is according to the *Mons* Translation. *Coloss. ii. 18.* *Nary* translates the *Latin*, *religione angelorum*, in *superstitious worship of angels*, after the *Mons* Translation, to intimate, that there may be a *Worship of Angels* which is not *superstitious*. I'll add only one more, it is *1 Cor. xvi. 9.* where the *Vulgate* has it, *ostium magnum & evidens*; which *Nary* renders, *a fair and manifest occasion.*

These several Translations of the Holy Scriptures into *English*, and the various Editions of them, seem all to have been made and published under a due Sense of their sacred Authority and Usefulness, and the Reverence and Respect due to them as the Oracles of God, containing the pure Will and Mind of Christ. If there be any Exception to be made, it seems to lie against the *Rhemish* and *Doway* Translations, and that last mentioned by Dr. *Nary*. Since the *Rhemists*, &c. plainly contend against the common Use of them, and *Nary* declares, that a *Vulgar Translation of Scripture is not the Standard of Christians Faith, but of private Authority, or like a Book of Devotions of human Composition*, as if the Originals, *Hebrew* and *Greek*, were not as capable of being as well and authentically translated into other Languages as into *Latin*. But now, when Profane and Infidelity seem to be at their utmost Height, was published a Translation of the New Testament into *English* by some one or more who seem to have set themselves down in the Seat of the Scorners, and to make it their Business to render the Authority of this Holy Book doubtful, and the Book it self as contemptible and ridiculous as they could to the *English* Reader.

It is printed in two Volumes in a large 8vo, in two Columns, in one of which is a *New Greek Text* without the Accents, and in the other the *English* printed in an *Italic* Character, and without the Distinction of Verses, the Numbers of them being printed in the several Margins. To it is prefixed the following Title:

(a) *The New Testament in Greek and English: Containing the Original Text, corrected from the Authority of the most authentic MSS. And a New Version form'd agreeably to the Illustrations of the most learned Commentators and Critics: With Notes and various Readings, and a copious Alphabetical Index.*

In Two Volumes.

If the Light that is in thee be Darkness, how great is that Darkness! Matthew.

London:

Printed for J. Roberts near the Oxford Arms in Warwick-Lane. M. DCC. XXIX.

Next follows a dark Dedication To the Right Honourable Peter Lord King, Baron of Ockham, &c. At the beginning of which, the profane Writer, to shew his profound Contempt of the original Text, tells his Lordship, that 'if the Original and this *English Version* are weighed in the Ballance, the Translation will be found transcendently light; but should his Lordship condescend to throw some Part of his Erudition into the Margin, it [this *English Version*] would be of equal Weight with the Original.' A Complement, or rather a Piece of Prophaneity, that, I dare say, his Lordship read with Horror rather than Pleasure. The vulgar and ludicrous Expressions used in this Translation, the ridiculous Notes and Observations of the various Readings of the Original, the boyish and weak Reflections made on the Canon of Scripture, &c. do all justify the general Character I before gave of this doughty Translation. A Specimen of the first of these is as follows.

Mat. vi. 16. When ye fast, don't put on a dismal air as the Hypocrites do.

— xi. 17.—if we play a merry tune you are not for dancing; if we act a mournful part you are not in the humour.

— xii. 34.—'tis the overflowing of the heart that the mouth dischargeth.

— xx. 31.—the people reprimanded them to make them hold their tongue, but they bawl'd out the more;

Have mercy on us.

— xxii. 34.—the Pharisees hearing that he had dumb-founded the Sadduces —

Mark x. 34. — they will treat him with ignominy, subject him to the lash —

— xiv. 65. — and the domesticks slap him on the cheeks. *It would have been better English, gave him a slap on the chaps.*

Luke x. 37. He replied, the doctor who took pity on him.

— xvii. 27. — eating and drinking, marriages and matches was the business.

John i. 23. I am, said he, the voice of one crying in the wilderness, Clear the way of the Lord.

1 Corin. vii. 1. If any man thinks it would be a reflection upon his manhood to be a stale batchelor.

James ii. 3. If you should respectfully say to the suit of fine cloaths, Sit you there, that's for quality.

But as low and vulgar as these and other expressions, used by this Translator, are, to make the meanest Reader think this Divine Book was written by Men of no better Capacities than themselves, at other Times he makes use of Terms as high, and much exceeding the Capacity of common People. For instance:

Mark xiv. 24. — the effusion of my blood, the sanction of the New Covenant.

— 65. — divine who it is — the domesticks.

John i. 1. In the beginning was the Logos.

— 14. We contemplated his Glory, such Glory as the Monogenes derived from the Father.

— 16. Of his Plenitude have we all received

— vi. 63. It is the action of the mind that vivifies.

1 Thessalon. v. 5. You inherit the advantages of meridian light: we are not involved in the obscurity of night.

— 13. Don't form any brigues against them.

— 14. Comfort the pusillanimous.

(a) See A Critical Examination of the late New Text and Version of the New Testament, &c. by Leonard Twiss, &c.

B b

James

James iii. 5, 6. The tongue is but a small part of the body, yet how grand are its pretensions? A spark of fire! what quantities of timber will it blow into a flame? The tongue is a brand that sets the world in a combustion: it is but one of the numerous organs of the body, yet it can blast whole assemblies: tipp'd with infernal sulphur, it sets the whole train of life in a blaze.

Acts xxvii. Where we have an Account of *St. Paul's* Voyage toward *Rome*, and his being cast away on the Isle of *Malta*, this Translator seems to have affected to translate in the proper Sea Terms, but with what Success, let any one judge by the following Observations.

New Translation, 1729.

Acts xxvii. 3. The next day we touched at *Sidon*, where the Centurion, who was very civil to *Paul*, gave him leave to go and refresh himself at his friends.

4. *Euepleusamen* is here rendred *made our coast*, and ver. 7. *we bore away*.

11. — the Centurion minded the pilot and the ship's owner.

12. For as that haven could not cover us from the storm.

14. Soon after it blew a storm from North-East.

15. Which bore so upon the ship, we could not go upon the wind, but were forc'd to let her drive.

17. This done, all hands aloft they frapp'd the ship — taught with her cables, and for fear of striking upon the sands.

20. — the tempest still bore hard —

28. — they (a) threw the line —

29. — they dropt four anchors astern —

30. — under pretext of dropping their anchors to moor —

32. — chopt the cable and set the boat adrift —

38. — they threw the wheat overboard to ease the ship —

39. — at day-break they made an unknown land —

40. Accordingly having heaved in their anchors, they drove with the sea, then loos'd the helm, hois'd the main-sail to wind, and made to shore.

41. — they ran the ship aground, where the fore-castle stuck fast and would not give, but her stern was shattered by the violence of the waves.

Translation in proper Sea Terms.

3. — — — — — where Julius — — — — —
— to go ashore to his friends and refresh himself.

4. — — — — —

11. — — — the master and pilot of the ship.

12. As that port was not fit to winter in, or to lay up the ship in for the winter.

14. — we had a hard gale at North-East. *Tyndal* translated it, *there arose against their purpose a flaw of wynd out of the North-East*.

15. — — — that we could not bear up against the wind, but were forc'd to lye a-try, i. e. to drive under a reef main-sail.

17. Calling all hands on deck, they undergirt the ship — taught with her cables, and for fear of her running on the quick-sands.

20. — the storm still continuing —

28. — they heave the lead —

29. — they let go four anchors abaft —

30. — on pretence of carrying anchors out ahead —

32. — cut the boat ropes, or the boat's painter, and turn'd the boat adrift —

38. — they lightned the ship by throwing the wheat overboard —

39. — they saw or made the land, but did not know it —

40. And when they had weigh'd, or purchas'd, their anchors, they committed themselves unto the sea, and cast off the rudder ropes, and set the main-sail, and made towards the shore.

41. — they ran the ship aground where her head struck and would not give way, but her after-part was staved in pieces by the force of the sea.

It's with the like ignorant Affectation that this new Translator renders *James* iii. 4. *A ship too of the greatest burden, tho' the wind bears hard, by means of an inconsiderable helm, veers about as the hand of the pilot directs her; where he mistakes the helm for the rudder.* But I don't pretend to a critical Examination of this uncommon Version, and therefore will mention but one more Particular of it, viz. *Mat. x. 5, &c.* where *apostelen* is rendred *made missionaries*, and *konierton*, *pagan*, or *gentile dust*, tho' by their Instructions the twelve Apostles were not to go any where among the *Pagans* or *Gentiles*.

As to the *Notes*, it's noted on *Acts* xxvi. that a Goad is a sharp Stick with which they urge the Oxen at the Plough.

On Ver. 28. of the same Chapter is *St. Chrysostome* quoted to slur the Apostle *Paul*, as if he was so ignorant of the Greek Language as not to know the difference betwixt *en oligoe*, which, this Translator says, signifies *with little reason*, and *ek oligou*, which he says is *in a little time*. Whereas 'tis well enough known, that *en oligoe* signifies, as the Apostle here uses it, and that it is so understood by *Plato*. See *Dr. Whitby* on the Place.

As to this Translator's Sentiments, for the Sake of which this Version seems to have been made, it is pretty plain they are very profane, and no way consistent with the Dignity of those Holy Books which he has undertaken to translate, or rather to travestie and make ridiculous. In his Note on *St. John* i. 14. he is pleas'd to declare, that 'the word *only-begotten*, as there applied, conveys no idea to the mind: and consequently is only an empty, insignificant sound.' In his Notes at the End of his Translation of the Epistle to the *Hebrews*, he represents *Origen* as saying, that 'the stile of this Epistle has nothing of the home-spun language of an Apostle,' and observes himself, that 'the Author's reasoning on the nature of a Testament being founded upon a meer quibble, serv'd rather to set off his wit than to recommend his penetration.' So again does

(a) The Sailors have no such Term as *throwing the Line*, or use no such Language.

does this Translator reflect, out of his Abundance of Civility and good Manners, that 'the whole series of ecclesiastical writers——far from having any historical evidence to support their bare conjectures, have, some of them, thought it necessary to corrupt the Text to help out their hypothesis. To such wretched thitts, he says, were the poor Fathers reduced to palliate their insincerity or their ignorance, their want of Honesty, or their want of Sense. A good deal more there is of this sort of Ware, but I am weary of transcribing such Billingsgate.

He likewise quite omits 1 John v. 7. and beginning of Ver. 8. tho' it's certainly more easy to account for the (a) Omission of these Words in some MSS. than for the Addition of them in any.

Messieurs de Beausobre and L'Enfant, Ministers of the French Church at Berlin, represented to the late King of Prussia, that the French Translations of the Bible began to be neither so intelligible nor agreeable to read as they were at first, and that therefore to be edified by them required, that either they should be revised, or a New Translation made. On which that Prince pitch'd on them for this Purpose, and by his Royal Decree appointed them to make a New Translation. This accordingly they finished of the New Testament, which was printed in Two Volumes in 4to at Amsterdam, 1718. and to it they prefixed a large general Preface, serving as an Introduction to the reading of this Sacred Book. The Translation of this New Testament into English was attempted 1729, but, for want of Encouragement, I suppose, no more was printed this Year 1730, than the General Preface, and the Gospel according to St. Matthew.

Father Simon, a learned Frenchman, well known by his Critical Histories of the Old and New Testament and their Versions, published (b) 1702 a Translation of the New Testament into French from the Latin Vulgate. He himself said, that F. Denis Amelotte was the (c) first Catholick Writer, notwithstanding the many there had been before, who applied himself with Care to translate the New Testament into French. But it seems he thought there was room for Correction, and therefore he made this New Translation, to which he added literal Observations or critical Remarks on the Text. This Version was, by the Advice of the Honourable and Reverend Mr. Edward Finch, Prebendary of the two Metropolitane Churches of Canterbury and York, translated into English, by William Webster, Curate of St. Dunstan's in the West, London, and published by him in Two Volumes, 4to, 1730, with the following Title:

The New Testament of our Saviour Jesus Christ according to the ancient Latin Edition; with critical Remarks upon the literal Meaning in difficult Places.

From the French of F. Simon.

The Author of this French Translation tells us, in his (d) Preface, that 'this may be said for the commendation of it, that having had many advantages from the labour and industry of those who had formerly undertaken this work, he had studied to make this more accurate than those which were made before: tho' he ingenuously owned, that it was not yet arrived at that degree of perfection in which lucubrations of this nature should be: That he proposed to himself the imitation of Origen, since to this edition he had added the various readings taken from the Original Text, and the Oriental Versions: That he had attempted to translate the Latin (e) Version set forth by the commandment of Sixtus V. and Clement VIII. That it would be useless to enquire whether in some places the Greek context was to be preferred to the Latin edition, and therefore he did not think, that the Hebrew and Greek Text should be removed from or set aside in a French Translation: On the contrary, it seemed to him more prudent to place the variations and differences of them both in the margin, than to translate the whole sacred code from them. But, he said, because he never receded from the Latin Vulgate, he did not therefore prefer that to the Greek context. Only since he intended to publish the New Testament in the French dialect, he was obliged to follow, or express the sense of, that edition which the Latin Church had always used for so many ages past.

At this Version, it seems, some Offence was taken by Cardinal de Noailles and the Bishop of Meaux, who disliked it, as having some Things in it worthy of reprehension, and therefore forbade the Use of it in their Dioceses. On which the learned Translator defended himself in a (f) Remonstrance against the Cardinal. The Authors of the Acts of the Learned, published at Leipzig 1704, give the following Character of this Translation, that 'it is not perfunctorily written, but made with singular Care according to the most correct Copy of the Vulgate Edition: That sometimes also, where the Translator might, he has departed from that Edition and followed the Greek: That sometimes he more copiously, or at least cautiously, renders those Passages which are scarce intelligible in the Vulgate, and yet very often with design retains its Faults: That to every Book are prefixed by F. Simon Prefaces, which are not vulgar or ordinary, but full of profound Learning: That above all, the Observations which the Author has put under every Page, deserve to be read, since in them he with great Industry compares the most ancient MSS. and old Translations, and adds the various Readings of the Fathers; so that this Book may be instead of a little Book of Criticks of the New Testament.

As to this English Translation, the Author of it assures Mr. Finch, that 'it is as literal as possible, Fidelity, not Elegancy, being the thing intended and required in this case.'

(a) Christoph. Matth. Pfaffi Disserta. Critica de genuinis Librorum Novi Testamenti Lectionibus, p. 173, &c.

(b) Trevelsij 4 Vol. in 8vo.

(c) Critical History of the Versions, &c.

(d) Le Long Bibliotheca Sacra;

(e) F. Simon knew, that the Editions of the Latin by these two Popes were far enough from being the same,

(f) Epist. Select. Lib. 3. p. 260. See Le Long's Bibliotheca Sacra.



THIS is the Account which I have been able to give of the several (a) Translations of the Bible and New Testament into the ancient and modern *English* Tongue, and of their most remarkable Editions in Print. From whence, I suppose, any one will infer the great Honour and Esteem that these Holy Books were always had in by our Christian Ancestors; since they were so very desirous to have them, and to know and understand their Contents, as to spare no Costs or Pains, but to run the hazard of even their Lives and Fortunes, and not to count them dear, so that they might but procure the free Use of these Books, and have the Advantage of perusing them. The great Number of the Copies of them, however of the New Testament, in Manuscript or Writing before Printing was invented, wrote with the utmost Accuracy and Exactness; and the many Editions of them since Printing came in Use, is a Demonstration of the great Value put on them by the Christians here in *England*, and that every one who could read took care to purchase and have a Bible or Testament in the Tongue wherein he was born. This, no doubt, will be thought a very great Reproach to the professed Christians of the present Age, and but too good an Argument of their having lost their first Love, and being no wise earnest for the Faith delivered to the Saints or Christians in these holy Books; since, to our Shame be it spoken, whatever Reputation the Holy Bible has been had in, it is now treated with the utmost Slight and Neglect, and is scarce any where read but in our Churches. So far are too many of our modern Christians here in *England* from reading this Book, meditating on it, and letting the Sense of it dwell richly or abundantly in them, that, every body knows, the Writings of the most silly and trifling Authors are often preferred to it, and read with greater Pleasure and Delight. What surer Sign can be given, that we have a Name that we live, and are dead? And consequently, that unless we remember from whence we are fallen, and repent, and do the first Works, the great Author and Finisher of our Faith will come unto us quickly, and will remove our Candlestick out of his Place? *Sed Deus avortat omen.*

I said, surely these are poor, they are foolish: for they know not the way of the LORD, nor the judgment of their GOD. I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, and the judgment of their GOD: but these have altogether broken the yoke, and burst the bonds. Jeremiah v.

(a) The following ones mentioned by *Le Long* I could never hear of otherwise.

1. A new Version of the Psalms from the *Latin Vulgate*, 12mo. Paris, 1700.
2. A Specimen of a new English Version of the Bible, by a Minister of the Church of *England*, 8vo. London, 1703: Unless he meant by it, the Essay, or Project, towards a New Translation by *Le Cene*, &c. and *Rosse*.
3. The New Testament translated into *English* by Order of Parliament 1540. Unless he intended the Assembly's Annotations.



Corrigenda & Addenda.

PAGE 2. Line 8. after *assemblies*, read, A Copy of a very ancient Version of the Four Gospels in this Language, made by one *Aldred* a Priest, is to be met with in the very celebrated Code of *Eadfride* Bishop of *Lindisfarne*, about the Year 680, as Mr. *Selden* guesses. It's written by *Eadfride* himself, and had the Honour to be adorned with Pictures, Gold and Jewels by Bishop *Ethelwolde*, and *Bilfride* the Anchorite. There is likewise a later Translation of the Four Gospels into this Language by King *Alfred*.

P. 7. l. 6. after *exactness*, r. Archbishop *Usher* tells us, from the Register of the Bishop of *Norwich*, 1429, quoted by *Fox*, that the Price of one of these *English* New Testaments was Four Marks and Forty Pence, or 2l. 16s. 8d. which, the Archbishop observes, is as much as one may now buy forty New Testaments with.

P. 13. l. 16. I have no good Authority for this, that *Trevisa* translated into *English* certain Sentences of Scripture which were written on the Walls of Lord *Berkley's* Chapel, and therefore suspect that it is a Mistake which arose from what *Trevisa* says in the Dialogue, betwixt my Lord and him, about the Usefulness of translating into *English* the *Polychronicon*, prefixed to his *English* Translation of it, where Fol. 2. Lord *Berkley* is represented as saying to *Trevisa*, *Also thou wotest where the Apocalyps is wrytten in the walles and roof of a chappel in latyn and in frenshe.*

P. 18. l. 15. A (a) second Edition of this Book was published by W. T. m. D. xxxiiij.

P. 26. l. 34. One of these is in the Library of St. Paul's, being a Part of the Collection of old Bibles, Testaments and Liturgies which were purchased by the Dean and Chapter of the late *Humphry Wanley*. In this the Title is as follows:

The Newe Testament, dyligently corrected and compared with the Greke by Willyam Tyndale: and fynished in the yere of oure Lorde GOD a m. D. xxxiiii. in the moneth of November.

It is in 16mo and a German Letter. In the Margin are Scripture-references, and throughout the Book are ordinary wooden Cuts to the Revelation of St. John, with several Tables at the Beginning and End of the Book.

P. 29. l. 29. The Title of this runs thus in black and red Ink:

*The New testament both in Latin and English after the vulgare texte which is red in the Church,
Translated and corrected by Myles Coverdale, and printed in Paris by Fraunces Regnault.
M. ccccc. xxxvjjj.
in Novembre.*

Printed for Richard Grafton and Edward Whitchurch, cytezens of London.

Cum gratia & privilegio regis.

Before this Book are two Prefaces; one to Lord *Cromwel*, another to the Reader, and a Kalendar; and at the End a Table, as in the Edition 1539.

— l. 39. The (b) *English* Translation is the very same with that in *Mathews's* Bible, and printed in the *English* Letter on about three Quarters of a large Quarto, the other Quarter being filled with *Erasmus's* Latin Translation, printed with Abbreviations in a lesser black Letter. The Epistle to the *Hebreys* is placed, as in *Tyndal's* Testament, and *Mathews's* Bible, after St. John's three Epistles, and the Words 1 John v. For there are three that beare record in heaven, &c. and in earth, are placed within Parentheses; tho' no such Mark of distinction appears in the *Latin* Translation of *Erasmus*.

At the End is printed, *The ende of the newe Testament.*

Here folowe the Epytles taken out of the olde Testament, which are red in the church after the use of Salisbury, upon certayne dayes of the yeare.

These Pytles are printed only in *English*, and are the very same with those at the End of *Tyndal's* New Testament, a Sample of which I have given p. 16. of this History.

After these Pytles follows A Table wherein ye shal fynde the Pytles and Gospels after the use of Salisbury; to which is prefixed this Direction:

For to fynde them the sooner, so shal ye seke after these Capital letters, by name A, B, C, D, &c. whiche stande by the syde of thys boke alwayes: on or undre the lettire there shal ye fynde a crosse x where the Pystle or Gospell begynneth, and where the ende is, there shall ye fynde an halfe crosse ʒ.

¶ And the fyrste lyne in this table alway is the Pystle, and the seconde lyne is alway the Gospel.

P. 30. l. 18. r. At the Top of it is a Representation of the Almighty in the Clouds of Heaven with both his Hands stretched out, and two Labels going from his Mouth. On that going towards his right Hand are the

C c

(a) St. Paul's Library.

(b) Penes me ex dono Rev. Jo. Sprint de Milbourn Port apud Belgat.

the following Words, *Verbum quod egredietur de me non revertetur ad me vacuum, sed faciet quaecunque volui*, Esa. lv. His left Hand points to the King, who is represented kneeling at some distance bare-headed, and his Hands lifted up towards Heaven, with his Crown on the Ground before him, and a Label going out of his Mouth. On the Label which comes from the Almighty is this Text, *Inveni virum juxta cor meum qui faciet omnes voluntates meas*, Ac. xiii. to which answers that proceeding from the King, *Lucerna pedibus meis verbum tuum*, Psal. cxvii. Underneath the Almighty is the King again represented sitting in his Throne, with his Arms before him at his Feet. On his right Hand stand two Bishops bare-headed, and their Mitres on the Ground, in Token, as it should seem, of their Acknowledgment of the King's Supremacy. The King gives to him next him a Book shur, with these Words on the Cover, VERBUM DEI, and these Words on a Label going out of his Mouth, *Hec precipe & doce*, Tit. iii. The Bishop receives it bending his right Knee. On the King's left Hand stand several of the Lords Temporal, to one of which he delivers a Book clasp'd with VERBUM DEI on the Cover of it, and the following Words on one Label, *A me constitutum est & decretum ut in universo imperio & regno meo tremiscant & paveant deum viventem*, Daniel vi. and on another Label this Text, *Quod iustum est iudicate*, Ita parvum audietis ut magnum, Deut. primo. The Nobleman receives the Book bending his left Knee. Underneath the Bishops stands Archbishop Cranmer, with his Mitre on his Head, and habited in his Pontificalia. Before him is one kneeling with a shaven Crown, and habited in a Surplice, to whom the Archbishop delivers a Book clasp'd, with the Words VERBUM DEI on the Cover of it, and saying to him these Words as they are in a Label coming out of his Mouth, *Pascite quod in vobis est gregem christi*, 1 Pet. v. Behind the Archbishop seems to stand one of his Chaplains, and at his Feet are placed his (a) Coat of Arms within a Garland, the same with those before his Life by Archbishop Payker, only here distinguished by the Crescent as the Arms of a younger Family. Under the Lords Temporal stands Lord Crommel the King's Vicegerent, as appears by his Arms plac'd at his Feet as the Archbishop's are, tho' both they and the Archbishop's are omitted by the Engraver I employ'd to take the Copy here inserted. His Lordship is represented standing with his Cap on, and a Roll of Paper in his right Hand, and in his left a Book clasp'd, with VERBUM DEI on the Cover of it, which he delivers to a Nobleman, who receives it of him bare-headed, with these Words on a Label going out of his Mouth, *Diverte a malo & fac bonum, inquirere pacem & sequere eam*, Psalmo xxxiii. At the Bottom on the right Hand is represented a Priest with his square Cap on in a Pulpit, preaching to a pretty large Auditory of Persons of all Ranks and Qualities, Orders, Sexes and Ages, Men, Women, Children, Nobles, Priests, Soldiers, Tradesmen and Countrymen, who are represented some standing and others sitting on Forms, and expressing themselves very thankful. Out of the Preacher's Mouth goes a Label with these Words, *Obsecro igitur primum omnium fieri obsecrationes, orationes, postulationes, gratiarum actiones pro omnibus hominibus, pro regibus, &c.* 1 Timo. ii. On the right Side of the Pulpit are the Words VIVAT REX, and in Labels coming from the Peoples and Childrens Mouths, VIVAT REX, GOD SAVE THE KING, to express the great and universal Joy and Satisfaction which all the King's Subjects, high and low, great and little, had, and their Thankfulness to the King, for his granting them this Privilege of having and reading the holy Scriptures in their Mother-tongue. On the left Side are represented Prisoners looking out of the Prison Grates, and partaking of this great and common Joy.

P. 31. l. 18. from the Bottom, r. In this Edition Mathews's Bible was revised, and several Alterations and Corrections made in the Translation. The Notes so much complained of, were all omitted, and the Additions to the Hebrew and Greek Originals in the Latin Vulgate were translated and inserted in a smaller Letter than the Text. Particularly the three Verses of Psalm xiv. —

P. 33. l. 15. This same Year was published the New Testament alone of this Recognition, with the following Title:

The New Testament in Englyshe after the Greeke exemplar: diligently translated, and corrected by Rycharde Taverner m. d. xxxix.

Cum privilegio ad imprimendum solum.

Before it is *A Calendar*, and at the End *A Table wherein to find the Epistles and Gospels after the use of Salisbury.*

P. 38. l. 31. Accordingly there was printed this Year another (b) Edition of the New Testament in English and Latin; at the End of which is printed,

Thus endeth the newe Testament both in Englyshe and in Laten of Mayster Erasmus translacion, with the Pysles taken out of the old Testament. Set forth with the Kynge's most gracious lycence, and imprinted by Wylliam Powell dwellynge in Fletestrete at the sygne of the George nexte unto Saynt Dunston's Church. The yere of our Lorde M. c. c. c. c. xlvij. and the fyrste yere of the Kynge's moste gracious reygne.

GOD save the Kynge.

The Latin is printed in a mix'd Character mostly Black, and some Roman.

P. 47. l. 4. from the Bottom. In St. Paul's Library is an Edition of the New Testament, in a small Folio, with the following Title:

The Newe Testament of our Savioure Jesu Christe, diligently translated according to the Greke, with certayne Notes folowyng the Chapters, wherein the hardest doubtis are declared for the better understanding of the unlearned reader.

ii Timoth. ii.

All Scrypture geven by inspyracyon of GOD is profytable to teache, to improve, to amend, and to instruct in righteousness, that the man of GOD may be perfect and prepared to all good workes.

Anno M. D. LJ.

To

(a) Mr. Strype conjectures, that about A. D. 1544. the King chang'd the Archbishop's Arms, and asserts, that unto the Year 1543 he bore his paternal Coat of three Cranes Sable. But now from hence it's plain, that before 1539 his Grace bore for his Arms the three Pelicans quar-tered, &c. if ever he bore any other. *Memorials of Archbishop Cranmer*, p. 126.

(b) St. Paul's Library.

Corrigenda & Addenda.

99

To this Edition is prefixed a Preface of *W. Tindal's*, and in the Margin are Scripture-references, with a Table at the End of the Book.

P. 48. l. 15. from the Bottom. The Title of this is, (a) *The Byble in English, that is to say, the contente of all the holy Scripture, bothe of the olde and new Testament, according to the Translacion that is appointed to be read in Churches.*

Imprinted at London by *Edwarde Whytchurche.*

Cum privilegio ad imprimendum solum.

Before the New Testament is prefixed this Title.

The Newe Testament in Englishe, translated after the Greke, conteyning these booke.

The Gospelles.

<i>Matthew,</i>		<i>Luke,</i>
<i>Marke,</i>		<i>John.</i>

The Actes.

The Epistles of *S. Paul.*

To the Romaines, &c.

Printed in the yeare of our Lorde God

M. D. L. III.

— l. 4. from the Bottom. On *October 25, 1555.* a new Parliament met at *Westminster*, and the next Day the Convocation of the Province of *Canterbury* was, by Order of the Dean and Chapter of *Canterbury*, appointed to be held at *St. Paul's, London.* Bishop *Bonner*, by Commission from the Dean and Chapter, presided in it, who had thus expressed his Hopes of the Business to be done in it, in a Book which he published this Year.— (b) 'Good hope, says he, is conceyved, that thys nexte Parlyament, which, God willynge, shal be begynne the 21st day of the Month of *October* nexte commynge, or at the Convocation of the Clergye of the Province of *Canterbury*, whiche is accustomed to followe immediatlye the same, some godlye order and direction shal be taken, emongste other thynges, for such matters of religyon as the seven Sacramentes, &c. to be so fully set forth as may stand both with the Lawes of God, and also with the honor, profyt and welth of thys realme.'— But what was then done we don't know, the Acts of this Convocation being lost. Only (c) *Jan. 8.* it is hinted, that the Regulation and Improvement of Grammar-Schools was under their Consideration.

P. 52. l. 4. Printed by *Rowland Hall.*

— l. 30. r. in King *Henry VIII's*: tho' by the Queen's Articles of Inquiry exhibited at her Royal Visitation, it appears some Books of Holy Scripture were delivered to be burnt or otherwise destroyed.

(a) *St. Paul's Library.*

(b) A profitable and necessary Doctrine, &c.

(c) Archbishop *Walsley's* State of the Church, &c.



A S P E.

A SPECIMEN of the Variations in the several TRANSLATIONS and EDITIONS of
the ENGLISH BIBLE and TESTAMENT mentioned in the foregoing HISTORY.

<p>1 Sam. vi. 4. FYUE hynder partes of golde. Coverdale, fol. 1535 fyue mens hynder partes of golde. Coverdale, 4to. 1550 fyue golden arffes with e- merodes. Mathews, 1537 ditto — 1551 Taverner's, 1539 Becke's — 1549 fyue golden arffes. Cranmer's, 1639 ditto — 1540 Tunstal and } Heath — } 1541 1562 1566 ditto 4to, — fyue golden emerods. Bishops, 1568 Geneva, 1576 Doway, 1609 K. James, 1611 Psal. xiv. 5, 6, 7. These three Verses are not in the Hebrew, and ac- cordingly are omitted in the Latin Translation of Frier Felix Pratensis, Ed. 1515 and 1522, and in the English one of Myles Cover- dale 1535. But they being in the Latin Vulgate, Arch- bishop Cranmer inserted them in his Revision of Coverdale and Mathews's Bi- ble 1539, but in a smaller Letter, to shew, that they are not in the Original, and so they were continued in the After-editions of this Bible — — — 1540 1541 1562 1566 Coverdale's 4to, 1550 Cranmer's 4to, — In the Doway — 1609 these Verses are printed in the same Letter with the Text, but the following marginal Note is added: <i>These three verses being not in the Hebrew nor Greeke, yet are in the English 1577, and are three distinct verses in other Psalmes, v. ix. and xxxv.</i> In the following English</p>	<p>Versions of the Psalms and Bible are these three Verses omitted, viz. J. Aleph's Sauter, 1530 G. Joye's Sauter, 1534 Coverdale's Bible, 1535 Mathews's ditto, 1537 Taverner's — 1539 Becke's — 1549 Mathews's Rev. 1551 Geneva — 1576 Bishops — 1568 King James's — 1611 Psal. lviii. 4. — magnifie him that (a) rydeth above the hea- vens (whose name is the Lord) and rejoyse before him. Coverdale, 1535 Mathews, 1537 — praise ye him in his name Ja and rejoyce before him. Cranmer's, 1539 — praise him in his name, yea and rejoyse be- fore him. Cranmer, 1540 1541 1562 1566 Psalter, 1569 — exalt him that ri- deth upon the heavens in his name Jah and rejoyce before him. Geneva, 1576 — magnifie him that rideth upon the heavens, as it were upon an horse, in his name (b) everlasting, and rejoyce before his face. Bishops, 1568 — make way to him who mounteth upon the west, Lord is his name: rejoyce ye in his sight. Doway, 1609 — make an high way for him that rideth in the desarts in Jah his name, and shew gladnesse before his face. Ainsworth. — extol him that rideth upon the heavens by his name Jah, and re- joyce before him. King James.</p>	<p>Mat. iii. 2. do ye p-naunce. Wiclif, MS. Coverdale, 4to. ditto, 8vo. amend your selves. Tyndal, 1526 Coverdale, 1535 repent. Mathews, 1537 Geneva, 1576 repent of the life that is past Cranmer, 1539 1540 1541 Ec. doe penance. Rhemish, 1582 Nary — 1719 repent ye. Bishops — 1568 K. James. amend your lives. Liturgy, 1552 Ec. Acts viii. 27. a gelding. Wiclif, MS. a gelded man. Coverdale, 4to. ditto — 8vo. a chamberleyne. Tyndale, 1526 Id. — 1536 Coverdale, 1535 Mathews, 1537 Cranmer, 1539 1540 Heath, &c. 1541 Id. — 1562 Id. — 1566 Id. 4to. — Taverner's, 1539 Becke's — 1549 Coverdale's, 4to. Id. — 8vo. J. C. 8vo. 1550 Jugge, 4to. 1552 Id. — 1553 an eunuch. Geneva, 1557 Id. — 1576 Id. — 1583 Bishops, 1568 Rhemish, 1582 K. James, 1611 Nary — 1719 1 Timothy iv. 14. with puttyng on of hondis of presthod. Wiclif, MS.</p>	<p>with layeng on of the handes of the elders. Tyndale, 1526 Coverdale, 1535 Id. 4to. 1557 with layenge on of the handes of the elder. Coverdale, 4to. 1538 with the layenge on of the handes of an elder. Tyndale, 1536 Mathews, 1537 Id. — 1551 Taverner, 1539 Becke's, 1549 J. C. 8vo. 1550 with the layenge on of hands by auctorite of the presthode. Coverdale's } N.T. 4to. } 1539 Cranmer's, 1540 Heath — 1541 Id. — 1562 Id. — 1566 N.T. with } Erasmus's } 1548 Paraphras. with thee layenge on of handes by the auctori- tie of priesthod. Cranmer, fol. 1539 Cranmer, 4to. — with the layenge on of handes by the auctori- ty of eldership Jugge's N. T. 1552 Id. — 1553 Bishops Bib. 1568 with the layenge on of handes by the eldership. Geneva N. T. 1557 with the layenge on of handes of the companie of eldership. Geneva Bib. 1576 with imposition of the handes of priesthod. Rhemish N. T. 1582 with the laying on of the hands of the presbytery. K. James, 1611 with the imposition of the hands of the priests. Nary, 1719 1 Peter ii. 13. as to him that is higher in straet. Wiclif, MS.</p>
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A Specimen of the Variations, &c.

101

as unto the chefe head.	as unto the superior.	English Bible and Testa-	ditto ———
Tyndale, 1526	Geneva Bib. 1576	ment, viz.	Cranmer's — 1539
Coverdale, 1535	as having the preeminence.	Tyndal's N. T. 1526	Id. ——— 1540
Id. 4to. 1550	Bishops Bib. 1568	ditto ——— 1536	Heath, &c. 1541
Id. 8vo. 1539	as excelling.	Coverdale's Bib. 1535	Id. ——— 1562
Mathews, 1537	Rhemish N. T. 1582	N. T. in Lat. & } 1538	Id. ——— 1566
Id. ——— 1551	as supreme.	Engl. printed by Redman,	Taverner's — 1539
Cranmer's, 1539	K. James 1611	Epistles, with } 1549	In the following Edi-
Id. ——— 1540	Nary — 1719	Erasmus's Par. } 1549	tions it is printed without
Heath, &c. 1541	N. B. In a Dutch Edition	Coverdale's B. 4to. 1550	any distinction at all.
Taverner, 1539	of Tyndal's N. Testament,	J. C. N. T. 8vo. 1550	Coverdale's N. } 1538
Cranmer, 1562	about 1528, is this whole	In Edit. 1539 this Mark	Test. 4to. — } 1538
Id. ——— 1566	Clause omitted, thro' Care-	O is let before it, and in	Id. 8vo. ——— 1539
Id. with } 1549	lessness of the Printers.	erth v. 8. and that is greater	Cranmer's 4to. ———
Erasm. Par. } 1549	1 John v. 7.	v. 9. to shew that it is not	Jugge's 4to. — 1552
Becke's — 1549	For there are thre whych	in the Greek.	Id. ——— 1553
J. C. N. } 1550	beare record in beuen, the fa-	In the following Edi-	Geneva Test. — 1557
Test. — } 1550	ther, the word and the holy	tions it is printed in a	Geneva Bib. — 1576
Jugge, 4to. 1552	gost, and these thre are one.	smaller Letter than the	Bishops ——— 1568
Id. ——— 1553	This Versè is printed in	Text within a Parenthesis.	Rhemish N. T. 1582
Geneva, 1557	a Parenthesis, without any	Mathews's Bib. 1537	K. James's Bib. 1611
as the moost excellent.	difference of Letter, in the	ditto ———	Nary's N. T. — 1719
Coverdale, 1538	following Editions of the		

English Translations of the BIBLE, in Whole or in Part, in MS. and Print, of which an Account is given in the foregoing History.

A nglo-Saxon Translation of the Four Gospels.	New Testament, Latin and English, by Myles Coverdale.
Page 2, 3	27, 28
—— of the Offateuch.	Ditto Latin by Erasmus, and English by Tyndal. 29,
—— of the Psalter	44, 46
Translation of the Psalter into the English spoken after	Ditto paraphrased by Erasmus. 39
the Conquest, by Richard Rolle 1349.	Holy Bible translated by the English at Geneva. 50, 51, 52,
—— by uncertain Authors.	59, 66
—— by John Wiclif.	Printed 1568, 1570, 1572, 1575, 1576, 1577, 1578,
Translation of some of the Gospels and Epistles by	1579, 1580, 1581, 1582, 1583, 1589, 1592, 1598,
uncertain Authors, MS.	1599, 1606, 1610, 1615, 1616, 1627, 1631, 1642,
—— of the Bible by John Wiclif, 1378, MS.	1644, 1657, 1677, 1688
5, 6, 7	—— of the Bishops Translation. 59, 64, 65, 66
—— by John Purvy about 1396, MS.	Printed 1568, 1569, 1570, 1572, 1573, 1574, 1575,
—— of some Texts by John Trevisa and Bishop	1576, 1577, 1578, 1580, 1582, 1584, 1585, 1586,
Pecock.	1587, 1592, 1593, 1595, 1602
—— of the New Testament by William Tyndal.	New Testament at Rhemes. 70
15, 25, 29, 43, 46, 47, 48, 54	Old Testament translated at Doway. 72
—— Pentateuch, ditto.	Translation of Job, Ecclesiastes, Daniel, Lamentations, by
18, 37	Hugh Broughton. 76
—— Psalter by J. Aleph.	—— Pentateuch, } by H. Ainsworth. 90, 91
21	—— Psalter, }
—— ditto by Geo. Joye.	—— Song of Songs, }
22	—— Holy Bible by Ambrose Usher. 87
—— Isaiab by Geo. Joye.	—— Holy Bible by Order of K. James I. 84
22	—— New Testament by Cornelius Nary 1719. 91
—— Jeremiab ditto.	—— New Testament, Greek and English, by Ig-
22	notus 1729. 93
—— Jonah by William Tyndal.	—— New Testament translated into English,
18	from the French of F. Simon, by W. Webster 1730. 95
—— Holy Bible by Myles Coverdale. 18, 23, 45,	—— Gospel of St. Matthew translated from the
46, 47	French of L'Enfant 1730. 95
—— Ditto by Tho. Mathews.	
26, 45	
—— recognised by Ric. Taverner.	
32, 44	
—— reviewed by Archbishop Cranmer.	
30, 33	
—— reviewed by Bishops Tostial and Heath.	
34,	
35, 48, 52, 53, 54, 55	



An INDEX of the Principal Matters contained in the foregoing HISTORY.

A.		<i>English Ladies very learned in King Henry VIII's Reign.</i>	40
A	Account of Archbishop <i>Arundel's</i> Constitution, by Sir <i>Tho. More.</i>	<i>Erasmus's Latin Translation of the New Testament</i> printed with <i>Tyndal's English Translation.</i>	29
	<i>Aleph, John,</i> translates the <i>Psalter.</i>	— Paraphrase translated into <i>English.</i>	39
B.		<i>Esay's Prophecy</i> translated by <i>George Joy.</i>	19
<i>Beleth, John,</i> his Account of the explaining the Gospel in the Vulgar Tongue in the Churches.		G.	
<i>Bible,</i> called the Great Bible, an Account of it.		<i>Gardiner, Bishop,</i> opposes the printing <i>Erasmus's Para-</i> <i>phrase in English.</i>	48
— Price set on it.		<i>Gilby, Anthony,</i> some Account of him.	49
<i>Bibles in English</i> ordered to be delivered up		<i>Goodman, Christopher,</i> some Account of him.	50
<i>Bishops, &c.</i> required by <i>K. James I.</i> to contribute to the Expence of a new Translation of the Bible. 82, 83		H.	
<i>Boleyn, Q. Anne,</i> presents a MS. Book of Prayers to her Ladies to wear at their Girdles.		<i>Henry VIII.</i> confers with the Prelates and Council about translating the Bible into <i>English.</i>	19
<i>Broughton, Hugh,</i> his Character.		— sets forth Injunctions for providing the <i>English</i> Bible in every Parish Church.	25
— translates the Books of <i>Job, &c.</i>		— orders a Declaration concerning reading it.	26
C.		— requires the Convocation 1542 to revise it.	35
<i>Cardinal Pole</i> visits his Diocese.		— forbids the reading <i>Tyndal's</i> and <i>Coverdale's</i> Translations.	37
<i>Carmarden, Richard,</i> his Edition of the Bible.		— sets forth a Primer in <i>English.</i>	38
<i>Chapters of the Bible,</i> by whom invented.		— orders a Proclamation for the setting up the <i>English Bible</i> in Churches.	34
<i>Church-Books,</i> by whom found in the Times of Po- pery.		I.	
<i>Clark, Mr.</i> publishes an Edition of the Bible.		Injunctions for the setting up the <i>English Bible</i> in Churches.	25, 26
<i>Clark, Dr.</i> his Paraphrase on the New Testament.		— Reflections on the Observations of them.	36
<i>Clergy, married,</i> forced to put away their Wives by <i>Queen Mary.</i>		— by King <i>George I.</i> for printing them more correctly.	90
— required to give an Account at the <i>Easter</i> Visitation of their studying the Holy Scripture.		<i>Joye, George,</i> his Account of the several Editions of <i>Tyndal's New Testament.</i>	16, 18, 21
<i>Cochleus, Iodochus,</i> his Account of the printing of the first Edition of <i>Tyndal's New Testament.</i>		— some Account of him.	20
<i>Cole, Thomas,</i> some Account of him.		— corrects and alters <i>Tyndal's Translation.</i>	20
<i>Collier, Jeremy,</i> his base Reflections on <i>Tyndal.</i>		<i>Irish</i> burn the <i>English Bibles.</i>	86
<i>Common-Prayer</i> set forth in <i>English.</i>		K.	
<i>Contents of Psalm cxlix</i> in the last Translation ex- cepted against.		<i>Knave of Jesus Christ</i> in no <i>English Translation</i> of the Bible.	12
<i>Complaints</i> made of the uncorrect printing the <i>English</i> Bible.		<i>Knighton, Henry,</i> complains of <i>Dr. Wiclif's</i> translating the Bible into <i>English.</i>	5
<i>Convocation</i> address the King for an <i>English Transla-</i> tion of the Bible.		L.	
<i>Coverdale, Myles,</i> an Account of him.		<i>Ladies in England</i> very learned.	40
— translates Part of the Old Testament.		<i>Latin Bibles</i> forbid and scarce.	13
<i>Cranmer, Archbishop,</i> obtains an Order for reading the Bible in Churches.		— some of their Variations.	5
— reviews <i>Mathews's</i> Edition.		<i>Laurence's</i> Criticisms on the Great Bible.	57
— attempts a Revision of <i>Tyndal's New Testa-</i> ment.		<i>Lollards</i> present several Reformatations to the Parlia- ment.	9
D.		M.	
<i>Deans and Chapters</i> required by <i>K. James I.</i> to contri- bute to the Expence of the new Translation of the Bible.		<i>Marshal, Dr Tho.</i> his Observations on the Saxon Go- spels.	2
<i>Doway and Rhemish Translation</i> of the Bible, Remarks on it.		<i>Mary, Queen,</i> repeals the Acts for Reformation.	48
E.		— calls in the <i>English Bibles.</i>	ibid.
<i>Elizabeth, Queen,</i> passes an Act for the Uniformity of Common-Prayer.		<i>More,</i>	

An Index of the Principal Matters, &c.

103

<i>More, Sir Thomas</i> , his Account of Archbishop <i>Arun-</i> <i>del's</i> Constitution. 17	— read by all Christians. 1
— writes against <i>Tyndal's</i> Translation of the New Testament. 17	— when first forbidden to be read by them. 1
	— burnt by Bishop <i>Tunstal</i> and Bishop <i>Stokesley</i> . 16
	— call'd in in Queen <i>Mary's</i> Reign. 52, 99
N.	
New Testament in <i>English</i> sold for 2l. 16s. 8d. before Printing. 97	
O.	
Orders given by K. <i>James I.</i> for translating the Bible. 81, 82	
P.	
<i>Parker</i> , Archbishop, prints the IV Gospels in <i>Saxon</i> . 2	<i>Taverner, Richard</i> , some Account of him. 32
— reviews the Great Bible. 58	Texts of Scripture in <i>English</i> written on the Walls of Churches. 38
<i>Paul</i> , St. preached the Gospel to the <i>Britains</i> . 1	<i>Tinifer</i> , Archbishop, publishes an Edition of the <i>Eng-</i> <i>lish</i> Bible. 89
<i>Pecock</i> , Bishop, made no Translation of the Bible into <i>English</i> . 13	<i>Thelouse</i> , a Synod there. 1
<i>Pentateuch</i> translated by <i>Tyndal</i> . 17, 26	<i>Tunstal</i> , Bishop, prohibits <i>Tyndal's</i> Translation of the New Testament. 15
<i>Pool</i> , Cardinal, visits his Diocese of <i>Canterbury</i> . 48	— burns it. 16
Poor, very numerous before the Dissolution of the Monasteries. 25	<i>Traberon, Bartho.</i> some Account of him. 49
<i>Puritans</i> complain to K. <i>James I.</i> of the <i>English</i> Trans- lation read in Churches. 81	Translators of the Bible at <i>Geneva</i> . 49, 50
<i>Purney, John</i> , an Account of him. 9	— A. D. 1604. 83
— he revises <i>Wiclif's</i> Translation. 9	Translation of some Part of the New Testament by <i>Ignotus</i> . 4
— his Prologue. 9	<i>Trevisa, John</i> , never translated the Bible. 13
<i>Psalter</i> translated by <i>Hampole</i> . 4	<i>Tyndal, William</i> , some Account of him. 14
	— his Reasons for translating the New Testa- ment. 15
R.	
Reading the <i>English</i> Bible set up in Churches dis- countenanced. 35	— his Translation prohibited by Bishop <i>Tunstal</i> , and burnt. 15, 16
<i>Rolle, Richard</i> , translates the <i>Psalter</i> . 4	— condemned by the Parliament as false. 36
<i>Roman</i> Catholick Doctors Opinion concerning trans- lating the Bible into the Vulgar Tongue, &c. 1	— answers Sir <i>Tho. More</i> . 18
<i>Rood</i> , what it cost. 49	
S.	
<i>Sampson, Thomas</i> , some Account of him. 50	V.
<i>Saxon</i> Translations of the Four Gospels printed. 2	Verfes in the Bible, when and by whom first invent- ed. 51
— of the <i>Ofateuch</i> . 3	Universities, the State of them in the Reign of King <i>Henry VIII.</i>
— of the <i>Psalter</i> . 3	
Scriptures in the Vulgar Language of all Countries where Christianity was received. 1	W.
	<i>Whittingham, William</i> , some Account of him. 50
	<i>Wiclif, John</i> , some Account of him. 5, 6
	— translates the Bible into <i>English</i> . 5
	— his Translation reviewed. 8
	— his Translation attempted to be suppressed by Parliament. 8



A Particular Account of the several (a) MSS. of the Bible and New Testament made use of in this Edition of the New Testament, &c.

1. **B**ishop More's Bible in Folio. This Book is now a Part of the Royal Library at Cambridge, being the Royal and Munificent Present of his late Majesty King George I. to that famous University. This MS. is finely written, and of the common Version called *Wiclif's* both Old and New Testament. It has a large Margin, and is fuller of marginal Glosses than many other Copies of the same Translation. Betwixt the Old and New Testament is inserted the *Prologue*, which was printed as *Wiclif's* in 1550. In other Copies (particularly in one of *Bennet College*) is this *Prologue* placed at the Head or Beginning of the Bible, and might have been so placed here. There is no certain Judgment to be made of the Time when this MS. was written, only it appears by the Hand and other Marks not to be of the earliest Date.

2. *Emanuel College* Copy in Folio. This MS. is of the same Translation with that of Bishop More's, and is also beautifully written. It wants the *Prologue*, but at the Beginning it has a large Table of the Lessons, Epistles and Gospels throughout the Year: in which it is observable, that the Lessons of the Old Testament are not according to the Version of the Bible following, but according to some other Version; as appears by some initial and concluding Words of those Lessons not agreeing with this Version of the Bible, but with the Version of these Lessons at the End of a MS. New Testament in *Sidney College*, of which an Account will be given presently. No certain Judgment can be made of the Date of this MS. but it appears to be an older Copy than that of Bishop More's. At the End of the *Apocalypse* are written, in Red Ink and in the same old Hand with the rest of the Copy, these two Lines:

Here endith the Bible.

Jhesu helpe us, for we ben febel.

3. *Trinity College* New Testament in a small Folio. This is a fair Copy but imperfect, wanting about five Chapters of *St. Matthew*, and as much of the *Apocalypse*. It is of the same Version with the Bibles before-mentioned, and by the Hand and other Marks appears to be a more modern Copy.

4. *Caius College* New Testament in Quarto. This is of the same (b) Age with the *Emanuel* Copy, 8vo. and has the same Note or Date in the Calendar under *February*, and is in all Respects the same, with only this Difference, that the *Calendar* and *Tables* in this MS. are not placed at the Head of the Book, but at the End of the Gospels.

5. *Pepys's* New Testament in his Library in *Magdalen College*, in a thick and large Quarto. This MS. is written in a large and fair Hand, and has been carefully preserved. It was formerly the Book of Sir (c) *Will. Weston*, the last Lord Prior of (d) *St John's of Jerusalem* in England, but carries no Date with it. After the Epistle to the *Colossians* follows the apochryphal one to *Laodicea*; and at the End is a very complete and methodical Transcript of the Lessons and Pistles of the olde Lawe that ben red in the churche after the use of *Saliburi*: to which are subjoined five Lessons more which are not of that use. The Lessons are of the common Version of *Wiclif's Bible*, some few only excepted which are of another Version. At the End of all is a large and accurate Table of Lessons, Epistles and Gospels, of 28 Pages of the largest Size, close written, tho' in none of the smallest Letter.

6. *Emanuel* New Testament in a large 8vo. This MS. begins with the *quotaciouns of epistlis and gospels that ben rad bi al the gheer*; and at the End of it is a Calendar of the lessons of the olde Lawe that ben rad in the Churche; after which follows this Rubric, *explicunt Lessones Veteris Testamenti que leguntur per totum annum*. The former of these, the Lessons, which are taken out of the Old Testament and Apochrypha, are not as in other Tables of the common Version called *Wiclif's*, as appears from the initial and concluding Words, but of another, the same that is seen in the *Sidney* MS. before-mentioned. Next follows another Table of all the Books of the New Testament. Then succeeds a Calendar, in which under *February* are written in the same old Hand with the rest of the MS. these Words, *This was written in the year of the Lord M.CCCLXXXVII*. The Epistles and Gospels for Saints-Days are placed in the Calendar over-against the Names of the Saints respectively. For instance, against *July 26*.

St. Anne oure { Proverbis xxxi. who schal fynde a strong. eend. preise hire in the gatis.
Ladi modir. { Matt. i. the book of the generacioun. eend. that is clepid crist.

7. *Trinity College* New Testament in 8vo. This Copy begins with a Calendar. At the End of it is, i. A Table of Matters or Contents of the Books and Chapters of the New Testament. ii. A Calendar and Rule for the Epistles and Gospels on Saints-Days. iii. A Table of Lessons, Epistles and Gospels for *Sundaies* and *Feries*. iv. The Lessons taken out of the old Lawe for *Sundays* and *Feries* throughout the Year, which are of another Version both at large and in the initial and final Words in the Table: which seems to prove, that this Copy, which bears no Date, is later than 1397, the Date of two former Copies.

8. *Jesús*

(a) E Collect. D. Waterland.

(b) 1397.

(c) Ob. 7 Maii 1540.

(d) At Clerkenwell.

8. *Jesus College New Testament* in 8vo. This Copy is not ancient, but valuable for its being very correct, and containing more than common Copies. It begins with a very large and particular *Table of Matters* of the New Testament, which fills 40 Pages. Next follows a *Table of Lessons, Epistles and Gospels*, which takes up about 26 Pages. After *Colossians* follows a *Prolog on the pistle to Laodisensis*, with the Epistle it self, but of a different Translation from that in *Pepys's New Testament*. This shews, that this Copy is modern in Comparison with the others, the Prologue it self observing, that this Epistle was but late translated into english tunge. At the End of the New Testament are added the Lessons of the Old Testament according to the Use of *Salisbury* throughout the Year, with some (a) few other Lessons, not in that Use, here and there inserted in their proper Places, but scored with red Lines for distinction sake.

9. The (b) *New Testament* in a thick large 8vo of my own. At the Beginning there seems to be four Leaves cut out, so that it begins with these Words written with red Ink, as the other Titles and Rubrics are, *Here bygynneth a newe testament.*

In the Margins are the Letters a, b, c, &c. to denote the Beginning of the Gospels and Epistles read in the Communion-Service. In the Margins of *St. Mat.* xxiii. and *St. Luke* xi. are numeral Figures set to number the Woes there repeated. Some of these are very different from the Figures in use among us now, and therefore I have here given a Copy of them, together with the Arabic ones from whence they are allowed to be copied, and those written with a Pen on the Folios of a printed Edition of (c) *Lactantius his Works* 1471.

(d) Arabic	1112504VΛ9	
Wiclif	123266Λ89	1378
Lactantius	123266Λ89	1471
Henry VIII.	43 7	1539

At the End is a Table of the pistils and gospels of the newe testament unto seynt andrewes euyn, beginning at the first sundai of aduent, from andrewis euyn unto the comyn, and the pistils and the gospels of the comune. But it is to be observed, that the Table, in several Instances, varies from the preceding Testament: As, 1. The Letters of the Alphabet in the Table at the Beginning of the Gospel, &c. are not the same with those in the Margin of the Testament. For instance, the Gospel on *Cristemasse euyn*, *Mat. i.* is in the Table mark'd e, and in the Testament d. 2. Some of the Beginnings and Endings of the Gospels and Epistles in the Table are not the same with those in the Testament. Thus the Pistil on *cristemas euyn* begins in the Table *benyngnyte and humanite*; whereas in the Testament it is *the benyngnyte and the manbede*. So again on seynt thomas the Gospel, *Luk. xix. b.* begins in the Table *some noble man wente*, and ends *steyinge up to jerusalem*: but in the Text it begins *a worthi man went*, and ends *and gede up to jerusalem*. And yet, notwithstanding these Variations, it's plain the Translation is the same. At the end of this Table is explicit, and after that a Register of the Books of the New Testament, with a distinction of the Gospels and Epistles, wherein the *dedis of apostlis* is placed among the latter after that to the *Ebrens*. In a spare Leaf of Vellom after this Table is written in a Hand of that Time the Copy of a Will of one *Robert Thast*, dated April 11. m.cccc.xiv. and on the next Leaf *William Mylett* est nomen meum. On the back-side of the last Leaf of the Table is a Cypher with the Date 1563, and lower down

Docter turner
in Welles 12 daye auguste,
Deane of Welles.

From this MS. I copied the Four Gospels.

10. *Swenden-dering New Testament* in a small thin 8vo. It is very finely written with very beautiful Ink on a thin Vellom, the initial Letters of the Gospels, &c. being illuminated, but it has been ill kept, some of the Leaves being in part illegible, occasioned by the Dampness of the Place where it has been laid. It once belonged to one *Ra. Boswile*, and afterwards to *John Craige*, who gave it to the learned Sir *Edward Dering*, Bart. of *Swenden-dering*, who has wrote on a spare Leaf,

Edwa. Dering,
ex dono Johannis Craige
Clerici. 1637.

It begins with a *Kalendar*, and at the End of the New Testament has the lessons and pistils of the oolde lawe that ben rad in the chirche bi al the year, beginning with the pistle on the firste fryday in advent before cristmasse: after which follows a Table of the Epistles and Gospels. From this MS. I copied the Epistles, the Dedes of the Apostles, and the Apocalips.

11. *Pepys New Testament* in two Volumes, 12mo. This MS. is in a small, but very fair and legible, Hand, but the least correct of any of the MSS. having several Omissions in it thro' the Carelessness of the Scribe. It wants all the Prologues before the several Books. After the Gospels is a *Kalendar*, and next to that is a Table of moveable Feasts: then a Table or Register of all the Books of Scripture, in Number 74, and Chapters 1300. Afterward follows a Table of Lessons, Epistles and Gospels; and at the End of this first Volume are these Words: *Whanne the yeers of our lord Jhesus Crist were of his incarnation 1437, tho was this Book writen.*

12. *Christ College New Testament*, 8vo. It is a good MS. and of the earlier Kind, but is only the New Testament, without either *Kalendar* or Tables.

13. *Sidney College New Testament* in a small Folio. This and the following one are of a different Version from those already mentioned, Copies of which are not common. It is a very good one and ancient. At the Beginning of it is a Table of Epistles or Lessons and Gospels, of which it is very observable, that it follows

E c

the

(a) five; (b) Penes me. (c) *Castell's Lexicon Heptaglotton.*
(d) Penes V. R. Michael Bull, A. M. Rectorem de *Brasted* apud *Cantlawar.*

the other Version of the New Testament. At the End are the Lessons of the old Law at length, of the common Version.

14. *Magdalen College New Testament*, 8vo. of the same Version, but a later Copy and imperfect, and without the Addition of Lessons, &c.

15. The late Mr. Bowles, chief Keeper of the Bodleian Library in Oxford, gave the following Account of MS. *Fairfax*, No. 2. It is, he said, a large Bible in English, done very fairly on Vellum. It may perhaps have been translated, but 'twas undoubtedly written, in 1408.

At the End of the *Apocalypse*, before the general Table, we read,

Te eer of the Lord M. CCC . and VIII. yis book was endid.

But quære whether it has not been M. CCCC. and VIII. inquit anonymous in Marg. 'Tis very evident, by the Space between the third C and the . that something has been erased: and whoever looks at the Book it self may perceive it at a considerable Distance. I shewed it this Morning to several Gentlemen acquainted with these Affairs, who all concurred in this Opinion. However, some-body has scribbled in the first Leaf next the Cover these Notes.

1. This translated An. Dom. 1318. in the End before the Table.

2. Or written 1308.

OBSERVATIONS on the following TRANSLATION.

THO' it can't possibly escape the Observation of any learned Man who compares the Original Greek of the New Testament with the Latin Vulgate, that there are many Variations or divers Readings, occasioned in part by the Corruption of the Latin Copies, and consequently, that the following Translation, which is a verbal rendring of the Latin, must in many Places differ from those Translations which are made from the Greek; I have yet thought it proper to add here a few Observations, which may possibly be of Use, if they only shew, that Dr. Wiclif's Adversaries had no good Reason to oppose this Translation with so bitter a Zeal as they shew'd, since if the Latin be right, Wiclif's English can't be wrong.

Mat. I. Sche was founden haunynge of the holy goost in the wombe.] *Inventa est in utero habens de spiritu sancto.* This Latin of the *Vulgate* is a verbal Translation of the Greek, and Wiclif's English is a verbal rendring of the Latin. *Erasmus* translates it, *gravidata e spiritu sancto.*

— for he schal make his puple saaf fro her sinnes.] *Ipse enim saluum faciet populum suum a peccatis eorum.* The *Rhemists* translate the Words, *for he shall save his people*, &c. *F. Simon* finds fault with some French Translators, as not sufficiently considering the Stile of St. *Matthew* when they translated this Text, who shall enfranchise his people.

— for that thing that is born in her.] *Quod enim in ea natum est.* So the *Rhemists*, for that which is born in her. The *Paris Edition* 1543 has in the Margin, *vel conceptum.* *Erasmus* translates, *quod in illa conceptum est.* *Nary* accordingly translates, *that which is begotten in her*, and in the Margin puts *alias conceived.* *F. Simon* thought it better to put the Word *conceived* in the Text.

— II. They felden down and worschippeden him.] *Procidentes adoraverunt eum.* The *Rhemists* and *Nary* translate these Words, *and falling down adored him*; which is only leaving the Latin Word untranslated. Use has confined the Meaning of Adoration to paying a Divine Honour or Respect; whereas the Word *Worship* is used to signify not only a religious Reverence, but a civil Respect; to salute or compliment any one with a profound Respect. However, *Erasmus* renders the Words, *prostrati adoraverunt illum.*

— III. Schal gader his whete into his berne.] *Congregabit triticum in horreum suum.* *Par. Ed.* 1543. It seems as if the Copy that Wiclif used read *triticum suum*, &c. The *Rhemists* and *Nary* translate the Place, *will gather his wheate into the barne* instead of the wheate into his barne. For so Pope *Clement* has mended the Latin, *congregabit triticum suum in horreum.*

— IV. The fende toke him into the holie citee.] *Assumpsit eum diabolus in sanctam civitatem.* The *Rhemists* and *Nary* translate the Words *the devil took him up*. *F. Simon*, tho' he does not find fault, he says, with those who have exprested the Latin Word *assumpsit* by *took him up into*, yet thought it better to render this Place, *the Devil having taken him up, carried him into the holy city.*

— XI. Peraenture thei schulden have dwellid into this day.] *Fortè mansissent usque in hanc diem.* *F. Simon* thought the Word *fortè* an Expletive. But the *Rhemists* and *Nary* have translated the Word *perhaps*. They likewise render *mansissent* as if they read *mansisset*, *it had remained.*

— XXIV. Tweyne in a bed the toon shal be taken the tother left.] So the Latin Text is in (a) MS. *Rogeri Bennet*, a Monk of *Christ-Church*, *Canterbury*, *duo in lecto, unus assumetur & alter relinquetur*; and in the printed Editions at *Paris* 1543, *Lions* 1532, and by *Benedict* at *Paris* 1549, and in the Edition of Pope *Sixtus*. But Pope *Clement* rased out these Words, and so the present Editions of the Latin Bible are without them: accordingly they are omitted in the *Rhemists* and *Nary's* Translations.

— XXVII. Astir that thei hadden crucified him, thei departiden his clothis and keften lott to fulfille that is seyde by the profete seiynge, thei partiden to hem my clothis and on my cloth thi keften lott, and thei setten and kepten him.] So this Text stands in the printed Bibles above-mentioned. MS. *R. B.* reads it thus, *postquam autem crucifixerunt eum diviserunt vestimenta ejus sortem mittentes, & sedentes servabant eum.* Pope *Sixtus* left out these Words, *ut impleretur* — *super vestem meam miserunt sortem*; but Pope *Clement* restored them.

Luke XI. Nethels that that is ouerpiuys ghyve ghe almes.] *Veruntamen quod superest date elemosynam.* The *Paris Edition* 1543 has placed in the Margin *quæ adsunt*, and *Benedictus's* *quæ suppetunt*, which are juster Translations of the Greek, *ta enonta*. The *Rhemists*, however, translate the Words, *But yet that that remaineth give alms*; which *Nary* thus corrects, *However give alms of what you have*; wherein he follows the Gentlemen of *Pert Royal*.

— XIV. Clepe pore men, feble — brynge in hidir pore men and feble.] *Pauperes ac debiles.* *F. Simon* censures the Jesuits for translating *debiles*, People who had lost the Use of all their Limbs, and observes, that *debiles* is often no more than *mutilus*, maimed. The *Rhemists* translate it *feeble*, and *Nary* maimed.

Jon.

Jon. III. He that is of the erthe spekith of the erthe.] Here the Words in the Latin, *de terra est*, are omitted. Either they were not in the Copy which Dr. Wiclif used, or have been left out as a Redundancy by the Copiers of his Translation; tho' all the MSS. which my Friends and I have consulted have not these Words.

— IV. Thou peraventure woldist have axid of him, and he schulden have gyven to thee quyk water.] *Tu forsitan petisses ab eo.* The Rhemists translate these Words, *thou perhaps woldest have asked of him, and he would have given thee living water*; and Nary, *perhaps thou woldest have asked, &c.*

— VI. For jesus wiste fro the bigynnyng whiche weren belevyng.] *Qui essent credentes*, MS. R. B. So the Editions printed at Lions 1532, and Paris 1543. Jo. Benediktus added *non*, which is retained in Pope Clement's Edition. And accordingly the Rhemists and Nary here translate *did not believe*.

— XXI. But so I wole, that he dwelle til I come.] *Sic cum volo manere donec veniam*, MS. R. B. The Editions of Lions and Paris read *si cum volo*. J. Benedikt read it *sic*, and so Pope Sixtus and Clement in their Editions. Accordingly the Rhemists translate here, *but so I will have him*. Nary quite omits the Words *sic* and *si*, and translates, *but I will have him*, adding in the Margin, that in the Greek it is, *if I will*.

Romaynes VII. I am an uncely man, who schal delyuere me from the body of this synne? the grace of god by jhesus crist oure lord.] *Gratia Dei.* And so the Rhemists and Nary translate here the *grace of God*.

— IX. For I my self desirede to be departid fro crist.] *Optabam enim ego ipse anathema esse a cristo.* This is one Instance of many, of its not being the Opinion now, that there are authenticall ecclesiastical words in Scripture which it's a Crime to translate into any other Language. The Rhemists, according to this Notion, leave the word *anathema* untranslated, but Nary renders it *accursed*.

— able into deeth to shew the richeffis—] *Apta in interitum ut ostenderet divitias.* The Rhemists here translate — *Apt to destruction that he might shew the riches.* Nary, *fit for destruction*.

— forsothe a word making an end and abreggyng in equitye.] *Verbum enim consummans & abbrevians in equitate.* The Rhemists translate this Passage; for *consummating a word, and abbridging it in equitye*. But Nary, for God in his justice will consume and cut off his people. *Verbum*, he says, here signifying things, and these things are God's people.

— XV. And hethen men schall hope in him.] *In eum gentes sperabunt.* So the Rhemists and Nary. Our own Translation is *shall trust*.

— XVI. Grete wel effenete loved to me that is the firste of Asye in crist jesus.] *Salutate ephenetum dilectum meum qui est primitivus a fide in cristo jesu.* MS. R. B. The printed Edition at Paris 1543, reads *primitivus Achaia*, as in the present Greek Copies; the others *Asie*.

1 Corin. XV. Lo I seye to ghou pryvte of holy thingis, and alle we schulen risen agen, but not alle we schulen be chaunged.] *Ecce misterium vobis dico, Omnes quidem resurgemus, sed non omnes immutabimur.* MS. R. B. So the printed Editions before mentioned. That of Paris 1543, has in the Margin *non omnes quidem dormiemus, omnes tamen immutabimur*. But the Rhemists here translate, *We shal al in deede rise againe, but we shal not al be changed*. Much to the same purpose Nary. See Mill's G. Testa. *Mysterie* is one of those authenticall ecclesiastical Words which the pretended Catholicks would not have translated. But Wiclif has here ventured to make it *Englisb*.

— XVI. I schal dwel at effeti til to wifontide.] *Usque ad pentecosten.* Wiclif translates Pentecosten *Whitfontide*, as more intelligible to English Readers than *Pentecost*. The Rhemists have added the following marginal Note on this Place. *The Heretikes and other new-fargled strive among themselves whether Pentecost signifie here the terme of fiftie daies, or else the Jewes holy day so called. But it cometh not to their mindes that it is most like to be the feast of Whitfontide kept and instituted even then by the Apostles, as appeareth by the Fathers.*

— for a gret dore and an opin is opined to me.] *Ostium enim mihi apertum est magnum & evidens.* In the Margin of the Paris Edition 1543 is put *efficax* for *evidens*. The Rhemists translate these Words, *For a great dore and evident is opened unto me*; but Nary, *For a fair and manifest occasion is offered unto me*.

— be he curfid maranatha.] The Word *maranatha* is here left untranslated; but in my Copy is interlined this Explanation, that is, *unto the comynge of oure lorde*.

2 Cor. XI. The provost of damask of the kyng of the folk arethe kepte the citee of damascenes to take me.] *Damascei prepositus gentis arete regis custodiebat civitatem damascenorum ut me comprehenderet.* This Place thus verbally translated by Wiclif the Rhemists translate as follows; *At Damascus the governour of the nation under Aretas the king kept the citee of the Damascenes for to apprehend me.* Nary improves upon them thus: *In Damascus the governour of the province under king Aretas set guards on the city of the Damascenes to apprehend me.*

Gal. IV. — which hill is joined to it that is now jerusalem.] *Qui conjunctus est ei quæ nunc est jerusalem.* The Rhemists translate, *which hath affinitie to that which now is Hierusalem*; Nary, *which represents Jerusalem*. The Edition at Paris 1543 has in the Margin *confinis* for *conjunctus*.

— V. That ye don not all thinges that ye willen.] *Ut non quacunque vultis illa faciatis.* The Rhemists here translate, *that not what things soever you wil these you doe*.

Philip. II. — though I be offrid or slayn on the sacrifice and scrufe of your feith.] *Etsi immolor supra sacrificium & obsequium fidei vestre.* Benedikt reads *& si amulor*, and puts in the Margin, *immolor super oblatione & sacrificio*. The Rhemists translate the Words, *and if I be immolated upon the sacrifice*; Nary, *and if I should spill my blood upon the vittim and sacrifice of your faith, as if he had read hostiam for obsequium*, as the Paris Edition 1543 does in the Margin.

— III. Se ye diuifoun.] *Videte concisionem.* The Rhemists translate this Passage, *see the concision*, or rather don't translate *conciisionem* at all. Nary renders it, *beware of the circumcission*, as if the Text had been *circumcisionem*, which is another Instance of his strict Adherence to the *Vulgate*. Wiclif seems not to have understood the Apostle's Meaning.

Coloss. II. — religioun of angeles.] *Religione angelorum.* In the Margin of the Paris Edition is put for *religione, superstitione*. The Rhemists translate the Words as Wiclif had done, but Nary renders them *superstitious worship of angels*.

Ebreus V. — of whom ther is to us a gret word for to seye and able to be expowned.] *De quo nobis est grandis sermo & interpretabilis ad docendum.* MS. R. B. The printed Editions have it in *interpretabilis*, and in the Margin *interpretatu difficilis*.

— XIII. For bi siche sacrifices god is disservid.] *Talibus enim hostiis promeretur deus.* The Rhemists here translate, with such hostes God is promerited, and Nary, by such sacrifices God is appeased.

Dedis II. And the lord encrefide hem that weren maad saaf ech day into the same thing.] *Dominus autem augebat qui salvi fierent quotidie in id ipsum.* In the Paris Edition 1543 is placed in the Margin against *id ipsum*, *congregatione.* The Rhemists translated the Words, and our Lord increased them that should be saued, daily together: and in their Notes acknowledge, that the Greek more plainly expreffeth it. Nary renders this Text, and the Lord increased daily and linked together such as should be saved.

— XIV. But whanne ther was maad an asault of the hethen men and the iewis with her princis to tumente and to stoonen hem, thei undirstoden and fledden togidre to the citees of licaohye and listir and derben.] *Cum autem factus est impetus gentiliū & iudeorum cum principibus suis, ut contumeliis afficerent & lapidarent eos: intelligentes confugerunt ad civitates licaonie, listram & derben.* MS. R. B. Wiclif's MS. seems to have read it & listram, &c.

— XIX. In the scole of a myghty man.] *In schola tyranni cujusdam.* The Rhemists translate these Words, in the scole of one Tyrannus. Wiclif seems not to have understood that Tyrannus was a Man's proper Name.

— XXVII. And not astir myche the wynd tifonyk, that is clepid north east, was aghens it, and whanne the schipp was rauyschid and myghte not enforse aghens the wynd.] *Non post multum autem misit se contra ipsam ventus (a) Typhonicus, qui vocatur euro aquilo, cumque arrepta esset navis & non posset conari in ventum.* Wiclif seems to have taken Typhonicus for a proper Name. So did the Editors, who printed it with a capital Initial. But the Rhemists have rendred this Place not more intelligibly to an English Reader, who translate it thus: But not long after a tempestuous winde, that is called Euro-aquilo, drove against it. And when the ship was caught and could not make against the wind. Nary has mended this Translation; But not long after, there arose against it a tempestuous wind called North-east.

2 Pet. I. — for we not fuyngge unwise talis.] *Non enim indoctam fabulam sequati.* MS. R. B. But the Copy which Wiclif used read *indoctas fabulas.* The Paris Edition 1543 reads *doctas fabulas*, and puts in the Margin *arte compositas.* The Rhemists translate this Place unlearned fables, and Nary fabulous doctrines.

2 John. — witynge that ech man that goith bifore.] *Precedat.* MS. R. B. The Paris Edition 1543 reads here, *Omnis qui credat. Benedic, Omnis qui recedit.* The Rhemists translated, every one that revolteth, and Nary, whosoever draweth back.

Jude. — herveft trees withoute fruyte.] *Arbores autumnales infructuose*, which the Rhemists translate trees of autumn, unfruitful, and Nary autumn trees.

Apocalips II. — I schal gyve aungel meat hid, and I schal gyve to him a whyt stoon.] *Dabo manna absconditum & dabo illi calculum candidum.* The Rhemists and Nary leave the Word *manna* untranslated, and render *calculum* a counter. But Wiclif renders *manna* aungel meat, which, I suppose, he took from *Psal. lxxvii.* according to the Numbering in the Vulgate, where *manna* is called *panem angelorum.*

By these few Observations it appears, that the MSS. which Dr. Wiclif used, were in some Places corrupted, and that in others he had not Light enough fully to understand the Meaning of these Divine Books: and yet what thro' Affectation of Obscurity, or keeping too closely to the Latin Text, the Translation made by the Rhemists so many Years after, and in an Age of greater Light and Knowledge, does very little exceed this of Dr. Wiclif's in either the Purity of its English, or its Intelligibleness to English Readers. In Roger Bennet's MS. the Prologue to St. Luke's Gospel begins and ends thus:

Lucas syrys antiocensis, arte medicus, discipulus apostolorum — ne non tam volentibus deum videremus quam fastidientibus prodesse. Quando quidem multi conati sunt. — By which may be accounted for Dr. Wiclif's wholly omitting the Preface or Dedication of St. Luke's Gospel, as, thro' want of Criticism, taking it to be a Part of Hierome's Prologue.

(a) A smoking Wind, the Surge of the Sea raised by this Wind appearing like Smpak. In the Levant the Wind at East and East and by North is the strongest Wind.



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ERRATA

ERRATA & OMISIA in the History, &c.

PAGE 3. Line ult. after *bears* add? P. 5. l. 38. read December 31. P. 14. l. 34. r. *The first of these Objections.* P. 16. marg. Note, l. penult. r. (g) *Penes Joan. Evans, D. D. Another, &c.* P. 21. l. 5. r. xxxiii. P. 25. l. 8. r. *in that in another.* Add at the bottom of the Margin; *It seems, that in some Quires or Chancels there had formerly been Latin Bibles thus placed. Thus it is said of John Radyng or Rudyng, Archdeacon of Lincoln 1471, that fundavit Cancellum Ecclesie de Buckyngham, & dedit Biblia cathenanda in principali disco infra Cancellum prædictum.* P. 29. l. 27, 28. r. *Bibles purchased by the Dean and Chapter for the Library of St. Paul's.* l. 29. r. *Regnault.* P. 30. l. 3. after *beade* add, which seems to have been Erasmus's Latin and Tyndal's English mentioned before. P. 31. l. 6. from bottom add, *Archbishop Cranmer seems to have been the Person who took Care of this Edition, and for that purpose to have made use of the Corrections sent to him by those learned Bishops, &c. whose*

Review of the former Translation he had desired, as has been said before p. 22. P. 31. l. pen. r. *appears.* P. 36. l. 9. after *Image* dele and. P. 41. l. 6. r. *ber fyle.* P. 42. r. *Leonard;* and add in the Marg. after every body, *The xi yere of his regne be, K. Henry, helde his parliament at Norhampton, and sent Thomas of Kainterbury fled from thence for the debate that was betwene the King and him.* — and this was the enchesoun: for as muche that yf a clerk had ben taken and prouede for a thefe that he shoulde haue ben don to deth, that holy cherche shoulde nought saue him, Chroni. MS. P. 52. l. 5. r. *says be by mistake.* P. 55. l. 7. for either r. the lower. P. 58. l. 6. r. *batou.* l. 45. r. *Hall.* P. 60. l. 18. r. *indeed in.* P. 64. l. 25. r. *let.* P. 65. l. 49. r. *In 1574 it* — P. 71. l. 36. r. *declaimed.* P. 81. l. 31. r. *July.* P. 81. l. 32, 33. r. *His Lordship likewise wrote to the Vice-chancellour and Heads of the University as follows.* P. 94. l. 12. r. *Huuepleusamen.*

Errata in the NEW TESTAMENT.

PAGE 13. Col. 1. Line antepen. r. *seide to hem.* l. pen. r. *ghyue ye hem.* col. 2. l. 31. r. *bast.* l. 34. r. *vercily.* l. 37. r. *him.* l. 40. r. *him.* l. 42. r. *saaf.* P. 15. col. 1. l. 38. r. *fro that our.* col. 2. l. 8. r. *stoone.* P. 16. col. 1. l. 8. r. *preiedist.* P. 21. col. 1. l. 23. r. *I seye to ghon.* l. 35. r. *sun man.* col. 2. l. 42. r. *out his bonde.* P. 22. col. 1. l. 8. r. *to rente.* P. 29. col. 1. l. 2. r. *se ye.* P. 33. col. 2. l. 24. r. *disperplid.* P. 34. col. 2. l. 3. r. *hem.* P. 35. col. 1. l. 28. r. *assaylid.* P. 44. col. 1. l. 36. r. *be gladide.* col. 2. l. 8. dele *seide.* P. 50. col. 1. l. 16. from

bot. r. *beryirge.* P. 76. col. 1. l. 26. r. *leueth.* l. 58. r. *nyle.* col. 2. l. 9. r. *feblenesses.* P. 84. col. 1. l. 21. r. *that reyside.* P. 88. marg. Note, l. 1. r. *nec.* l. 4. r. *Benedictine.* P. 91. marg. Note, l. 1. dele § &c. P. 104. col. 1. l. 6. r. *conscience.* P. 107. col. 2. l. 8. from bot. r. *thou.* marg. Note, after *sanctos* r. *† sis for sim.* P. 110. marg. Note, l. 1. r. *intromittentes.* P. 113. col. 2. l. 16. r. *for-gbete.* P. 126. marg. Note, r. *scenosaltoria;* in Wiclif's Copy it was *scoinosaltoria.* P. 137. col. 2. l. 10. r. *agen-ward.*

Omitted in the GLOSSARY.

BAre, naked. Mar. xiv.
Biholding, considering. Gal. v.
But, except, unless. Luc. ix. Tet. 2 Cor. xiii.
Cannes, A. S. cups, water-pots. Jon. ii.
Capitle, Lat. a summary, beads, recapitulation. Ebr. viii.
Caste, added. Mat. vi.
Casting, vomiting. 2 Pet. ii.
Cleere, sincere, pure. 2 Pet. iii.
Clenli, sincerely. Filip. i.
Clenfing, straining. Mat. xxiii.
Defasen, disguise. Mat. vi.
Dispifid, neglected. Ebr. viii.
Fallace, Lat. deceitfulness. Mat. vi.
Felden fast, irruerent in eum. Mat. iii.
Forth dayes, hora multa. Mar. vi.
Go, walk. Effes. ii.
Heelde, pour. Deedes ii.
Hevy, grievous. Mar. xiv.
Keueriden, recovered. Ebr. xi.
Kyn, kind, generation. 1 Pet. ii.
Lightere, easier. Marc. ii.

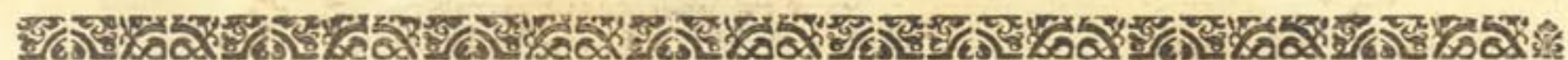
Lywyng, conversation. Effes. ii.
More, rather. Effes. v.
Mufyng, murmuring. Jon. vi.
Opynyouns, reports. Mar. xiii.
Ple, plea, controversie. Ebr. vi.
Plentee, fulness. Ebr. x.
Repreued, rejected. Ebr. xii.
Skipten, skipped, leaped. Dedis xiv.
Soun, sound. Luc. xxi.
Stranglide, choked. Mat. xviii.
Take. See bitake, Marc. x.
Take ye kepe, mind, observe. Marc. xiii. Galat. iv.
That, but. Galat. v. Filip. i.
Tree, wood. 2 Tim. ii.
Vituled, vitualled. Deed. xii.
Uncharged, disburthened, unloaded. Deedis xxi.
Welle, spring, fountain. Mar. v.
Woor, knew.
Worthi, noble. Luc. xix.
Wynside, kicked. Prol. to Dedis.

Directions to the Binder for placing the Prints.

1. The Editor's Picture facing the Title.
2. Frontispiece of Cranmer's Bible facing Page 30.
3. Wiclif's Picture facing the New Testament.



A Tabula penes Nobilissimum Ducem Dorsettiæ.
J. White fecit.



THE
NEW TESTAMENT

WITH THE

LESSONS

Taken out of the

OLD LAW,

Read in CHURCHES according to the Use of *SARUM*;

Translated

Into *ENGLISH* from the *Vulgar Latin*.

By *John Wiclif*, D.D. Rector of *Lutterworth*, 1380.



MSS. Caius
& Emanuel
A.D. 1397.

*Here ben writun the names of alle the Bookis that ben in
this newe Testament, and on every Bookis name the
noumbre of the Chapitris ben writun also.*

The foure Evangelists	Seynt matheu	with	xxviii.
	Seynt mark		xvi.
	Seynt luk		xxiv.
	Seynt Joon		xxi.
The ten pistlis that Seynt Poul wroot to dyuerse chirchis: & foure that he wroot to certeyne perones.	to Romayns		xvi.
	the first to Corinthis		xvi.
	the secounde to Corinthis		xiii.
	to Galathies		vi.
	to Effecies		vi.
	to Philipensis		iiii.
	to Colocensis		iiii.
	[to Laodicensis]		i. chapitris.
	the firste to Tessalonicensis		v.
	the secunde to Tessalonicensis		iii.
The pistle of Luk Actus of Apostlis	the firste to Thimothie	with	vi.
	the secunde to Thimothie		iv.
	to Tite		iii.
	to Filemon		i.
	to Ebrews.		xiii.
The sevene pistlis of Christen feith.	the firste of James	with	xxviii.
	the firste of Petre		v.
	the secunde of Petre		v.
	the firste of Joon		iii.
	the secunde of Joon		v.
the Revelacioun of Joon	the thirdd of Joon	with	i.
	And of Judas.		i.
	the Apocalips		ii.
			xxii.

Thus alle these Pistlis stonden in her ordre.



*Here bigynnoth a newe testament. A PROLOG on
matheu.*



Atheu that was of iudee as he is sett first in order of * gospellers, so he ^{* the gospellers.} wroot first the gospel in iudee, and fro the office of a tolgaderer he was clepid to god. whanne this matheu hadde prechid first the gospel in iudee and wolde go to hethen men he wroot first the gospel in ebrew, and leste it to mynde to cristen men of the iewis fro whiche he departide bodili. for as it was nedeful that the gospel were prechid to the confermyng of feith, so it was nedeful that it were writun also aghens cretikis.

though manye men han writun the gospel, four oonli, that is mathen, mark, luyk and ioon han the witnessyng of autorite. for thei tellen the feith of the trynyte bi foure partis of the world: and thei ben as foure whelis in the foure horfid carte of the lord that berith him aboute bi prechyng of the gospel: and mankynde that was slayn bi foure deethis schulde be quykened bi the prechyng of them. and therefore the gospels of othere writers felden down and be not resseyued. for the lord nolde, that the foresaid noumbre were distried for the vertu of sacrament. also the foure gospellers ben undurstondun bi foure figuris of goostli pryuyte. matheu is undurstondun bi man, for he dwellith principali aboute the manheed of crist. mark is undurstondun bi a lioun, for he tretith of cristis risyng aghen. luyk is undurstondun bi a calf, and tretith of preesthood. ioon is undurstondun bi an egle and writeth highere the sacramentis *either booli priuytees* of the godheed. forsothe crist, whom these gospellers discryuen, was a man borun of the virgyn; he was a calf in offrynge *either dyngge on the cross.* he was a lioun in risyng aghen. and he was an egle in ascensioun. either the manheed of crist is signyfyed in man, preesthood is signyfyed in the calf, rewme is signyfyed in the lioun, and the sacrament of godheed is signyfyed in the egle. * *that is bi these foure beestis it is* ^{* not in the latin.} declarid, that iesu crist is god & man kyng and preest. Jerom in hise twei prologis on matheu seith this. And here bygynneth the gospel of matheu.



MATTHEW, Chap. I.

MSS. Coll.
Magdalen
Cantab. Sidney
Coll. Cantab.



* gendred
† forsothe gen
dred § for-
sothe gendred

HE book of the
generacioun of
Ihesus Crist the
sone of Da-
vid, the sone
of Abraham.
Abraham * bi-
gat Ysaac, Y-
saac † bigat
Jacob, Jacob
§ bigat Judas,

and hise brithren. Judas bigat Phares and
Zaram of Thamar, Phares bigat Esrom, Es-
rom bigat Aram. Aram bigat Amynadab.
Amynadab bigat Naalon. Naalon bigat
Salmon. Salmon bigat Booz of Raab. Booz
bigat Obeth of Ruth. Obeth bigat Jesse.
Jesse bigat David the kyng. David the kyng
bigat Salomon of * hir that was Uries wyf.
Salomon bigat Roboam. Roboam bigat
Abias. Abias bigat Asa. Asa bigat Josaphat.
Josaphat bigat Joram. Joram bigat
Osi. Osi bigat Joathan. Joathan bigat
Achaz. Achaz bigat Ezeckie. Ezeckie
bigat Manasses. Manasses bigat Amon. A-
mon bigat Josias. Josias bigat Jechonyas
and hise brithren into the transmigracioun
of Babiloyne. And after the transmigracioun
of Babiloyne Jeconyas bigat Salatiel. Sa-
latiel bigat Zorobabel. Zorobabel bigat A-
biud. Abiud bigat Elyachym. Eliachym
bigat Asor. Asor bigat Sadoch. Sadoch
bigat Achym. Achym bigat Eliut. Eliut
bigat Elcasar. Elcasar bigat Mathan.
Mathan bigat Jacob. Jacob bigat Joseph
the husbunde of Marie: of * whom Jhe-
sus was borne that is clepid Crist. † And
so alle generaciouns from Abraham to Da-
vid ben fourtene generaciouns: and from
David to the transmigracioun of Babiloyne
ben fourtene generaciouns, and from the
transmigracioun of Babiloyne to Crist ben
fourtene generaciouns.

* Forsothe
† his moder
§ that thei
* Joseph for-
sothe

† whan he was
rygtwise &
nold
§ forsothe her
privili for-
sothe him
thenkyng.

* an
† the
§ Sothely

* Forsothe
† the theng
§ the wombe

* his name
schal becleped
† interpreted,
or expounid.

* Sothely
† rising up fro
sleep lo as the

aungel had
commaunded
him of the
Lord,

Lord,

Lord,

Lord,

Lord,

Lord,

Lord,

Lord,

Lord,

* But the generacioun of Crist was thus:
whan Marie † the moder of Jhesus was
spoufd to Joseph § before thei camen togadre
she was foundun havynge of the hooly Gooft
in wombe: * And Joseph hir hosbonde † for
he was rigtful and wolde not pupplishe hir,
§ he wolde § prively have left hir. But
while he thoughte these thingis: Lo * the
aungel of the Lord apperid in sleep to him
and seide Joseph the sone of David nyle
thou drede to take Marie thy wyf, for
† that thing that is born in hir is of the
hooly Gooft. § And sche schal bere a sone:
& thou shalt clepe his name Jhesu; for he
shal make his peeple saaf fro her synnes; * for
this thing was don that † it schulde be ful-
filid that was seid of the Lord bi a prophet
seyng. Lo a virgyn schal have in § wombe
and sche schal bere a sone and * they schulen
clepe his name Emanuel that is † to seye,
god with us. * And Joseph † roos fro sleep

and dide as the aungel of the Lord com-
maunded him and tooke Marie his wyf.
And he knewe hir not til sche hadde borne
hir first * bigetun sone, & § he clepid his * gendred
name Jhesu. § sche

CHAP. II.

Therfore whanne Jhesus was borun in
Bethleem of Juda, in the daies of
K yng Eroude. Lo * astronomyens camen * kynges, on
fro the east to Jerusalem. † And seiden, wife men.
where is he that is borun kyng of Jewis? MS Sidn.
|| for we han seen his sterre in the east: and † seying
we comen for to worschipe him. § But || forsothe
k yng Eroude * herde and was troublid & * Sothely
al Jerusalem with him. And he † gaderide was
togydre alle the princis of prestis and scribis † gederyng.
of the puple: and enqueride of hem where
Crist schulde be borun. And thei seyden
to him in Bethleem of Juda, for so it is
writun by || a profete. And thou Bethleem || the
the lond of Juda are not the leste § among § in
the princis of Juda, for of thee a duyck
schal go out that schal gouerne my puple
of Israel. Thanne Eroude * clepide pri-
vely * the * Astronomyens, § and lernide
bisily of hem the time of the sterre that
apperide to hem. And he * sente hem in
to Bethleem: † and seide go ye, and axe
ye bisily of the child, and whanne ye han
foundun tell ye || it to me: that I * also || agen
* come and worschipe him. § And whanne
thei haden herd the kyng: thei wenten forth, § which
and lo the sterre that thei saien in the east
went bifore hem: til it * came * and stode
aboue where the child was. † And thei
|| sighen the sterre and joieden with a ful
greet joie. And thei § entriden in to the
hous * and foundun the child with Marie
his moder, and thei † fellen down * and
* worschipen him, and § whanne thei had-
den opened her tresouris thei offriden to § her tresour
him gintis, gold, ensence, and myrre. And
whanne thei hadden take an answe in sleep
that thei sculden not turne agein to Eroude
thei turneyden agein by another wei in to
her cuntreye. And whanne thei * weren * haden gon
gon: Lo the aungel of the Lord apperide
to Joseph in sleep, * and * seyde, rise up
and take the child and his moder, and fle
into Egypt: and be thou there, til that
I say to thee, for it is to † come that E-
roude seke the child for to || destrie him.
And Joseph roos and took the child and
his moder by night and went in to Egypt.
And he was there § to the deth of Eroude, § till to
that it schulde be fulfillid that was seid of
the Lord bi the prophete seiyinge fro Egypt
i have clepid my sone. Than Eroude sei-
yng * that he was disseved of the astro-
nomyens was † ful wrooth, and he sente &
slowgh alle the children that weren in Beth-
leem

*** then pres-
vyl the kinges
clepid to him.

§ deest
* sendyng
† deest

|| agen
* and I com-
yng.

§ which

*** coming
† Forsothe
|| seying

* enteryng
† deest
† fallyng

*** worchip-
ed.

§ her tresour
is opponyd.

* haden gon
awei

*** seiying

† comyng
|| sec. MS
Magd. lese
MS Sidn.

§ till to

* for he was
skorned or dis-
seyved of the
Kinges.

† greetly
wrothe and he
sendyng kyled

* eendis of hit leem and in alle the * coostis therof fro two
† fowte owte yeer age & withynne, after the time that
of the kynges. he hadde † enquerid of the astronomyens.
|| fillid Thanne it was ful || fillid that was seid bi
§ in higthe Jeremyc the prophete seiynge. A voice
** nolde was herd, § an high weepynge, & myche
† Sothely n weilynge, Rachel by weepynge her sonnes
** feyng and sche * wolde * not be comfortid for
thei ben not. † But whanne Eroude was
deed Lo the aungel of the Lord apperide
to Joseph in sleep in Egypt. * And * seide
ryse up & take the childe & his modir and
go into the lond of Israel, for thei that
soughten the Lyfe of the child ben deed.
*** which * Joseph * roos * and took the child & his
rysing modir & came into the lond of Israel. * And
* Foriothe he he herde that Archelaws regnyde in Judee
heringe. for Eroude his fadir, and dredde § to go
§ for to thidur, and he was † warned in sleep: and
† he monestled went into the partis of Galilee. And * cam
** he cominge * and dwelte in a citee that is clepid Na-
dwelled. zareth, that it schulde be fulfillid that was
† of Nazareth seid bi prophetis, for he schal be clepid a
MS. *Sida.* † Nazarey.
MS. *Magd.*

CHAP. III.

A. **I**N tho daies Jon Baptist cam, and pre-
chide in the desert of Judee. And seide
do ye penaunce for the kyngdom of he-
venes schal neigh. For this is he of whom
it is seid bi Ysaie the prophete seiynge, a
voice of a crier in desert, make ye redy the
weies of the Lord, make ye right the pathis
of him. And this Jon hadde clothing of
Camels heris and a girdle of skyn aboute
his Leendis and his mete was hony soukis
and hony of the wode. Thanne wente Je-
rusalem out to him and alle Judee and alle
the cuntree aboute jordan. And thei weren
waischen of hym in jordan, and knowle-
chiden her synnes. But he sigh many of
the Farisees and of Saduceis comynge to
his baptym, and seiden to hem generaciouns
of Eddris who schewide to You to fle fro
wraththe that is to come? Therfor do ye
worthi fruytis of penaunce. And nyle ye
sey withynne you, we have Abraham to fa-
dir, for i seye to you that god is myghti to
reise up of these stones the sones of Abra-
ham. And now the axe is put to the roote
of the tree, therfor every tre that makith
not good fruyt schal be kit down and schal
be cast into the fyr. I waishe ghou in wa-
tir into penaunce, but he that schal come
after me is strengier than i whos schoon y
am not worthi to bere, he schal baptise you
in the hooly Goost and fire. Whos wyne-
wynge cloth is in his hond, and he schal
fully clausse his corn flore, and he schal ga-
dre his whete into his berne: but the chaff
he schal brenne with fire that may not be
quenched. Thanne Jhesus came fro Galile
into Jordan to Jon to be baptisid of hym.
D. And Jon forbed him and seide I owe to
be baptisid of thee, and thou comest to me.
But Jhesus answerid and seide to him suffer
now, for thus it fallith to us to fulfille al
rightfulnesse: thanne Jon suffride him. And
whanne Jhesus was baptisid: anon he
wente up fro the watir and lo hevenes weren
opened to him: and he saw the Spirit of

god comynge down as a dowve and com-
ynge on him. And lo a voice fro hevenes
seiynge, this is my loved sone in whiche I
have plesid to me.

CHAP. IV.

A. **T**Hanne Jhesus was led of a spirit into
desert, to be temptid of the feend.
And whanne he hadde fastid fourti daies,
and fourti nights, astirwarde he hungride.
And the tempter came nigh & seide to him,
yf thou art godis sone, seye that these
stones be maad looves. Whiche answeride
& seide to him, it is writen not oonly in
breed lyveth a man but in eche word that
cometh of Goddis mouth. Thanne the
feend tok him into the hooly citee, and set-
ted him on the pynacle of the temple.
And seide to him, if thou art goddis sone,
fende thee adoun, for it is writen that to
hise aungels he commaundide of thee: and
thei schulen teke thee in hondis, lest para-
venture thou hirt thi foot at a stoon. Est
soone Jhesus seide to him, it is writen thou
schalt not tempt thi lord god. Estsoone the
feend tok him into a ful high hil and schew-
ide to him alle the rewmes of the world
and the joie of hem, and seide to him, alle
these I schal give to thee: if thou falle
doun and worschipe me. Thanne Jhesus
seid to him, go Sathanas, for it is writen
thou schalt worschipe thi lord god, and
to him aloone thou schalt serve. Thanne the
feend lest him, and lo aungels came nigh,
and feryden to him. But whanne Jhesus
hadde herd that Jon was taken, he went
into Galilee. And He leste the citee of
Nazareth, and cam and dwelte in the citee
of Cafarnaum bifyde the see, in the coosts
of Zabulon, and Naptalim. That it schulde
be fulfillid that was seid by Ysaie the pro-
phete, seiynge, The lond of Zabulon &
the lond of Naptalim, the wei of the see
over Jordon of Galilee of Hethene men.
The peple that walkide in darknesis sigh
greet light, and while men saten in the
cuntree of schadewe of deth, Ligt aroos to
hem. Fro that tyme Jhesus bigan to preche
and seie, do ye penaunce: for the kyng-
dom of hevenes schal come nigh. And
Jhesus walkide bifidis the see of Galilee
and sygh twey britheren, Symount that is
clepid Petir, & Andrew his brother, cast-
ynge nettis into the see; for thei weren fish-
cris. And he seide to hem come ye after me,
and I schal make ye to be maad fisheris of
men. And anon thei lesten the nettis and
fueden hym. And he ghede forth fro that
place: and sigh tweyne oother britheren,
James of Zebede, and Jon his brothir, in
ship with Zebede her fadir, amendynge her
nettis, and he clepide hem. And anon thei
lesten the nettis, and the fadir, and fueden
him. And Jhesus ghede abovte al Galilee
teching in the synagogis of hem and prech-
ynge the gospel of the kyngdome, and hecl-
ynge every langour, and ech sicknesse, a-
mong the peple. And his fame wente in
to al Syrie, and thei broughten to him alle
that weren at mal ese, and that weren ta-
B kum

kam with dyverse languores, and turmentis, and hem that hadden fendis, and lynatyk men, and men in palasie, and he helide hem. And ther sueden him myche peple of Galilee and of Decapoly, and of Jerusalem, & of Judee, and of bighonde Jordan.

CHAP. V.

- a. **A**nd Jhesus feynge the peple, went up into an hil; and whanne he was sett, hise disciplis camen to him. And he openyde his mouthe, and taughte hem; and seide. Blessid be pore men in spirit; for the kyngdom of hevenes is herun. Blessid ben mylde men: for thei schulen weelde the erthe. Blessid ben thei that mournen: for thei schal be coumfortid. Blessid be thei that hungren and thirsten rigtwisnesse: for thei schal be fulfillid. Blessid ben merciful men: for thei schul gete mercy. Blessid ben thei that ben of cleue herte: for thei schulen se god. Blessid ben pesible men: for thei schulen be clepid goddis children. Blessid ben thei that suffren persecucioun for * rigtwisnesse: for the kyngdom of hevenes is hern. Ye schul be blelid whanne men schul curse you, and schul pursue you: and schul seye al yvel agens you linge for me. Joie ye and be ye glade: for your meede is plenteous in hevenes: for so thei han pursued also prophetis that weren before you. Ye ben salt of the erthe, that if the salt vanishe away wheryne schal it be saltid? to nothing it is worth over, no but it be cast out, and be defoulid of men. Ye ben light of the world, a citee sett on an hill may not be hid. Ne me teendith not a lanterne and puttith it undir a bushel: but on a candillik that it give light to alle that ben in the hous. So, schyne your light before men, that thei see youre gode workis, and glorifie your fadir that is in hevenes.
- b. Nyle ghe deme that I cam to undo the Lawe or the prophetis, I cam not to undo the lawe but to fulfill. Forsothe I seye to you till hevene and erthe passe, oon lettre, or oon tittle, schal not passe fro the Lawe til alle thingis be don. Therefore he that brekith oon of these leeste maundementis, and techith thus men, schal be clepid the Leest in the rewme of hevenes: but he that doth, and techith, schal be clepid greet in the kyngdom of hevenes. And I seye to you that but your * rigtwisnesse be more plentuous thanne of Scribis and Farisees, ye schul not entre in to the kyngdom of hevenes. Ye han herd that it was seide to olde men: thou schalt not sle, and he that sleeth, schal be gilty to doom. But I seye to you that ech man that is wroth to his brothir schal be gilty to doom, and he that seith to his brother, fugh, schal be gilty to the counsell; but he that seith, fool, schal be gilty * into the fire of helle. Therefore if thou offrist thi giste at the auter, & there thou bithenkist that thi brothir hath somewhat agens thee, leve there thi giste before the auter, and go first to be recounseilid to thi brothir, and thanne thou schalt come and schalt offre thi giste. Be thou consent-
- c.
- d.
- e.

* rigtfulnesse
MS. plures

* rightfulness
alii.

* to MSS
plures.

ing to thin adversarie soone, while thou art in the weye with him, lest peradventure thin adversarie take thee to the domesman, and the domesman take thee to the mynistre, and thou be sent in to prisoun. Treuly I seye to thee thou schalt not go out fro thennes till thou yelde the laste ferthing. Ye han herd that it was seid to olde men thou schalt not do leecherie. But I seye to you that every man that seeth a womman to coveyte hir hath now do leecherie bi hir in his herte. That if thi right yghe sclaundre thee, pulle it out, and caste fro thee; for it spedith to thee that oon of thi membrs peresche, than that al thi bodi go in to helle. And if thi right hond sclaundre thee kitte him away and caste fro thee, for it spedith to thee that oon of thi membrs peresche, than that al thi bodi go in to helle. And it hath ben seid, whoevere leveth his wyf, give he to hir a libel of forsaking. But I seye to you that every man that leveth his wyf, out teke cause of fornicacioun makith hir to do leecherie, and he that weddith the forsaken wyf doth avowtrie. Est-soone ye han herd that it was seid to olde men thou schalt not forswere but thou schalt yeld thin othis to the lord. But I seye to you, that ye swere not for any thing, neither bi hevene for it is the trone of god. Neither bi erthe, for it is the stool of his feet; neither bi Jerusalem, for it is the citee of a greet kyng. Neither thou schalt swere bi thin heed, for thou maist not make oon heer whyt ne black. But be your word ghe ghe, nay nay, and that, that is more than these is of yvel. ghe han herd that it hath ben seid yghe for yghe, and toth for toth. But I seye to you that ye aghenstonde not an yvel man, but if ony smyte thee in the right cheke, schewe to him also the oother. And to him that stryve with thee in doom, and take away thi coote, leve thou also to Him thi mantel. And whoever confreyth thee a thousynd pacis: go thou with him other tweyne. Give thou to him that axith of the, and turne thou not away fro him that wole borowe of thee. ghe han herd that it was seid thou schalt love thi neighbor, and hate thin enemy. But I seye to you, Love ye your enemyes, do ye wel to hem that haten you, and prie ye for hem that pursuen and sclaundren you. That ye be the sones of your fadir that is in hevenes, that makith his sunne to rise upon gode, and yvel men, and reyneth on just men and unjust. For if ye loven him that loven you, what meede schulen ye have? whether pupplicans don not this? And if ghe greeten youre bretheren oonly, what schulen ye do more? ne don not hethene men this? Therefor be ye parfit, as your heavenly fadir is parfit.

CHAP. VI.

TAkith heed that ye do not youre * rigtwisnesse before men, to be seyn * rightfulness of hem; ellis ye schul have no meede at your fadir that is in hevenes. Therefore whanne thou doist almes, nyle thou trumpe before thee as ypocrites don in synagogis and

and stretis, that thei be worschipid of men; sothely I sey to you thei han resseyved her meede. But whanne thou doist almes, knowe not thi left hond what thi right hond doith. That thin almes be in hidlis, and thi fadir that seeth in hidlis schal quyte thee. And whanne ye preyen, ye schulen not be as ypocrites that loven to preye stondynge in synagogis, and corneris of streetis, to be feyn of men, treuly I sey to yow thei han resseyved her meede. But whanne thou schalt prie, entre into thi couche, and whanne the dore is schitt, prie thi fadir in hidlis, and thi fadir that seeth in hidlis, schal yelde to thee. But in priyng nyle ye speke myche, as hethene men don for thei gessen that thei ben herd in her myche speche. Therefore nyle ye be maad lyk to hem for youre fadir woot what is nede to you, biforn that ye axen him. And thus ye schulen pryce. Our fadir that art in hevenys; hallowid be thi name. Thi kyngdom come to, be thi wil done in erthe as in hevene. Give to us * this day oure breed ovir othir Substaunce. And forgive to us our dettis as we forgiven to oure dettouris. And lede us not into temptacioun: but delyvere us from yvel amen. For if ye forgiven to men her synnes, your heavenly fadir schal forgive to you your trespassis. Sothely if ye forgiven not to men, nether your fadir schal forgive you youre synnes. But whanne ye fasten nyle be ye maad as ypocritis forowful, for thei defasen hem self to seme fastynge to men, treuly I seye to you thei han resseyved her meede. But whanne thou fastist anoynte thin heed, and waische thi face: That thou be not seen fastynge to men, but to thi fadir that is in hidlis, and thi fadir that seeth in hidlis schal yelde to thee. Nyle ye tresoure to you tresouris in erthe were rust and mought distryeth, and where theses delven out and stelen. But gadir ye to you tresouris in hevene, where neither rust ne mought distrieth and where theses deluen not out; ne stelen. For where thi tresour is, there also thin hert is. The lanterne of thi bodi is thin iye, if thin iye be symple al thi bodi schal be lightful. But if thin yghe be weyward al thi bodi schal be derk. if thanne the light that is in thee be derknessis, how grete schul thilke derknessis be?

D. No man may serve twey Lordis for either he schal hate the toon and love the tother: either he schal susteyne the toon, and despise the tother: ye moun not serve god and richesse. Therefore I sey to you that ye be not besy to youre lyf, what ye schul ete neither to your bodi, with what ye schul be clothid. whether lyf is not more than mete, and the body more than the cloth? Biholde ye the foulis of the air, for thei fowen not, neither repen, neither gaderen in to bernis, and youre fadir of hevene feedith hem. whether ye ben not more worthi than thei? But who of you thenkyng, may putte to his stature o cubit? And of clothing what ben you bisy? biholde ye the lilies of the feeld hou thei wexen, thei traaveilen not neither spynnen. And I sey to you that Salomon in al his glorie was not kevered as oon of these. And if god cloth-

* MS penes
me.

ith thus the hey of the feeld, that to dey is, and to morowe is cast in to an oven, hou myche more you of litil feith? Therefore nyle ye be bisy feyng, what schul we ete, or what schul we drynk, or with what thing schul we be kevered? Forsothe hethene men seken alle these thingis, and your fadir wot that ye han nede to alle these thingis. Therefore seke ye first the kyngdom of god and his * rigtwisnesse: and alle these thingis schal be cast to you. Therefore nyle ye be bisy in to the morowe for the morowe schal be bisy to him self; for it suffisith to the daie his owne malice.

G.

* rightfulness

CHAP. VII.

Nyle ye deme that ghe be not demed. For in what doom ye demen: ye schulen be demed, and in what mesure ye meten: it schal be meten agen to you. But what seest thou a litil mote in the yghe of thi brothir, and seest not a beem in thin owne yghe? Or hou seist thou to thi brother, brother suffre, I schal do out a mote fro thin yghe, and lo a beem is in thin owne yghe? Ypocrite do out first the beem of thin yghe, and thanne thou schalt se to do out the mote of the yghe of thi brother. Nyle ye gyve hooly thing to houndis, neither caste ye youre margaritis biforn swyn, lest paraventure thei defoule hem with her feet, and the houndis ben turned, and al to tere you. Axe ye and it schal be gyven to you; seke yee, and yee schulen fynde: knocke ye: and it schal be openid to you. For ech that axith, takith, and he that sekith, fyndith: and it schal be opened to him that knockith. What man of you is, that if his sone axe him breed: whether he wole take him a stoon? Or if he axe fish, whether he wole * give him an Eddre? Therefore if ye, whanne ye ben yvel men, kunnen give gode giftis to youre sones: how myche more your fadir that is in hevenes schal give goode thingis to men that axen him? Therefore alle thingis, whatever thingis ye wolen that men do to you, do ye to hem; for this is the Lawe, and the prophetis. Entre ye bi the streit gate, for the gate that ledith to perdicoun is large, and the wey is brood, and thei ben many that entren bi it: Hou streit is the gate and the wey narrowe that ledith to lyf, and ther ben fewe that fynden it. Be ye war of false prophetis, that comen to you in clothingis of scheep, but withynne forth thei ben as Wolves of raveyne. Of her fruytis ye schulen knowe hem; whether men gadren grapis of thornes or figis of brieris? So every good tre makith gode fruytis; but an yvel tree makith yvel fruytis. A good tree may not make yvel fruytis; neither an yvel tree may make gode fruytis. Every tree that makith not good fruyt, schal be kitt down, and schal be cast in to the fire. Therefore of her fruytis ye schul knowe hem. Not ech man that seith to me, Lord, Lord, schal entre into the kyngdom of hevenes, but he that doth the wille of my fadir that is in hevenes, he schal enter into the kyngdom

* take him
MSS alii ple-
rique.

D.

dom of hevenes. Many schul sey to me in that dai Lord, Lord, whether we have not prophecied in thi name, and han cast out Feendis in thi name, and han do manie vertues in thi name? And thanne I schal knowleche to hem, that I knewe you never, departe away fro me ye that worken wickednesse. Therefore ech man that heerith these my wordis, and doth hem; schal be maad lyk to a wise man that hath bildid his hous on a stoon: And reyn feldown, and flodis camen, and wyndis blew, and ruschiden into that hous & it felde not down, for it was foundid on a stoon. And every man that herith these my wordis, and doith hem not: is lyk to a fool that hath bildid his hous on gravel. And reyn cam down, and flodis camen, and wyndis blew: and thei hurliden agen that hous and it felde down, and the fallyng down therof was greet. And it was don whanne Jhesus had endid these wordis: the puple wondride on his teachyng. For he taughte hem as he that hadde power: and not as the scribis of hem, and Farisees.

CHAP. VIII.

A. **B**UT whanne Jhesus was come down fro the hill myche puple sueden him. And lo a leprous man cam and worschipide him, and seid, Lord if thou wilt, thou maist make me clene. And Jhesus helde forth the hond, and touchid him, and seid I wole: be thou maad clene; and anon the lepre of him was clensid. And Jhesus seid to him se, say thou to no man: but go schewe thee to the prestis and offre the gifte that Moyse commaundide in witnesing to hem.

B. And whanne he had entrid into Cafernaum: the centurien neighede to him, and preiede him, and seid lord, my child lijth in the hous syke on the palesye: and is yvele tormentid. And Jhesus seide to him I schal come and schal heele him. And the centurien answeride, and seid to him, Lord I am not worthi that thou entre undir my roof, but oonly sey thou bi word: and my child schal be heeled. For why I am a man ordeyned undir power, and have knightis undir me, and I sey to this go: and he goth: and to another come: and he comith: and to my servant do this and he doth it. And Jhesus herde these thingis and wondride and seide to men that sueden him, treuly I sey to you, I fond not so greet feith in Israel. And I sey to you that many schul come fro the east, and fro the west, and schul rest with Abraham and with Ysaac and Jacob in the kyngdom of hevenes.

* this MS. penes me. But the sones of * the rewme schal be cast out in to utmer derknesis, there schal be weeping and grynnyng of teeth. And Jhesus seide to the Centurien go, and as thou hast bileevd so be it doon to thee. and the child was heeled fro that our. And whanne Jhesus was come into the hous of Symount Petir: he sigh his wyves modir liggyng and schakun with feveres. And he touchide hir hond, and the severe left her, and sche roos and feryde hem. And whanne it was evyn thei broughten to him

many that hadden develis, and He castide out spiritis bi word. and heeled alle that weren yvele at ese. That it were fulfid, that was seide bi Ysaie the prophet seiynge, he took oure infirmytees and bar oure syknessis. And Jhesus sigh myche puple aboute him: and bad hise disciplis go over the watir. And a scribe neighede, and seide to him maistir, I schal sue thee whider ever thou schalt go. And Jhesus seide to him, foxis han dennes, and briddis of hevne han nestis: but mannes sone hath not where he schal reste his hed. Anothir of hise disciplis seide to him, Lord suffre me to go first, and birie my fadir: But Jhesus seide to him, sue thou me and lete the dede men birie her dede men. And whanne he was gone up in to a litil schip, his disciplis sueden him. And lo a greet sturyng was maad in the see so that the schip was hilid with wawis, but he slept: And his disciplis camen to him, and reisiden him and seiden, Lord save us: we perischen. And Jhesus seiden to hem, what ben ye of litil feith agast? thanne he roos and commaundide to the wyndis and the see; and a greet pesiblenesse was maad. And men wondriden and seiden, what maner man is he this, for the wyndis and the see obeischen to him! And whanne Jhesus was come over the watir in to the cuntre of men of Gerasanorum, tweye men metten him that hadden develis and camen out of graves ful woode so that no man myghte go bi that wey. And lo thei crieden and seiden, what to us and to thee Jhesus the sone of God? art thou come hider bifore the tyme to tormente us? And not fer fro hem was a flock of many swyn lefsewunge. And the develis prieden him, and seiden, if thou castist us out fro hennes: sende us in to the drove of swyn. And he seid to hem, go ye, and thei geden out and wenten into the swyn, and lo in a gret bire al the drove wente heedlyng in to the see: and thei weren dede in the watris. And the heerdis fleden away: & camen in to the citee and telden alle these thingis and of hem that hadden the fendis. And lo al the citee wente out aghens Jhesus, and whanne thei hadden seyn him, thei preieden that he wolde passe fro her coostis.

CHAP. IX.

A. **A**ND Jhesus wente up into a boot and passide over the watir, and came in to his citee. And lo thei broughten to him a man syke in palesie liggyng in a bed; and Jhesus sigh the feith of hem; and seid to the man syke in palesie, sone have thou trist: thi synnes ben forgiven to thee. And lo summe of the Scribis seiden withynne hem silf, this blasfemith. And whanne Jhesus had seyn her thoughtis: he seide wherto thenken ye yvel thingis in youre hertis? What is it lighter to seye thi synnes ben forgiven to thee: either to sey rise thou and walke? But that ye wite that mannes sone hath power to forgive synnes in erthe; thanne he seide to the sykeman in palesie: rise up take thi bed and go in to thin hous. And he

s. he roos and wente in to his hous. And the puple seyng dredde, and glorifiede god that gaf such Power to men. And whanne Jhesus passide fro thannes he sigh a man Matheu bi name sittynge in a tol-bothe, and he seide to him, sue thou me, and he roos and folowide him. And it was don the while he saat at the mete in the hous: lo many pupplicans and synful men camen and saten at the mete with Jhesus and hise disciplis. And * the Farisees syghen, seiden to his disciplis, whi etith your mai-
* deest MS penes me.ster with puppicanes and synful men? And Jhesus herde and seide, a leeche is not nede-ful to men that faren wel: but to men that ben yvel at esse. But go ye and lerneth what it is: I wole merly and not sacrifice, for I cam not to clepe rigtfull men: but synful men. Thanne the disciplis of Jon camen to him & seiden, whi fasten we, and the Farisees oste: but thi disciplis fasten not? And Jhesus seide to hem, whethir the sones of the spouse moun mourne as long as the spouse is with hem. but daies schulen come whanne the spouse schal be taken away fro hem and thanne thei schulen faste. And no man puttith a clout of boi-
d. stous cloth into an olde clothing, for it do-ith away the fulnesse of the cloth and a worse brekyng is maad. Neither men putten newe wyn in to olde botels, ellis the botels ben to broken and destruyed, and the wyn schal out, but men putten newe wyn in to newe botels and bothe ben kept. While
f. that Jhesus spake these thingis to hem: lo a prince came and worschipide him and seide, Lord my doughtir is now deed: but come thou and putte thin hond on hir and sche schal lyve. And Jhesus roos and hise disciplis and sueden him. And lo a wom-
man that hadde the blodi flux twelve yeer neighede bihynde & touchide the hemme of his cloth. For sche seide withynne hir silf if I touche oonly the cloth of him I schal be saaf. And Jhesus turnide and saue hir and seide doughtir have thou trist, thi feith hath maad thee saaf: and the wom-
man was hool fro that hour. And whanne Jhesus cam in to the hous of the prince and saigh the mynstrels and the puple ma-
kyng noyse: He seide go ye away for the damysel is not deed but sleepith, and thei scorneden him. And whanne the sole was put out he wente yn and heelde hir hond, and the damysel roos. And this same wente out in to al that lond. And whanne
f. Jhesus passide fro thannes tweye blynde men cryng sueden him and seiden thou sone of David have mercy on us. And whanne he came in to the hous the blynde men camen to him, and Jhesus seide to hem, what wolen ye that I do to you? and thei seiden lord thatoure yghen be opened, and Jhesus seide, bileeven ye, that I may do this thing to you? and thei seiden to him yhe Lord: Thanne he touchide her yghen, and seide, affir youre feith be it don to you. And
* Sic omnes (10); uno tan-
tum excepto,
in quo Jame-
den.the yghen of hem weren opened, and Jhe-
sus thretenyde hem & seide se ye that no man wite. But thei gheden out and * de-
fameden him thorough al that lond. And whanne thei weren gon out, lo thei brought-

en to him a doumbe man havynge a devel. And whanne the devel was cast out: the doumbe man spak, and the peple wondrido and seide, it hath not be seen thus in Israel. But the farisees seiden, in the prince of de-
g. velis, he castith out develis. And Jhesus wente aboute alle the citees and castels: tech-
yng in the synagogis of hem, and prech-
yng the gospel of the kyngdom, and heel-
yng every languor, and every sykenesse. And he sygh the peple and hadde reuthe on hem: for thei weren travellid and lig-
gyng as scheep not havynge a scheepherde. thanne he seide to hise disciplis, sothely ther is myche ripe corn, but fewe work men. Therefore preye ye lord of the ripe corn that he sende werk-men into his ripe corn.

CHAP. X.

A ND whanne hise twelve disciplis we-
ren clepid togidre he gaf to hem power of unclene spiritis to cast hem out of men, and to heele every languor & syke-
ness. And these ben the names of the twelve Apostlis, the first: Symount that is seid Petir, and Andreu, his brothir: James of Zebedee and Jon his brothir: Filip and Bartholomew: Thomas and Matheu puppican: and James, * Alphey and
* Jude.Tadde: Symount canane and Judas Sca-
rioth that betraiede Crist. Jhesus sente these twelve and commaundide hem, and seide, go ye not in to the wei of hethen men, and entre ye not in to the citees of Samaritans: But rathir go ye to the schepe of the hous of Israel that han perischid. And go ye and
preche ye, and sey that the kyngdom of hevenes schal neighe. Heele ye like men, reise ye dede men, clense ye mesels, caste ye out develis, frely ye han take, frely give ye. Nile ye welde golde neither silver ne mo-
ney in youre girdils; Not a scrippe in the wey, neither twey cootis, neither schoon, neither a yerde, for a workman is worthi his mete. Into whatever citee or castel ye
schul entre, axe ye who therynne is worthi, and there dwelle ye til ye gon out. And whanne ye gon into an hous greete ye it, and seyen pees to this hous. And if thilke hous be worthi: your pees schal come on it, but if that hous be not worthi youre pees schal turne agen to you. And who
evir resleyveth not you, ne heerith youre wordis, go ye fro that hous or citee, and spreng out the dust of youre feet. Treu-
ly I sey to you, it schal be more suffrable to the lond of men of Sodom and Gomor in the dai of judgement, than to thilke citee. Lo I sende you as scheep in the
myddil of wolves, therfor be ghe slygh as serpentis: and simple as dowues. But be ye war of men, for thei schul take you in counseillis: and thei schul bete you in her synagogis. And to meyris or presidentis & to kyngis ye schul be led for me in wit-
nessyng to hem, and to the hethen men. But whanne thei taken you, nyle ye thenke hou or what thing ye schul speke, for it schal be goven to you yn that hour what ye schulen speke. For it ben not ye that
C speken

speken : but the spirit of youre fadir that spekith in you. The brothir forsothe schal teke the brothir in to deth, and the fadir the sone, and sones schul ryse agens fadir & modir : and thei schulen turmente hem bi deth. And ye schul be in hate to alle men for my name, but he that schal dwelle stille into the ende schal be saaf. And whanne thei persuen you in this citee, fle ye in to an other, treuly I seye to you, ye schule not ende the citees of Israel : tofore that mannes sone come. The disciple is not above the maister, ne the servaunt above his Lord. It is ynough to the disciple that he be as his maister, and to the servaunt as his Lord. if thei han clepid the housebonde man Belzebul : how myche more hise household meynce ? Therefore drede ye not hem, For nothing is hid that schal not be schewid and no thing is privy that schal not be wist : That thing that I seye to you in derknessis, seye ye in the light : and preche ye on housis that thing that ye heeren in the eere. And nyle ye drede hem that sleen the bodi : for thei moun not slee the soule, but rathir drede ye hym that may leese bothe soule and bodi into helle. Whethir two sparrowis ben not sold for an halpeny : and oon of hem schal not falle on the erthe withoute your fadir ? And alle the heris of youre heed ben noumbred, Therefore nyle ye drede, ye ben betire than many sparrowis. Therefore eviry man that schal knowleche me bifore men : I schal knowleche him bifore my fadir that is in hevenes ; But he that schal denye me bifore men, I schal denye him bifore my fadir that is in hevenes. Nyle ye deme that I came to sende pees into erthe : I cam not to sende pees : but swerd : For I cam to departe a man agens his fadir : and the doughtir agens hir modir : and the sones wyf agens the husebondis modir. And the enemyes of a man ben thei that ben homely with hym. He that lovith fadir or modir more than me is not worthi to me, and he that lovith sone or doughtir over me is not worthi to me : And he that takith not his crosse and sueth me is not worthi to me : He that syndith his Lyf, schal leese it : and he that leelith his lyf for me, schal fynde it. He that rescyevith you rescyevith me, and he that rescyevith me, rescyevith him that sente me : He that rescyevith a prophete in the name of a prophete : he schal take the meede of a prophete : and he that rescyevith a Just man in the name of a just man ; he schal take the meede of a just man. And who ever giveth drynke to oon of these leeste a cuppe of cold watir oonly in the name of a disciple : treuly I seye to you he schal not leese his meede.

CHAP. XI.

AND it was don whanne Jhesus had endid : he commaundide to his twelve discipulis and passide fro thennes to teche and preche in the citees of hem. But whanne Jon in bondis had herd the werkis of Crist : he sente tweyne of hise discipulis,

And seide to him, art thou he that schal come : or we abiden an othir ? And Jhesus answeride & seide to hem, go ye and telle agen to Jon tho thingis that ye han herd and seen. Blind men seen, crokide goen, mesels ben maad clene, dese men heren : deede men ryfen agen, pore men ben taken to prechyng of the goipel. And he is blefifid that schal not be schaudrid in me. And whanne thei weren gon away : Jhesus bigan to sey of Jon to the peple, what thing wenten ye out in to desert to se ? a reed wawid with the wynd ? Or what thing wenten ye out to se, a man clothid with softe clothis ? lo thei that ben clothid with softe clothis : ben in housis of kyngis. But what thing wenten ye out to see : a profete ? ghe I seye to you : and more than a profete ; For this is he of whom it is writen, lo I sende myn aungel bifore thi face, that schal make redy thi wey bifore thee. Treuly I seye to you : ther roos noon more than Jon baptist among the children of wymmen, but he that is lesse in the kyngdom of hevenes : is more than he. And fro the daies of Jon baptist til now the kyngdom of hevenes suffrith violence, and violent men ravyschen it. For alle profetis and the Lawe * til Jon profesieden. And if ye wolen rescyve : he is Helie that is to come. He that hath eeris of heryng ; here he. But to whom schal I gesse this generacioun lyk ? it is lyk to children sittynge in chepyng that crien to her peeris, and seyn we have sungen to you : and ye han not daunsid, we have mourned to you : and ye han not weyled. For Jon cam neither etynge ne drynkyng and thei seyen he hath a devil, The sone of man cam etynge and drynkyng : and thei seyen lo a man a gloton and a drynkere of wyn, and a frend of puppicanes and of synful men : and wisdom is justified of her sones. Thanne Jhesus bigan to seye reproof to citees in whiche ful many vertues of him weren don : for thei diden not penaunce. Wo to thee Corosaym, wo to thee Bethsaida, for if the vertues that ben don in you, hadden be don in Tyre and Sydon : sum tyme thei hadden do penaunce in heire and aische. Nethes I seye to you, it schal be lesse peyne to Tyre and Sydon in the dai of dome than to you. And thou Cafarnaum whether thou schalt be arerid up to hevenes ? thou schalt go down in to helle, for if the vertues that ben don in thee, hadden be don in Sodome : peraventure thei schulden hane dwellid in to this dai. Nethes I seye to you that to the lond of Sodom it schal be lesse peyne in the dai of dome than to thee. In thilke tyme Jhesus answeride and seid, I knowleche to thee fadir lord of hevne and of erthe, for thou hast hid these thingis fro wise men and redy, and hast schewid hem to litil children, so fadir : for so it was plesynge to fore thee. Alle thingis ben given to me of my fadir : and no man knewe the sone but the fadir, neither ony man knew the fadir : but the sone : and to whom the sone wolde schewe. Alle ye that traveilen and ben chargid come to me : and I schal fulfille you. Take ye my yok on you, and lerne

* til to Jona
or till Jona
MS. ceteri.

E.

F.

lerne ye of me, for I am mylde and meke in herte and ye schal fynde reste to youre soulis. for my yok is solte: and my charge light.

CHAP. XII.

A. **I**N that tyme Jhesus wente bi cornes in the Sabot dai, and hise disciplis hungriden and bigunnen to plucke the eeris of corn and to ete. And the Farisees seynge seiden to him, lo thi disciplis don that thing that is not leeful to hem to do in sabotis. And he seide to hem, whether ye han not red what Davith dide whanne he hungride and thei that weren with him? Hou he entride in to the hous of god and eet looves leeful to him to ete, neither to hem that weren with him: but to preftis aloone. Or whether ye han not red in the Lawe, that on sabotis preftis in the temple defoulen the sabotis: and thei ben withoute blame? And I seye to you that heere is a gretter than the temple. And if ye wisten what it is I wole merfye and not sacrifice: ye schulden never have condempned ynnocentis; For mannes sone is Lord yhe of the sabote. And whanne he passide fro thennes, he cam in to the synagoge of hem. And lo a man that hadde a drie hond, and thei axiden him and seiden, wher it be leeful to heele in the sabot, that thei schulden accuse him. And he seide to hem, what man of you schal be that hath a scheep, and if it falle in to a dicke in the sabotis: wher he schal not holde & lifte it up? How myche more is a man bettere than a scheep? therefore it is leeful to do good in the sabotis. Thanne he seide to the man stretche forth thin hond, and he straughte forth: and it was restorid to helthe as the tothir. And the Farisees wenten out and maden a counseil agens him: how thei schulden distrye him. And Jhesus knewe it, and wente away fro thennes, and manye sueden him: and he helyde hem alle. And he comaundide to hem that thei schulden not make him knownen, That, that thing were fulfild: that was seide bi Ysaie the prophete seiyng, lo my child whom I have chosen: my derlyng in whom it hath wel plesid to my soul, I schal putte my Spirit on hym: and he schal telle doom to hethene men, He schal not stryve ne crie: neither ony man schal here his voice in stretis: A bresid reed he schal not breke, and he schal not quench smokyng flex til he caste out doom to victorie: And hethene men schulen hope in his name. Thanne a man blynde & doumbe that had a seend: was brought to him and he heclide him, so that he spake and sygh. And al the puple wondride and seide, wher this be the son of Davith? But the Farisees herden and seiden, he this castith not out seendis, but in Belzebub prince of Feendis. And Jhesus witynge her thoughtis, seide to hem ech kyngdom departid agens it self, schal be desolatid, and ech citee or hous departid agens it self schal not stonde? And if Sathanas castith out Sathanas: he is departid agens hym self

* of puttynge forth. MS. Lepy's. 12^o. in epist. ex. Glossmate al. terius verlin. nis, quæ legit. Loves of pr. pificioun, or puttynge forth.

therefore how schal this kyngdom stonde? And if I in Belzebub caste out develis: * in whos myght casten out youre sones? therefore thei schulen be youre domesmen: But if I in spirit of god caste out fendis: thanne the kyngdom of god is comen in to you. Either hou may ony man entre in to the house of a strong man, and take awci his vessels: but first he bynde the stronge man and thanne he schal spoile his hous. He that is not with me: is agens me, and he that gedrith not with me: scaterith abroad. Therefore I seye to you, al synne & blasfemye schal be forghoven to men: but the * spirit of blasfemye schal not be forghoven. And whoever seith a word agens mannes sone: it schal be forghoven to him, but who that seyth a word agens the hooly goost, it schal not be forghoven to him neither in this world ne in the tother. Either make ye the tree good and his fruyt good: either make ye the tree yvel, and his fruyt yvel, for a tree is knowun of the fruyt. Ye generacioun of eddris: hou moun ye speke gode thingis whanne ye ben yvel? for the mouth spekith of plentee of the herte. A good man bryngith forth gode thingis of good tresoure, and an yvel man bryngith forth yvel thingis of yvel tresoure. And I seye to you that of every ydel word that men speken: thei schul yelde resoun thereof in the day of doom. For of thi wordis thou schalt be justified: and of thi wordis thou schalt be dampned. Thanne summe of the scribis and farisees answeriden to him and seiden, maystir we wolen se a token of thee, whiche answerde and seide to hem, an yvel kyndrede and a spouse breker sekith a tokene, and a tokene schal not be given to it: but the tokene of Jonas the profete. For as Jonas was in the wombe of a whaal thre daies and thre nightis: so mannes sone schal be in the herte of the erthe thre daies and thre nightis. Men of Nynve schulen ryse in doom with this generacioun and schulen condempne it: for thei diden penaunce in the prechyng of Jonas, and lo here a gretter than Jonas. The queen of the south schal ryse in doom with this generacioun, and schal condempne it: for sche came fro the endis of the erthe to here the wisdom of Salomon, and lo here a gretter than Salomon. Whanne an unclene spirit goth out from a man: it goth bi drie placis and sekith reste and fyndith not, Thanne he seith I schal turne agen in to myn hous fro whennes I wente out, and he comith and fyndith it voide and clenfid with befyms and maad fair, Thanne he goth and takith with him sevene othere spirits worse than him self: and thei entren and dwellen there & the laste thingis of that man ben maad worse than the formere, so it schal be to this worste generacioun. Yit the while he spake to the puple: lo his modir and hise britheren stonden withoute forth sekyng to speke with him, And a man seide to him, lo thi modir and thi britheren stonden withouten forth sekyng thee, He answerde to the man that spake to him: and seide, who is my modir and who

* Sic MSTrin. Col. 8vo. Cæteri omnes 9 in whom your sones casten out? quæ vera est Lestio. Altera est ex Glossmate verbi nis alterius.

* Blasfemye of the Spirit. Bp. More's MS.

who ben my bretheren? And he helde forth his hond in to hise disciplis: and seide, lo my modir and my bretheren: For who ever doth the wil of my fadir that is in hevenes, he is my brothir and syster & modir.

CHAP. XIII.

IN that day Jhesus ghede out of the hous and saat bisidis the see, And myche puple was gaderid to him: so that he wente up in to a boot and sate, and al the puple stode on the brynke. And he spak to hem many thingis in parabis and seide, lo he that sowith ghede out to sowe his seed, And while he sowith, some seedis felden bisidis the weye, & briddis of the eyr camen and ceten hem; But othire seedis felden in to stony placis where thei hadden not myche erthe, and anoon thei sprungen up, for thei hadden not depnesse of erthe, But whanne the sunne was risen thei swaliden, and for thei hadden not roote thei drieden up. And othere seedis felden among thornes, and thornes wexen up and strangliden hem: But othere seedis felden into good lond: and gaven fruyt sum an hundrid fold, another sixty fold, an other thritty fold, He that hath eeris of heryng here he. And the disciplis camen nigh, and seiden to hem, whi spekest thou in parabis to hem? And he answeride and seide to hem for to you it is goven to know the privytees of the kyngdom of hevenes: but it is not gyven to hem. For it schal be goven to him that hath, and he schal have plente, but if a man hath not, also that thing that he hath schal be taken away fro him. Therefore I speke to hem in parabis: for thei seynge seen not, and thei herynge heren, not neither undirstonden, That the prophecie of Ysaye be fulfillid seiynge, with herynge ye schulen heere & ye schulen not undirstonde, and ye seynge schulen se and ye schulen not se. For the herte of this puple is gretly fattid: and thei herden hevyly with eeris and thei han clodid her yghen: lest sum tyme thei seen with yghen, and with eeris heere and undirstonde in herte and thei ben convertid and I heele hem. But youre yghen that seen ben blef- sid and youre cris that heeren. Forsothe I seye to you, that many profetis and just men coveitiden to se tho thingis that ye seen; and thei seighen not; and to here tho thingis that ye heren; and thei herden not: Therefore here ye the parable of the sower. Ech that herith the word of the rewme and undirstondith not, the yvel spirit cometh and ravyfichith that, that is sown in his herte this it is, that is sown bisides the weye. But this that is sown on the stony lond: this it is that herith the word of god, and anoon with joie takith it; And he hath not roote in him self, but is temporal, for whanne tribulacioun and persecucion is maad for the word: anoon he is schlaundrid; But he that is sown in thornes: is this that herith the word and the bisynesse of this world, and the fallace

of riches strangleth the word and it is maad withouten fruyt, But he that is sown into good Lond: is this that herith the word and undirstondith and bringith forth fruyt, and sum makith an hundrid fold, treuly another sixtifold and another thritti fold. Another parable Jhesus putte forth to hem: & seide the kyngdom of hevenes is maad lyk to a man that sew good seed in his feeld, And whanne men slepten his enemy came and sew aboue taris in the myddil of whete and wente away. But whanne the erbe was growid and maad fruyt thanne the taris apperiden, And the servauntis of the husbonde man camen and seiden to him, lord wher thou hast not sown good seed in thi feeld? wherof thanne hath it taris? And he seide to hem, an enemy hath do this thing, and the servauntis seiden to him, wolt thou we gan and gedren hem? And he seide, nay, lest peradventure ye in gaderinge taris drawe up with hem the whete bi the roote. Suffre ye hem bothe wexe into repyng tyme: and in tyme of rype corn I schal sey to the repers, first gadere ye togidre the taris and bynde hem togidre in knyeches to be brent: but gedre ye whete into my berne. Another parable Jhesus putte forth to hem and seide, the kyngdom of hevenes is lyk to a corn of Senevey whiche a man took and sew in his feeld, Whiche is the leeste of all sedis, but whanne it hath woxen it is the mooste of all wortis, and is maad a tree so that briddis of the eir comen and dwellen in the bowis theroff. Another Parable Jhesus spake to hem, the kyngdom of hevenes is lyk to four dowgh, whiche a womman took and hidde in thre mesuris of mele, til it were alsowred. Jhesus spak alle these thingis in parabis to the puple: and he spak not to hem without parabis; That it schulde be fulfild that is seid bi the profete seiynge, I schal opene my mouth in parabis: Y schal telle out hid thingis fro the making of the world. Thanne he leste the puple and cam into an hous, and hise disciplis camen to him and seiden, expowne to us the parable of taris of the fælde, whiche answerde and seide: he that sowith good seed is mannes sone, the feeld is the world, but the good seed, these ben sones of the kyngdom; but taris, these ben yvel children: The enemy that sowith hem is the fend, and the ripe corn is the endynge of the world, the repers ben aungels, Therefore as taris ben gedride togidre and ben brent in fir: so it schal be in the endynge of the world, Mannes sone schal sende his aungelis, and thei schulen gedre fro his rewme alle his schlaundris, and hem that don wickidnesse. And thei schulen sende hem into the chymney of fir, there schal be wepyng and betyng togidre of teeth. Thanne juste men schulen schyne as the sunne in the rewme of her fadir: he that hath eeris of heryng here he. The kyngdom of hevenes is lyk to trefour hid in a feeld, which a man that fyndith, hidith and for joye of it, he goith & sellith alle thingis that he hath and byeth thilke fælde. Eftsones the kyngdom of hevenes is lyk to

a marchaunt that sechith gode margaritis, But whanne he hath founde oo precious margarite, he wente and folde alle thingis that he hadde and boughte it. Est the kyngdom of hevenes is lik to a net cast into the see, and that gaderith togidre of alle kynde of fischis, whiche whanne it was full thei drowen up, and faten bi the brynke and chesen the good into her vessels but the yuele thei kesten out, So it schal be in the endyng of the world, aungels schulen go out, and thei schulen departe yvel men fro the myddil of just men. And thei schulen sende hem into the chymney of fier, there schal be wepyng and gryntyng of teeth. Have ye undirstonden all these thingis? thei seyen to him yhe: He seith to hem, therefore every wise man of lawe in the kyngdom of hevenes is lyk to a housbonde-man that bryngith forth of his tresour newe thingis and olde. And it was don whanne Jhesus had endid these parabis he passide fro thennes, i. And he come into his cuntre, and taughte hem in her synagogis, so that thei wondriden and seiden, fro whennes this wisdom and vertues comen to this? Whether is not this the sone of a carpenter? wher his modir be not seid Marie: and hise britheren James & Joseph and Symount and Judas, And hise sistris wher thei alle be not among us? fro whennes thanne alle these thingis comen to this? And so thei weren sclaundrid in him, but Jhesus seide to him, a profete is not withouten * worschip, but in his owne cuntre and in his owne hous, And he dide not there many vertues, for the unbileve of hem.

CHAP. XIV.

IN that tyme croude Tetrarke, *prince of the fourthe part*, herde the fame of Jhesus; And seide to his children, this is Jon Baptiste he is risen fro deth: and therefore vertues worchen in him, For Eroude hadde holden Jon, and bounden him, and puttide him into prisoun, for erodias the wyf of his brothir, For Jon seide to him, it is not leeful to thee to have hir, And he wyllynge to sle him, dredde the peple: for thei hadden him as a profete. But in the day of eroudis birthe, the doughtir of erodias daunsid in the myddil and pleside croude, Wherfore with an ooth he bihigte to give to hir what ever thing sche axide of him, And sche bifore warnid of hir modir seide give thou to me heere the heed of Jon Baptiste in a dische, And the kyng was forewful, but for the ooth, and for hem that faten togidre at the mete, he comaundide to be gyven. And he sente and bihedide Jon in the prisoun, And his heed was brought in a dische, and it was goven to the damysel, and sche baar it to hir modir. And hise disciplis camen and token his bodi, and brieden it: and thei camen & tolden to Jhesus. And whanne Jhesus had herde this thing, he wente fro thennis in a boot into disert place bifidis, and whanne the peple hadde herd, thei folowiden him on her feet fro citees, And Jhesus ghede out and saigh a gret puple and hadde reuthe on hem, and heclide thelike men of hem. But whanne the even-tyde was come, his disciplis camen to him and seiden, the place is desert, and the tyme is now passid, lat the puple go into townes to bye hem mete. Jhesus seide ye hem, thei han not nede to go, ghyve to hem sumwhat to ete: Thei answerden, we have not heere but fyve looves

and twey fischis, And he seide to hem, brynge ye hem hider to me. And whanne he hadde comaundid the puple to sitte to mete on the † hey: he took fyve looves and twey fischis, and he bihelde into hevene and bleside and brak and gaf to hise disciplis, and the disciplis gaven to the peple, And alle eten and weren fulfid, and thei token the relisis of broken gobetis twelve cofyns ful: And the noumbre of men that eeten was fyve thousand of men out taken wymmen and litel children. And anoon Jhesus compellide the disciplis to go up into a boot and go bifore him over the see while he left the peple. And whanne the peple was left, he stiede aloone into an hil for to preie, but whanne the evenyng was come he was there aloone, And the boot in the myddil of the see was schoggid with wawis, for the wynd was contrarie to hem. But in the fourthe wakyng of the nyght he cam to hem walkynge above the see, And thei seynge him walkynge on the see weren disturblid and seiden that it is a fantum and for drede thei crieden. and anoon Jhesus spak to hem and seide, have ye trist, I am, nyle ye drede. And Petir answeride and seide, lord if thou art; comaunde me to come to thee on the wattris. And he seide, come thou, and Petir ghede down fro the boot and walkide on the wattris to come to Jhesus, But he sigh the wynd strong, and was aferd, and whanne he biganne to drenche he criede and seide, lord make me saaf; And anoon Jhesus helde forth his hond & took Petir and seide to him, thou of litel feith why has thou doutid? And whanne he had stied into the boot the wynd ceefide, And thei that weren in the boot camen and worschipeden him and seiden, vreily thou art goddis sone; And whanne thei hadden passid over the see thei camen into the lond of Genasar. And whanne men of that place hadden knowe hem, thei senten into al that cuntre and thei broughten to him alle that hadden sykenesse, And thei prieden hem that thei schulden touche the hemme of his clothing, and who evere touchiden weren maad saaf.

CHAP. XV.

THanne the Scribis and the Farisees camen to him fro Jerusalem, and seiden, Whi breken thi disciplis the tradiciouns of eldre men? for thei weischen not her hondis whanne thei eten breed. He answeride and seide to hem whi breken ye the maundement of god for youre tradicioun? For god seide, honoure thi fadir and thi modir, and he that cursith fadir or modir dye bi deth, But ye seyn, who ever seith to fadir or modir, what ever giste is of me it schal profite to thee, and he hath not worschiped his fadir or his modir and ye han maad the maundement of god voyde for youre tradicioun. Ypocritis, Ysaie the prophet profeciede wel of you and seide This peple honourith me with lippis: but her herte is fer fro me, and thei worschipen me withoute cause: techynge the doctrynes and maundementis of men. And whanne the puple weren clepid togidre to him, he seide to hem, heere ye and undirstonde, That thing that entrieth into the mouth defoulith not a man, but that thing that comith out of the mouth defoulith a man. Than hise disciplis camen and seiden to hym, thou knowist that if this word be herd the farisees ben sclaundrid? And he answeride and seide every plauntynge that my fadir of hevene hath not

D

plauntid

plauntid schal be drawn up bi the roote, Suffre ye hem thei ben blynde, and leederis of blynde men, and if a blynde man lede a blynde man, bothe fallen doun in the diche. Petir answerde and seide to him, expowne to us this parable, And he seide yit also ben ye without undirstonding? Undirstonden ye not that al thing that entrieth into the mouth goith into the wombe and is sent out into the goyng away? But tho thingis that comen forth fro the mouth gon out of the herte and tho thingis defoulen the man, For of the herte gon out yvel thoughtis, manfleyngis, avoutries, fornicaciouns, theftis, false witnessyngis, blasfemyes; These thingis it ben that defoulen a man: but to ete with hondis not waischen defoulith not a man. And Jhesus ghede out fro thennes, and wente into the coostis of Tyre and of Sidon. And lo a womman of Chanance ghede out of tho coostis and criede and seide to him, Lord the sone of Davith have mercy on me, mydoughtir is yvele travailed of a feend, And he answerde not to hir a word, and hise disciplis camen and preieden him, and seiden leese thou hir, for sche crieth affir us, He answerde and seide, I am not sent but to the sheep of the hous of Israel that perischiden. And sche cam and worscheipide him and seide, Lorde helpe me, whiche answerde and seide, it is not good to take the breed of children and caste to houndis. And sche seide, yhis lord, for whelpis eten of the crummes that fallen doun fro the boord of her lordis. Than Jhesus answerde, and seide to hir, aa womman,* thi feith is greet, be it don to thee as thou wolt: and hir doughtir was heclid fro that hour. And whanne Jhesus had passid fro thennis he came biffides the see of Galilee, and he gedde up in to an hil, and saat there, And myche peple cam to him and hadden with hem doumbe men, and crokide, and feble, and blynde and many othere; and thei castiden † hem doun at his feet, and he helide hem, So that peple wondride, seyng doumbe men spekyng and crokide goyng, blynde men seyng: and thei magnifieden god of Israel. And Jhesus, whanne his disciplis weren clepid togidre, seide to hem, I have reuthe of the peple for thei han abiden now thre daies with me and thei han nothing to ete, and I wole not leese hem fastyng leste thei failen in the wey, And the disciplis seyn to him, wheroff thanne so many looves among us in desert to fulfille so greet a peple? And Jhesus seide to him, how many looves han ye? and thei seiden sevene, and a fewe finale fischis. And he comaundide to the peple to sitte to mete on the erthe. And he took the sevene looves and fyve fisches, and did thankyngis and brake and gaf to hise disciplis, and the disciplis gaven to the peple, And alle eten and weren fullid and thei token that that was leif of relifis sevene § lepfull; And thei that eten weren foure thousand of men, withouten litel children and wymmen. And whanne he had left the peple: he wente up into a boot, and cam into the coostis of Magedan.

CHAP. XVI.

AND the Farisees and the Saduceis camen to him temptyng, and thei preiden him to schewe hem a tokene fro hevne. And he answerde and seide to hem, whanne the eventide is come ye seyn it schal be cleer, for hevne is rody, And

the morowe tide to day tempest, for hevne schynith hevily thanne ye kunnen deme the face of hevne: but ye moun not wite the tokenes of tymes. An yvel generacioun and avoutresse sekith a tokene and a token schal not be given to it, but the token of Jonas the prophete, and whanne he hadde left hem, he wente forth. And whanne hise disciplis camen over the see thei forgaten to take looves. And he seide to hem, biholde ye and bewar of four dough of Farisees and of Saduceis. And thei thoughten among hem, and seiden, for we han not taken looves; But Jhesus witynge, seide to hem: what thenken ye amonge you of litil feith for ye han not looves? yit undirstonden not ye neither han mynde of fyve looves into fyve thousand of men: and hou many coffyns ye token? Neither of sevene looves into four thousand of men, & hou many leepis ye token? Whi undirstonden ye not, for I seide not to you of breed: be ye war of the four dough of Farisees and of Saduceis: Thanne thei undirstonden, that he seide not to be war of four dough of looves: but of the techyng of Pharisees and Saducees. And Jhesus came into parties of Cesarie of Philip, and axide hise disciplis and seide, whom seyn men to be mannes sone? And thei seiden, summe Jon Baptist, ethir Helie, and othere Jeremye, or oon of the prophetis. Jhesus seide to hem; but whom seyn ye me to be? Symount Petir answerde and seide, thou art Crist the sone of god lyvyng. Jhesus answerde and seide to him, bleisid art thou Symount Barjona, for flesh and blod schewide not to thee; but my fadir that is in hevnes: And I sey to thee thou art Petir and on this stoon I schal bilde my churche and the gatis of helle schulen not have myght agens it, And to thee I schal give the keies of the kyngdom of hevnes and what ever thou schalt bynde on erthe schal be bounde also in hevnes. And what ever thou schalt unbynde on erthe, schal be unbounden also in hevnes. Thanne he comaundide to hise disciplis that thei schulden sey to no man that he was Crist. Fro that tyme Jhesus bigan to schewe to his disciplis, that it bihovyd him to go to Jerusalem and suffre many thingis of the eldre men, and of †§ Scribis & of princis of prestis, and be slayn and the thridde day to ryse agen. And Petir took him, and bigan to blame him and seide, fer be it fro thee Lord: this thing schal not be to thee. And he turnyde and seide to Petir, Sathanas go affir me, thou art a sclaundre to me, for thou savorist not tho thingis that ben of god, but tho thingis that ben of men. Thanne Jhesus seide to hise disciplis, if ony man wole come affir me, denye he himself and take his crose and sue me, For he that wole make his lyf saaf schal leese it, and he that schal leese his lyf for me schal fynde it, For what profitith it to a man if he wyne al the world and suffre peyryng of his soul? or what chaungyng schal a man give for his soule? For mannes sone schal come in glorie of his fadir with his aungelis and thanne he schal yelde to every man affir his workis. Treuly I seye to you ther ben summe of hemthat stonden heere, whiche schulen not taste deeth, til thei se mannes sone comyng in his kyngdom.

CHAP. XVII.

AND affir fixe daies Jhesus took Petir & James and Jon his brother and ledde hem asidis in

* greet is thi feith MS penes me.

† doun hem.

* takyng sevene looves & the fisches.

§ leepis full.

†§ the Scribis.

in to an high hil, And was turned into an other liknesse bifore hem, and his face schoon as the sunne, and hisclothis weren maad white as snow, And lo Moyfes and Helie apperiden to hem, and spaken with him. And Petre answeride and seide to Jhesus, Lord it is good us to be heere, if thou wolt, make we heere thre tabernaclis to thee oon, to Moyfes oon, and oon to Helie. Yit the while he spake, lo a bright cloude overschadowide hem, and lo a voye cam out of the cloude and seide, this is my dere worthe sone in whom I have wel plesid to me, heere ye him. And the disciplis herden & felden down on her facis, and dredden gretly, And Jhesus cam and touchide hem and seide to hem, ryse up and nyle ye dredde, And thei lesten up her yghen and sayen no man but Jhesus aloone, And as thei camen down of the hil, Jhesus comaundide to hem and seide, seye ye to no man the visioun til mannes sone ryse agen fro deeth. and hise disciplis axiden him and seyden what thanne seyen the Scribis, that it bihovith that Elye come first, He answeride and seide to hem Elye schal come and he schal restore all thingis; And I seye to you, that Elye is now comen, and thei knewen him not, but thei diden in him whatever thingis thei wolden, and so mannes sone schal suffre of hem. Thanne the disciplis undirstoden that he seide to hem of Jon the Baptist. And whanne he cam to the peple, a man cam to him and fel down on knees bifore him and seide, Lord have mercy on my sone for he is lunatyk and suffrith yvele, for ofte tymes he fallith into the fire, and ofte tymes into watir, And I broughte him to thi disciplis and thei myghten not heele him. Jhesus answeride and seide, a thou generacioun unbileful & weiwad, how longe schal I be with you how longe schal I suffre you? bringe yehim hidur to me. And Jhesus blamyde him, and the devel wente out fro him, and the child was heeled fro our. Thanne the disciplis camen to Jhesus prively and seiden to him: whi myghten not we caste him out? Jhesus seith to hem for your unbi- leve, treuly I seye to you, if ye have feith as a corn of Se- veney, ye schulen sey to this hil passe thou hennas, and it schal passe, and nothing schal be impossible to you, But this kynde is not cast out but bi preying and fasting. And while thei weren abidyng to- gidre in Galilee Jhesus seide to hem, mannes sone schal be bitrayed into the hondis of men. And thei schulen sle him and the thridde dai he schal ryse agen to lyf, and thei weren ful fory. And whanne thei camen to Cafarnaum thei that token tribute camen to Petir and seiden to him, youre maistr payeth not tribute? And he seide, yhis, and whanne he was come into the hous, Jhesus cam bi- fore him & seide, Symound, what seemith to thee? kyngis of erthe of whom taken thei tribute, of her sones either of aliens? And he seide, of aliens. Jhesus seide to him, thanne sones ben fre; But that we sclaundre hem not go to the see and caste an hook, and take thilke fish that first comith up and whanne his mouth is opened, thou schalt fynde a Stater take it and give for thee & for me.

CHAP. XVIII.

A. **I**N that hour the disciplis camen to Jhesus and seiden, who gessith thou is gretter in the kyng- dom of hevenes? And Jhesus clepide a litil child and putte him in the myddil of hem, And seide,

I seye treuthe to you, but ye be turned and maad as litil children, ye schul not entre into the kyng- dom of hevenes. Therefore whoever mekith him as this litil child he is grethere in the kyngdom of hevenes; And he that refceyveth oon sich litil child in my name refceyveth me: But whoso sclaun- drith oon of these smale that bileven in me, it spe- dith to him that a mylne sto one * of assis be hanged in his necke and he be drenchid in the dep- asse of the see. Wo to the world for sclaundris, for it is need that sclaundris come, nethelisse woo to theilke man bi whom a sclaundre cometh. And if thin hond or thi foot sclaundrith thee kitte it off and caste away fro thee, it is bettir to thee to entre to lyf feble either crokid, than havynge tweyne hondis or tweye feet to be sent into everlastyng fier. And if thin yghe sclaundre thee, pulle it out and caste away fro thee it is bettere to thee with oon yghe to entre into lyf, thanne havynge tweyn yghen to be sent into the fier of helle. Se ye that ye despise not oon of these litel, for I seye to you that the aungels of hem in hevenes seen evermore the face of my fadir that is in he- venes, For mannes sone came to save that thing that perischide. What semeth to you, ifther weren to a man an hundrid scheep and oon of hem hath errid wher he schal not leve nynty and nyne in desert, and schal go to seche that, that erride? And if it falle that he fynde it, treuly I seye to you, that he schal have joie therof more than on nynty and nyne that erriden not. So it is not the wille bifore youre fadir that is in hevenes, that oon of these litil perische. But if thi brothir synneth agens thee o. go thou and reprove him bitwixe thee and him a- loone, if he herith thee thou hast wonnen thi brothir & if he heerith thee not, Tak with thee oon or tweyne, that every word stonde in the mouth of tweyne or thre witneffis, And if he heerith not hem, seye thou to the chirche, But if he heerith not the chirche; be he as an hethen and puppli- can to thee. I seye to you treuly, what ever thing ye bynden on erthe tho schulen be bounde also in hevene: and what ever thingis ye unbynden on erthe tho schal be unbounden also in hevene. Eftsoone I seye to you that if tweyne of you consente on the erthe, of every thing what ever thei axen, it schal be don to hem of my fadir that is in hevenes: For where tweyne or thre ben gaderid in my name, there am I in the myddil of hem. Thanne Petre cam to him and seide, Lord hou ofte schal my brothir synne agens me, and I schal forgive him? whether til seven tymes? Jhesus seith to him I seye not to thee til seven sithis; but til seventy sithis seven sithis. Therefore the kyngdom of he- venes is likned to a kyng that wolde rikene with his servantis. And whanne he † bigan for to putte resoun oon was offride to him that oughte to him ten thousynd talentis, And whanne he had not wher- of to yelde, his lord comaundide him to be sold, and his wyf, & children, and alle thingis that he hadde, and to be paid, But thilke servaunt fell down and preiede him and seide, have patience in me, and I schal yelde to thee all thingis. And the Lord hadde mercy on that servant, and suffride him go, and forgaf to him the dette. But thilke servaunt gede out, and sonde oon of his even servantis that oughte him an hundrid peens, and he heelde him and stranglide him and seide, yelde that, that thou owist, And his even servaunt fel down and preiede him and seide, have patience in me, and I schal quyte

* of Assis, deoul N.S. Eman. Fol. M3 Caij Coll. † bigan to reackone oon that oughte ten thousynd talentis was broughte to him.

quyte alle thingis to thee, But he wolde not: but wente out and putte him into prisoun til he payede al the dette. And his evenc fervauntis seynge the thingis that weren don foroweden greetly, and thei camen and tolden to her lord alle the thingis that weren don. Thanne his lord clepide him and seide to him, wickide fervaunt I forgaf to thee alle the dette, for thou preie dist me; Therefore wher it bihoved not also thee to have mercy on thin even fervaunt as I hadde mercy on thee? And his lord was wroth and took him to turmentouris til he paide al the dette, So my fadir of hevenc schal do to you, if ye forgiven not every man to his brothir of youre hertis.

CHAP. XIX.

AND it was don whanne Jhesus hadde endid these wordis he passide fro Galilee and came into the coostis of Jude over Jordan: And myche puple suede him, and he heclide hem there. And the Farisees camen to him temptynge him, and seiden wher it be leessful to a man to leve his wyf for any cause? whiche answeride and seide to hem have not ye rad, for he that made men at the bigynnyng made hem male and female? And he seide, for this thing a man schal leve fadir and modir, and he schal drawe to his wyf, and thei schal be tweyne in oo flesch: And so thei ben not now tweyne but oo flesch; therefore a man departe not that thing, that god hath joyned. Thei seyen to him, what thanne comaundide Moyse to give a libel of forsakyng, and to leve of? And he seide to hem, for Moyse for the herdnesse of youre herte suffride you * leve youre wyves, but fro the bigynnyng it was not so, And I seye to you that whoever levith his wyf but for fornicacioun, and weddith an oother doth lecherie; and he that weddith the forsaken wyf doth lecherie. Hise disciplis seyen to him, if the cause of a man with a wyf is so, it spedith not to be weddid; And he seide to hem, not alle men taken this word, but to whiche it is goven, For ther ben geldyngis, whiche ben thus born of the modirs wombe, and ther ben geldyngis that ben maad of men, and ther ben Geldyngis that han geldid hemself for the rewme of hevenc; He that may take; take He. Thanne litil children weren brought to him that he schulde putte hondis to hem, and preie, and the disciplis blamen hem, But Jhesus seide to hem, suffreye that litil children come to me, and nyle ye forbede hem, for of siche is the kyngdom of hevenc. And whanne he hadde putte to hem hondis he wente fro thennes, And lo oon cam and seide to him, gode maistir, what good schal I do that I have everlastyng lyf? whiche seith to him, what axist thou me of good thing ther is oo gode god, but if thou wolt entre to lyf kepe the comaundementis, He seith to him, whiche? and Jhesus seide, thou schalt not do manfleyng, thou schalt not do avowtrie, thou schalt not do thefte, thou schalt not sey fals witnesyng. Worschipe thi fadir and thi modir: and thou schalt love thi neighbore as thi self. The younge man seith to him, I have kept alle these thingis from my † ghouth, what yit failith to me? Jhesus seith to him, if thou wolt be parfit: go and selle alle thingis that thou hast, and gyve to pore men and thou schalt have trefour in heven, and come and sue me. And whanne the younge man had herde these

wordis he wente away sorowful for he hadde many possesiouns. And Jhesus seide to his disciplis I seye to you treuthe, for a riche man of hard schal entre into the kyngdom of hevenc, And eftsoone I seye to you, it is lighter a camel to passe thorough a nedlis yghe than a riche man to entre into the kyngdom of hevenc. Whanne these thingis weren herd the disciplis wondriden gretly and seiden, who thanne may be saaf? Jhesus bihelde and seide to hem, anentis men this thing is impossible; but anentis god alle thingis ben possible. Thanne Petir answeride and seide to him, lo we han forsaken alle thingis and we han sued thee, what thanne schal be to us? Jhesus seide to hem, treuly I seye to you, that ye that han forsaken alle thingis and han sued me in regeneracioun whanne mannes sone schal sitte in the seete of his mageste, ye schulen sitte on twelve seetis demyng the twelve kynredis of Israell. And every man that forsakith hous, bretheren or sistren, fadir or modir, wyf either children or seeldis for my name, he schal have an hundred fold, and schal welde everlastyng lyf: But many schulen be the firste the laste; and the laste the firste.

CHAP. XX.

THE kyngdom of hevenc is lyk to an housbonde man that wente out first bi the morowe to hyre werkmen into his vyneyerd, And whanne the covenant was maad with werkmen of a peny for the day he sente hem into his vyneyerd. And he gede out aboute the thridde houre and sigh othere stondyng ydel in the chepyng: And he seide to hem go ye also in to my vyneyerd, and that, that schal be rightful I schal gyve to you, and thei wenten forth. Eftsoones he wente out aboute the sixte houre and the nynthe and dide § on lyk manere. But aboute the elleventhe houre he wente out and founde other stondyng, and he seide to hem, what stonden ye idel heere al dai? Thei seyen to him, for no man hath hyrid us. he seith to hem, go ye also into my vyneyerd. And whanne evenyng was come the lord of the vyneyerd seith to his procuratour, clepe the werkmen, and yelde to hem her hyre, and bigynne thou at the laste til to the firste. And so whanne thei weren come, that camen aboute the elleventhe houre also thei token everich of hem a peny: But the firste camen and demyden that thei schulden take more but thei token ech oon bi hemself a peny. And in the taking thei grucchiden agens the housbonde man and seiden The laste wroughten oon houre, and thou hast maad hem evenc to us that han born the charge of the dai & heete. And he answerde to oon of hem, and seide, frend I do thee no wrong; where thou hast not accordid with me for a peny. Take thou that, that is thin, and go, for I wole give to this last man as to thee. Wher it is not leessful to me to do that, that I wole? wher thin yghe is wikkid for I am good? So the laste schulen be the firste, and the firste the laste, for many ben clepid & fewe ben chofen. And Jhesus wente up to Jerusalem and toke hise twelve disciplis in privyte, & seide to hem, lo we gon up to Jerusalem, and mannes sone schal be bitakun to princis of prestis & scribis: and thei schulen condempne him to deeth, And thei schulen bitake him to hethene men, for to be scorned, and scourgid, and crucified and the thrid day he schal ryse agen to lyf. Thanne the

* 5 MSS habent *sed* recentiores sunt MSS. In 6 antiquioribus *deest*.

† ghonghte.

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the modir of the fones of Zebedee cam to him with hir fones, honouryng and axynge sum thinge of him. And he seide to hir what wolt thou? Sche seith to him, sey, that these tweyne my fones sitte oon at thi right half, and oon at thi litte halfe in thi kyngdom. But Jhesus answeride and seide, ye witen not what ye axen. moun ye drynke the cuppe whiche I schal drynke? thei seyn to him, we moun. He seith to hem ye schulen drynke my cuppe: but to sitte at my right half or list half, is not myn to gyve to you but to which it is maad redy of my fadir. And the ten herynge, hadden indignacioun of the tweyne britheren. But Jhesus clepide hem to hym and seide, ye witen that princis of hethene men ben lordis of hem, and thei that ben * grette usen power on hem, It schal not be so among you; but whoever wole be maad grettere among you, be he youre mynistr, And whoever among you wole be the firste, he schal be youre fervaunt. As mannes sone cam not to be served but to serve, and to give his lyf redempcioun for manye. And whanne thei geden out of Jericho myche puple suede him. And lo two blynde men saten bisidis the weye, and herden that Jhesus passide, and thei crieden and seiden, Lord the sone of David have mercy on us. And the peple blamyde hem, that thei schulden be stille: And thei crieden more and seiden, Lord the sone of Davith, have mercy on us. And Jhesus stood and clepide hem and seide, what wolen ye that I do to you? Thei seyn to him, Lord thatoure yghen be opened. And Jhesus had mercy on hem and touchide her yghen, and anon thei sayen, and sueden him.

CHAP. XXI.

AND whanne Jhesus cam nygh to Jerusalem and cam to Bethfage at the mount of Olyvete, thanne sente he his tweyne disciplis; And seide to hem, go ye into the castel that is agens you, and anon ye schulen fynde an asse tied and a colt with hir untye ye, and bryngith to me. And if ony man say to you any thing: seye ye that the lord hath nede to hem and anon he schal leve hem. Al this was don that that thing schulde be fulfild, that was seide bi the profete seiynge. Seye ye to the doughtir of Syon, lo thi kyng comith to thee meke sittynge on an asse and a foole of an asse undir yok. And the disciplis geden & diden as Jhesus comaundide hem, And thei broughten an asse and the foole, and leiden her clothis on hem, and maden him sitte above, And fulle myche peple spredde her clothis in the wey, other kittiden braunchis of trees and strewiden in the weye. And the puple that wente bifore and sueden crieden and seiden Osanna to the sone of Davith, blessid is he that comith in the name of the Lord Osanna in high thingis. And whanne he was entred into Jerusalem al the citee was stirid and seide, who is this? But the puple seide, this is Jhesus the prophete of Nazareth of Galilee. And Jhesus entride into the temple of god, and castide out of the temple alle that boughten & solden, and he turnede upso down the boordis of chaungeris and the chayeris of men that solden culveris. And he seith to hem, it is writen, myn hous schal be clepid an hous of preyere, but ye han maad it a denne of theves. And blynde and crookid camen to him in the temple, and he heclide hem. But the princis of prestis & scribis

seynge the mervylouse thingis that he dede and children cryinge in the temple and seiynge Osanna to the sone of Davith, thei hadden indignacioun. And seiden to him, herist thou what these seyn? And Jhesus seide to hem, yhe. wher ye han never red that of the mouth of younge children and of soukyng children thou hast maad perfyt heriynge? And whanne he leste hem, he wente forth out of the cite into Bethanye and there he dwelte, and taughte hem of the kyngdom of god. But on the morowe he turnynge agen into the citee hungride, And he saugh a fige tre bisidis the weye and cam to it and fond nothing therynne but leeves onely. and he seide to it, nevere fruyt come forth of thee into withouten ende; and anon the fige tre was dried up: And disciplis sighen wondriden and seiden, hou anon it driede? And Jhesus answeride & seide to hem treuly I sey to you, if ye han feith and douten not, not oonly ye schulen do as of the fyge tre; but also if ye seyn to this hill, take & caste thee into the see it schal be don so: And alle thingis whatever ye bilevyng schulen axe in preier ye schulen take. And whanne he cam into the temple, the princis of prestis and eldre men of the puple camen to him that taughte, and seiden, in what power dost thou these thingis, and who gaf thee this power? Jhesus answeride and seide to hem, and I schal axe you oo word, the whiche if ye tellen me I schal sey to you in what power I do these thingis. Of whennes was the baptym of Jon, of hevenc, or of men? and thei thoughten withynne hem silf seiynge, if we seyn of hevenc he schal seye to us, whi thanne bileeven ye not to him? If we seyn of men: we dreden the puple, for alle hadden Jon as a prophete. And thei answeriden to Jhesus and seiden we witen not. and he seide to hem, neither I seye to you in what power I do these thingis. But what semeth you? a man hadde two fones and he cam to the firste and seide, sone go worche this dai in my vyneyerd: And he answeride and seide I nyle, but affirward he forthoughte and went forth: But he came to the tother and seide in the same manere, and he answeride and seide, lord I go and he went not. Who of the tweyne dide the fadiris wille? thei seyn to him the firste. Jhesus seith to hem, treuly I seye to you, for pupplicans and hooris schul go bifore you into the kyngdom of god. For Jon cam to you in the wey of rigtwisnesse and ye bilevyden not to him, but pupplicans and hooris bilevyden to him, but ye sighen and hadden no forthenkyng affir, that ye bilevyden to him. Here ye an other parable, ther was an housbondeman that plauntide a vineyard and heggide it about and dalle a presure therynne and bildide a tour, and hiride it to erthe tilieris & wente fer in pilgrimage, But whanne the tyme of fruytis neyghede he sente his fervauntis to the erthe tilieris to take fruytis of it. And the erthe tylieris token hise fervauntis, & thei beeten the ton, thei sloun an other, and stonyden an other. Eftsoen he sente othere fervauntis, moo thanne the firste and in lyk manere they diden to hem, And at the laste he sente his sone to hem, and seide, thei schulen drede my sone. But the erthe tilieris seiynge the sone seiynge withynne hemself, this is the cyr, come ye sle we him, and we schulen have his erytage: And thei token and castiden him out of the vyneyerd and sloun him. Therefore whanne the lord of the vineyard schal come, what schal he do to thilke erthe tilieris? Thei seyn to him, he

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he schal lese yuele the yuel men: and he schal sette to hyre his vineyard to othere erthe tilieris, which schulen yelde to him fruyt in her tymes. Jhesus seith to hem redder ye nevere in scripturis, the stoon whiche the bilderis * reproveden, this is maad in to the heed of the cornere? of the Lord this thing is don, and it is mervylous bifore oure yghen, Therefore I seye to you, that the kyngdom of god schal be taken fro you, and schal be goven to a folk doynge fruytis of it, And he that schal falle on this stoon schal be broken, but on whom it schal falle it schal also brisen him. And whanne the princis of prestis and farisees hadden herd his parablis, thei knewen that he seide of hem. And thei soughten to holde him; but thei dredden the puple, for thei hadden him as a profete.

CHAP. XXII.

A. AND Jhesus answerde and spak eftsoone in parablis to hem, and seide, The kyngdom of hevenes is maad lyk to a kyng that made weddingis to his sone, And he sente hise fervauntis for to clepe men that weren bede to the weddingis and thei wolde not come. Eftsoon he † sende othere fervauntis, & seide seye ye to the men that ben beden to the feest, Lo I have maad redy my mete, my bolis and my volatilis ben slayne, and alle thingis ben redy, come ye to the weddingis, But thei dispiseden, & wenten forth, oon into his toun, another to his marchaundise. But othere heelden hise fervauntis, and turmentiden hem, and slowen. But the kyng whanne he hadde herd was wroth, and he sente hise oostis, and he destriede the manquelleris, and brent her citee: Thanne he seide to his fervauntis the weddingis ben redy but thei that weren clepide to the feest weren not worthi. Therefore go ye into the endis of weyes, and whomever ye fynden, clepe ye to the weddingis: And his fervaunts geden out into weyes: and gedriden togidre alle that thei founden goode and yuele, and the bridale was fulfild with men sittynge at the mete. And the kyng entride to se men sittynge at the mete, and he sigh there a man not clothid with bryde-cloth, And he seide to hym, frend hou entridist thou hidere withoute bryde clothis? and he was doumbe. Thanne the kyng bad hise mynistris bynde him bothe hondis and feet: and sende ye him in to utmer derknessis, there schal be wepyng and gryntynge of teeth, For many ben clepid but fewe ben chosen. D. Thanne Farisees geden awei and token a counseil to take Jhesus in word, And thei senden to him her disciplis with Herodians and seiden, maistere we witen that thou art sothfast and thou techist in treuthe the wey of god, and thou chargist not of ony man, for thou biholdist not the persone of men, Therefore seye to us, what it seemith to thee? is it lesul that tribute be goven to the emperour either nay? And whanne Jhesus hadde knowe the wichidnesse of hem, he seide Ypocritis what tempten ye me? Schewe ye to me the prente of the money; and thei broughten to him a peny, And Jhesus seide to hem, whos is this ymage, and the writing above? Thei seyn to him the emperouris. thanne he seide to hem therefore yelde ye to the emperour, the thingis that ben the emperouris: and to god, tho thingis that ben of god. And thei herden and wondriden and thei lesten him and wenten away. In that dai Sadducees, that

seyn ther is no risynge agen to lyf camen to him and axiden him, And seiden maistir Moyse seide if any man is deed, not havynge a sone: that his brothir wed his wyf and raise sed to his brothir, And sevene Britheren weren at us. and the firste weddide a wyf and is deed and hadde no seed, and leste his wyf to his brothir, Also the secounde, and the thridde til to the seventhe; But the laste of alle the womman is deed also. In the risynge agen to lyf, whos wyf of the sevene schal sche be? for alle hadden hir. Jhesus answerde and seide to hem, ye erren, § not knowynge the Scripturis ne the vertue of god. For in the risynge agen to lyf, neither thei schulen wedde neither schulen be weddid. but thei ben as the aungelis of god in hevene. And of the risynge agen of ded men have ye not red, that is seide of the Lord, that seith to you, I am god of Abraham, and god of Isaac, and god of Jacob, he is not god of dede men, but of lyvynge men: And the puple heerynge wondriden in his techynge. And Farisees herden that he had put F. scilence to Sadducees and camen togidre, And oon of hem a techer of the lawe axide Jhesus and temptide him, Maister whiche is a greet maundement in the lawe? Jhesus seide to him, thou schalt love thi lord god of al thin herte, and in al thi soule, and in al thi mynde: This is the firste & the moste maundement, And the secounde is lyk to this, thou schalt love thi neighbore as thi self: In these two maundementis hangith al the Lawe & the profetis. And whanne the Farisees weren gaderid togidre; Jhesus axide hem, And seide, what semeth to you of Crist, whos sone is he? thei seyn to him of Davith, He seith to hem, hou thanne Davith in spirit clepith him lord, and seith? The Lord seide to my lord, sitte on my right half, til || I putte thin enemyes a stool of thi feet. Thanne if Davith clepith him lord, hou is he his sone? And no man mighte answer a word to him; neither ony man was hardy fro that dai to axe him more.

CHAP. XXIII.

T. Hanne Jhesus spak to the puple, and to hise A. disciplis, and seide, on the chaire of Moyse han sete Scribis and Farisees. Therefore kepe ye and do ye alle thingis, whatever thingis, thei seyn to you: but nyle ye do astir her werkis; for thei seien and do not. And thei bynden grevouise charginis and that moun not be born, and putten on schouldris of men: but with her fynger thei wolen not move hem. Therefore thei don alle her werkis, that thei be seen of men. for thei drawen abroad her salateries and magnifyen hemmes, and thei loven the firste sittynge placis in soperis, and the firste chaieris in sinagogis, and salutaciouns in cheping, and to be clepid of men maistir. But nyle ye be clepid maistir, for oon is youre maistir, and alle ye ben britheren; And nyle ye clepe to you a fadir on erthe; for oon is youre fadir that is in hevenes. Neither be ye clepid maistris; for oon is youre maister, Crist. He that is grettist among you schal be youre mynystre. For he that highith himself, schal be mekid. and he that mekith himself, schal be enhaunsid. But woo to you Scribis I. and Farisees ypocritis: that closen the kyngdom of hevenes bifore men, and ye entren not: neither suffren men entrynge to entre. Woo to you Scribis 2. and Farisees, ypocritis: that eten the housis of

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§ and ye knowen not scripturis.

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- of widiwis and preien bi long preyer, for this thing
3. ye schulen take the more doom. Woo to you Scribis and Farisees ypocritis; that gon about the see and the lond to make oo profelyte, and whanne is maad: ye maken him a sone of helle double
 - 8 more than ye ben. Woo to you blynde lederis that seyn whoever swerith bi the temple of god it is nothing but he that swerith in the gold of the temple is dettour: Ye foolis and blynde, for what is grettere, the gold or the temple that halowith the gold? And whoever swerith in the auter, it is nothing. but he that swerith in the gifte that is on the auter, owith. Blynde men, for what is more, the gifte or the auter that halewith the gifte? Therfore he that swerith in the auter, swerith in it, and on alle thingis that ben thereon. And he that swerith in the temple, swerith in it and in him that dwellith in the temple. And he that swerith in hevene, swerith in the trone of god, and in him that sittith thereon. Woo to you Scribis and Farisees ypocritis that tithen mynte anete and comyne and han lest tho thingis that ben of more charge of the lawe doom and mercy and feith, and it bihovide to do these thingis, and not to leve tho. Blynde lederis clenfyng a gnatte but swolowynge a camel. Woo to you scribis and farisees ypocritis, that clenfen the cuppe and the plater without forth, but withynne ye ben full of raveyn and unclenneffe. Thou blynde pharisee clense the cuppe and the plater withynne forth, that that is without
 6. forth be maad clene. Woo to you scribis and farisees ypocritis, that ben lyk to sepulcris whitid, which withouten forth semen faire to men: but withynne thei ben fulle of bones of dede men and of alle filthe. So ye without forth semen just to men, but withynne ye ben ful of ypocrisie and
 8. wickidnesse. Woo to you scribis and farisees, ypocritis that bilden sepulcris of profetis, and maken faire the brielis of just men: And seyen, if we hadden ben in the daies of oure fadris, we schulden not have be her felowis in the blood of profetis: And so ye ben in witnessyng to you self that ye ben the sones of hem that slown the profetis, And fulfille ye the mesure of youre fadris. Ye eddris and eddris briddis, hou schulen ye fle fro the
 9. doom of helle? Therefore lo I sende to you profetis and wise men and scribis, and of hem ye schulen fle & crucifie and of hem ye schulen scourge in youre synagogis, and schulen pursue fro citee to citee: That al the just blood come on you that was shed on the erthe fro the blood of just Abel to the blood of Zacarie the sone of Barachie, whom ye slown bitwixe the temple and the auter: Treuly I seye to you, alle these thingis schulen come to this generacioun. Jerusalem, Jerusalem that sleest profetis and stonest hem, that ben sent to thee: hou ofte wolde I gedre togider thi children as an henne gederith togidere here chykens undir hir wyngis and thou woldist not? lo youre hous schal be left to you desert. And I seye to you, ye schulen not se me fro hennis forth til ye seyen bleffid is he that cometh in the name of the lord.

CHAP. XXIV.

- AND Jhesus wente out of the temple, and hise
- A: disciplis camen to him, to schewe him the bildyngis of the temple; But he answerde and seide to hem, seen ye alle these thingis? treuly I seye to you a stoon schal not be left heere on a stoon that ne it schal be distryed; And whanne he saat on

the hil of Olyvete hise disciplis camen to him prively and seiden, seye us whanne these thingis schulen be, and what token of thi comynge, and of the endyng of the world. And Jhesus answerde & seide to hem, loke ye that no man disceyve you, For manye schulen come in my name, and schulen seye, I am Crist; and thei schulen disceyve many. For ye schulen heere batels, and opynyons of batels, se ye that ye be not disturblid. for it bihovith theie thingis to be don: but not yit is the ende. Folk schal ryse togidre agen folk, and rewme agens rewme, and pestilencis and hungriis, and the erthe movyngis schulen be bi placis; and alle these ben bigynnyngis of sorowis. Thanne men schulen bitake you into tribulacioun, and schulen fle you, and ye schulen be in hate to alle folk for my name, and thanne many schulen be sclaudrid and bitraic ech oother, and thei schulen hate ech oother. and many false prophetis schulen ryse and disceyve manye, and for wickidnesse schal be plenteuous, the charite of many schal wexe cold, but he that schal dwelle stable into the ende schal be saaf; And this gospel of the kyngdom schal be prechid in al the world in witnessyng to alle folk, and thanne the end schal come. Therefore whanne ye seen the abomynacioun of discoumfort, that is seid of Danyel the profete stondynge in the holy place, he that redith undirfonde he. thanne thei that ben in Judee fle to the mounteyns, and he that is in the hous roof come not down to take any thing of his hous, and he that is in the feeld turne not agen to take his coote. But woo to hem that ben with childe and norisken in tho daies. Preye ye that youre fleyng be not maad in wynter, or in the sabotis, for thanne schal be greet tribulacioun what manere hath not be fro the bigynnyng of the world til now, neither schal be maad. And but tho daies hadden ben abreggid ech flesch schulde not be maad saaf, but tho daies schulen be maad schorte for the chosene men. Thanne if ony man seye to you, lo heere is Crist, or there, nyle ye bilceve. For false Cristis and false profetis schulen ryse and thei schulen give grete tokenes and wonderis, so that also the chosene be led into errour, if it may be don, lo I have bifore seide to you, Therefore if they seye to you, lo he is in desert, nyle ye go out, lo in privey placis, nyle ye trowe; For as leyt goith out fro the east, and apperith into the west; so schal be also the comynge of mannes sone. Where ever the bodi schal be also the eglis schulen be gaderid thidir. And anon astir the trybulacioun of tho daies, the sunne schal be maad derk and the moone schal not give hir light, & the sterris schulen falle fro hevene, and the vertues of hevenes schulen be moved, And thanne the tokene of mannes sone schal appere in hevene: and thanne alle kynredis of the eerthe schulen weyle, and thei schulen se mannes sone comynge in the cloudis of hevene with myche vertu and maieste: And he schal sende hise aungelis with a trumpe and a greet voys, and thei schulen gedre hise chosene fro soure wyndis, fro the higheste thingis of hevenes to the endis of hem. And lerne ye the parable of a fyge tre, whanne his braunche is now tendre, and the leves ben sprungen, ye witen that somer is nygh, so and ye whanne ye seen alle these thinges wite ye that it is nygh in the gatis, treuly I seye to you, for this generacioun schal not passe til alle thingis be don. Hevene and erthe schulen passe, but my wordis schulen not passe. But of thilke dai and our no man woot, neither aungelis of hevenes, but the fadir aloone. But

as it was in the daies of Noe so schal be the comynge of mannes sone: For as in the daies before the greet flood thei weren etynge and drynkynge, weddyng and takynge to weddyng til that dai that Noe entride into the schip, and thei knewen not til the greet flood came, and took alle men: so schal be the coming of mannes sone. Thanne tweyne schulen bein a feeld oon schal be take, and an other left: Two wymmen schulen be gryndynge in oo queerne oon schal be taken and the tother left: tweyne in a bed the toon schal be taken and the tother left. Therefore wake ye, for ye witen not in what our the Lord schal come; But wite ye this, that if the housbondeman wiste in what our the theef were to come, certis he wolde wake and suffer not his hous to be undirmyned. And therefore be ye redy, for in what hour ye gessen not, mannes sone schal come. Who gessist thou is a trewe servaunt and a prudent, whom his lord ordeynede on his meyne to gyve hem mete in tyme? Blessid is that servaunt whom his Lord, whanne he schal come, schal fynde so doynge; Treuly I seye to you for on alle hise goodis he schal ordeyne him. But if thilke yvel servant seie in his herte, my Lord tarieth to come, And bigynnith to smyte his evene servauntis and ete and drynke with drunken men. The Lord of that servaunt schal come in the dai whiche he hopith not and in the our that he knowith not; And schal departe him, and putte his parte with ypocritis, there schal be wepyng, and gryntinge of teeth.

CHAP. XXV.

- A.** **T**HE kyngdom of hevenes schal be lyk to ten virgins, whiche token her laumpis and wenten out agens the housbonde and the wyf; and fyve of hem weren foolis, and fyve prudent: but the fyve foolis token her lampis, and token not oile with hem: but the prudent token oile in her vessels with the laumpis: and whiles the housbonde taryed alle thei nappiden and slepten; but at midnight a cry was maad: lo the spouse comith, go ye out to meete with him. Thanne alle * the virgins risen up and arayedden her laumpis. And the foolis seiden to the wyse, give ye to us of youre oyle: for oure laumpis ben quenched: The prudent answeriden and seiden, leste peraventure it suffice not to us and to you: go ye rather to men that sellen, and bie to you, And while thei wenten for to bie, the spouse cam, and † tho that weren redy entriden with him to the weddyngis, and the gate was schitt, And at the laste, the othere virgynes camen and seiden, Lord, Lord, opene to us. And he answerde and seide, treuly I sey to you, I knowe not you. Therefore wake ye, for ye witen not the dai, ne the our.
- B.** For as a man that goith in pilgrimage, clepide hise servauntis, and bitook to hem hise goodis, and to oon he gaf fyve talentis, to an othir tweyne; and to an othir oon, to ech astir his owne vertu: and wente forth anoon. And he that hadde fyve besauntis wente forth and wroughte in hem & wanne othir fyve. Also and that hadde taken tweyne wanne othir tweyne, But he that hadde taken oon, ghede forth and dalf into the erthe; and hidde the money of his lord. But astir longe tyme the Lord of the servauntis came and rekenede with hem. And he that hadde taken fyve besauntis cam and broughte othere fyve, and seide, Lord thou bitokist

to me fyve besauntis lo I have geten above fyve othir: His Lord seyde to hym wel be thou goode servaunt and feithful for on fewe thingis thou hast be trewe, I schal ordeyne thee on many thingis, entre thou into the joie of thi Lord. And he that hadde takun tweye talentis, came & seide Lord thou bitokist to me tweye besauntis, lo I have wonen over othir tweyne. His Lord seide to him wel be thou gode servaunt and trewe, I schal ordeyne thee on many thingis entre thou into the joie of thi Lord. But he that hadde takun oo besaunt, came and seide Lord Y woot that thou art an harde man, thou repist where thou hast not sowe and thou gederist togidere where thou hast not spred abroad, and I dredynge, wente & hidde thi besaunt in the erthe, lo thou hast that that is thin. His lorde answerde and seide, to him yvel servaunt and slow: wilst thou that I repe where I sewe not, and gedre togidre where I spredde not abroad: Therefore it bihovede thee to bitake my money to encrees to *chaungeris* that whanne I cam I schuld resseyve that that is myn with usuris, Therefore take away fro him the besaunt, and give ye to him that hath ten besauntis, for to every man that hath, me schal give, and he schal encreesse; but fro him that hath not, also that that him semith to have schal be takun awey fro him. And caste ye out the unprofitable servaunt into utmere derkneffis there schal be wepyng & grynting of teeth. Whanne mannes sone schal come in his maieste, and alle hise aungelis with him thanne he schal sitte on the sege of his magestee, and alle folkis schulen be gederid bifore him: and he schal departe hem atwynne, as a scheparde departith scheep fro kidis, and he schal sette the scheep on his right half and the kidis on the left half; Thanne the kyng schal seye to hem that schulen be on his right half; come ye the bleffid of my fadir take ye in posselioun the kyngdom maad redy to you fro the making of the world. For I hungride and ye gaven me to ete, I thirstide & ye gaven me to drynke, I was herbarweles, and ye herboriden me, nakid and ye hiliden me: syk and ye visiten me, I was in prisoun, and ye camen to me. Thanne just men schulen answer to him & seye, Lord whanne sigen we thee hungry and we fedden thee? thirsty and we gaven to thee drynke, And whanne sigen we thee herborles and we herboriden thee? or nakid and we hiliden thee? Or whanne saien we thee syk or in prisoun and we camen to thee? And the kyng answerynge schal seye to hem, treuly I seye to you, as longe as ye diden to oon of these my leeste bretheren ye diden to me. Thanne the kyng schal seye also to hem that schulen be in his left half, departith fro me ye cursid into everlastynge fyre, that is maad redi to the devel and hise aungelis. For I hungride and ye gaven not me to ete, I thirstide and ye gaven not me to drinke, I was herborles, and ye herboriden not me; nakid & ye keveriden not me. Syk and in prisoun and ye visitiden not me. Thanne and thei schulen answer to hym and schulen seye, lord whanne sigen we thee hungrynge, or thirstynge, or herborles, or nakid, or syk, or in prisoun and we serveden not to thee. Thanne he schal answer to hem, and seye, treuly I seye to you, hou longe ye diden not to oon of these leeste, neither ye diden to me. And these schulen go into everlastynge turment: but the just men schulen go into everlastynge lyf.

CHAP.

* thilke.

† thilke.

CHAP. XXVI.

AND it was don whanne Jhesus hadde endid alle these wordis, he seide to hise disciplis, ye weten that aftir tweyn dayes, Paske schal be maad & mannes sone schal be bitakun to be crucified. Thanne the princis of prestis and the eldre men of the puple weren gederid into the halle of the prince of prestis that was seyd Cayfas, And maden a counsel to holde Jhesus with gile and sle him. But thei seiden not in the haly day lest peraventur noyse were maad in the puple. And whanne Jhesus was in Bethanye in the hous of Symound * leprous, A womman that hadde a boxe of alabastris of precious oynement cam to him and schedde out on the heed of him restynge. And † disciplis seyng haddende deyn and seiden, wherto is this los? For it myghte be sold for myche and be goven to pore men. But Jhesus knew and seide to hem, what ben ye hevy to this womman? for sche hath wrought in me a good werk, For ye schulen ever have pore men with you, but ye schulen not algatis have me. This womman sendynge this oynement into my bodi dide to birie me, treuly I seye you where ever this gospel schal be prechid in al the world it schal be seide, that sche dide this in mynde of hym. Thanne oon of the twelve that was clepid Judas Scarioth wente forth to the princis of prestis And seide to hem what wolen ye give to me and I schal bitake him to you? And thei ordeyniden to him thritty || Pens of silver. And fro that tyme he soughte oportunitie or best tyme to bitraie him. And in the first day of therflooves, the disciplis camen to Jhesus and seiden, where wolt thou we make redi to thee to ete pask? Jhesus seide go ye into the citee of summan and seye to him, the maister seith, my tyme is nygh, at thee I make paske with my disciplis. And the disciplis diden as Jhesus commaundide to hem and thei maden redi the pask. And whanne eventyde was come, he saat to mete with his twelve disciplis. And he seide to hem as thei eten treuly I seye to you, that oon of you schal bitraie me. And thei sul sory bigunnen ech bi him self to seye, Lord wher I am? And he answeride and seide, he that puttith with me his hond in the platere schal bitraie me. Forsothe mannes sone goth, as it is writen of him; but woot to that man bi whom mannes sone schal be bitraied, it were good to hym if that man hadde not be boren. But Judas that bitraiede him answeride seiynge, maister wher I am? Jhesus seide to him thou hast seide. And while thei soupiden Jhesus took breed and blesside and brake and gaf to hise disciplis and seide, take ye and ete this is my bodi. And he took the cuppe and dide thankyngis and gaf to hem and seide, drynke ye alle herof, This is my blood of the newe testament whiche schal be sched out for manye into remission of synnes. And I seye to you, I schal not drynke fro this tyme of this fruyt of the vyne into that dai whanne I schal drynke it newe with you in the kyngdom of my fadir. And whanne the ympne was seide thei wenten out into the mount of Olyvete. Thanne Jhesus seide to hem, alle ye schulen suffre sclaundre in me in this nyght: for it is writen I schal smyte the scheparde, and the schep of the floce schulen be scatterid, But aftir that I schal ryse agen I schal go before you into Galilee. Petre answerde & seide

to him, though alle schulen be sclaundrid in thee, I schal never be sclaundrid. Jhesus seide to hym treuly I seye to thee, for in this nyght, before the cok crowe, thries thou schalt denie me. Petre seyde to him, yhe though it bihove that I dye with thee I schal not denye thee, also alle the disciplis seiden. Thanne Jhesus cam with hem into a toun that is seide Jersalem, and he seide to hise disciplis, sitte ye heere while I go thidir and preie. And whanne he hadde taken Petre and two sones of Zebedee he biganne to be hevy and sory. Thanne he seide to hem my soule is sorowful to the deeth, abyde ye heere, and wake ye with me. And he ghede forth a litil and selle down on his face preiynge and seiynge, my fadir if it is possible passe this cuppe fro me nethes not as I wole but as thou wilt. And he cam to hise disciplis and founde hem slepyng and he seide to Petre, so wher ye myghten not oon our wake with me? Wake ye and preie ye that ye entre not into temptacioun, for the spirit is redy but the flesch is syk. Est the secounde tyme he wente and preiede seiynge, mi fadir if this cuppe may not passe but I drynke it thi wille be don. And eftsoone he cam and founde hem slepyng for her yghen weren hevyed, And he lest hem and wente eftsoone and preiede the thridde tyme and seide the same word. Thanne he cam to hise disciplis and seide to hem, slepe ye now and reste ye, lo the hour hath neighed, and mannes sone schal be taken into the hondis of synners. Ryse ye go we, lo he that schal take me is nigh, Yit the while he spake lo Judas oon of the twelve cam, and with him a greet company with swerdis and battis sente fro the princis of the prestis and fro the eldre men of the puple. And he that bitraiede him gaf to hem a token and seide, whomever I kisse, he it is holde ye him. And anon he cam to Jhesus and seide, heyl maister, and he kisse him. And Jhesus seide to him, frend wherto art thou come? thanne thei camen nygh and leiden hondis on Jhesus and heelden him. And lo oon of hem that weren with Jhesus streyghte out of his honde and drough out his swerd and he smote the servaunt of the prince of prestis, and kitte of his eere. Thanne Jhesus seide to him turn thi swerd into his place for alle that taken swerde schulen perische bi swerd. Wher gefist thou that I may not preie my fadir and he schal give to me now mo than twelve Legiouns of aungels? Hou thanne schulen the scripturis be fulfild? for so it bihovith to be don. In that hour, Jhesus seide to the puple, as to a theef ye han gon out with swerdis and battis to take me. day bi day I saat among yow and taughte in the temple and ye helden me not. But alle this thinge was don that the scripturis of profetis schulden be fulfild. thanne alle the disciplis fledden and lesten him: And thei helden Jhesus and ledden him to Cayphas the prince of prestis where the Scribis and Farisees and the eldre men of the puple weren come togidre. But Petre suede him aler in to the halle of the prince of prestis and he wente yn and saat with the servauntis to se the ende. And the prince of prestis and al the counseil soughten fals witnessyng agens Jhesus that thei schulden take him to deeth, And thei founden not, whanne many false witnessis weren come, but at the laste, tweyne false witnessis camen, and seiden, this seide I may destrye the temple of god & aftir the thridde day bilde it agen. And the prince of prestis roos and seide to him, answerist thou nothing to tho thingis that these witnessen

* the leprous. † the disciplis. || MSS nostri omnes habent *pem*, vel *pam*: irrepsit vero *platis* in Exemplaria nonnulla ex versione altera, quæ sic legit.

nissen agens thee? But Ihesus was stille, and the prince of prestis seide to him, I conjure the bi the lyvinge god that thou seye to us if thou art Crist the sone of god. Ihesus seide to him, thou hast seide; nethes I seye to you fro hennis forth ye schulen se mannes sone sittynge at the right half of the vertu of god & comynge in the cloudis of hevenes. Thanne the prince of prestis to ronte hise clothis and seide, he hath blasfemed, what yit han we nede to witnessis? lo now ye han herd blasfemye. What semith to you? and thei answerden and seiden he is guilty of deth. Thanne thei speten in his face, and smeten him with buffetis, othere gaven strokis with the pawme of her hondis in his face. And seiden thou Crist arede to us who is he that smote thee? And Petre satt withoute in the halle, and a damysel cam to him and seide, Thou were with Jhus of Galilee. And he denyede bfore alle men, and seide I wot not what thou seist. And whanne he gede out at the gate, anothir Damsel seigh him, and seide to hem that weren there, and this was with Ihesus of Nazareth. And eftsoone he denyede with an ooth for I knowe not the man. A litil astir, thei that stoden camen and seiden to Petre treuly thou art of hem, for thi speech makith thee knowen. Thanne he bigan to warye and to swere that he knew not the man. and anon the cok crew: And Petre bithoughte on the word of Ihesus, that he had seide, bfore the cok crow, thries thou schalt denye me. and he ghede out and wepte bittirly.

C H A P. XXVII.

BUT whanne the morowetide was come alle the princis of prestis and the eldere men of the puple token conseil agens Ihesus, that thei schulden take him to the deeth. And thei ledden him bounden and bitoken to Pilate of Pounce Justise. Thanne Judas that bitriede him saygh that he was dampned he repentide and broughte agen the thrity pens to the princis of prestis and to the eldre men of the puple, and seide, I have synned bitraiynge rightful blood: and thei seiden what to us, bilce thee. And whanne he had cast forth the silver in the temple, he passide forth and ghede and hangide himsif with a snare. And the princis of prestis token the silver and seiden, it is not lefful to putte it into the tresorie; for it is the prys of blood. And whanne thei hadden take conseil thei boughen with it a feeld of a potter into birying of Pilgrymes. Herfore the ilke feeld is clepid acheldemak that is a feeld of blood into this dai. Thanne that was fulfillid, that was seide by the prophet Jemye seiyng, and thei han taken thrity pens the prys of a man preifid, whom thei preinden of the children of Israel, and thei goven hem into a feeld of a potter as the lord hath ordeyned to me. And Ihesus stood bfore the domesman, and the justise axide him and seide art thou kyng of Jewis? Ihesus seith to him, thou seist. And whanne he was accusid of the princis of prestis and of the eldir men of the puple he answerde nothing. Thanne Pilate seith to him, hecrist thou not hou many witnessis thei seyen agens thee? And he answerde not him to ony word, so that the justise wondride gretly. But for a solempne dai the justise was wont to delivere to the puple oon bounden whom thei wolden, And he hadde tho a famous man bounden that was seid Barabas: Therfore Pilate

seide to hem whanne thei weren togidre, whom wolen ye that I delyvere to you, wher Barabas or Ihesus that is seide Crist? For he wiste that bi envye thei bitraiden him. And while he fate for domesman his wyf sente to him and seide, nothing to thee and to that just man, for I have fullrid this dai many thingis for him bi a vision. Forsothe the prince of prestis and the eldre men counseiliden the puple that thei schulden axe Barabas, but thei schulden distrie Ihesus. But the justice answerde and seide to hem, whom of the two wolen ye that be delyvered to you? and thei seiden Barabas. Pilate seith to hem, what thanne schal I do of Ihesus that is seid Crist? alle thei seiden be he crucified. The justise seith to hem what yvel hath he don? & thei crieden more and seiden be he crucified. And Pylate seynge that he profytide nothing, but that the more noyse was maad toke watir and waifchide his hondis bfore the puple & seide I am giltles of the blood of this rightful man, bysee you. And alle the puple answerde and seide his blood be on us and on oure children. Thanne he delyverede to hem Barabas, but he took to hem Ihesus scourgid to be crucified. Thanne knyghtis of the justise token Ihesus in the moot halle and gaderiden to him al the company of knyghtis, and unclothiden him and diden aboute him a reed mantel. And thei foldynge a crowne of thornes putten on his heed & a reed in his right hond and thei kneliden bfore him and scorniden him and seiden Heil kyng of Jewis. And thei spetten on him, and tooken a reed and smot his heed. And astir that they hadden scorned him thei unclothiden him of the mantel, and thei clothiden him with his clothis & ledden hym to crucifie. And as thei geden out thei founden a man of Syrenen comynge fro the toun, Symound bi name, thei constreyneden him to take his crosse. And thei camen into a place that is clepid Golgatha, that is the place of Calvarie. And thei gaven him to drynke wyn * medlid with gall, and whanne he had tastid he wolde not drynke. And astir that thei hadden crucified him, thei departiden his clothis and kesten lott, to fulfille that is seyde bi the prophete seiyng, thei departiden to hem my clothis, and on my cloth thei kesten lott, And thei setten and kepten him, and setten above his heed his caue writen, this is Ihesus of Nazareth kyng of Jewis. Thanne tweyne theves weren crucified with him oon on the right half and oon on the left half. And men that passiden forth blasfemyden him movynge her heedis, and seiyng, vah to thee that distriest the temple of god, and in the thrid day bildist it agen, save thou thi sif, if thou art the sone of god come down of the crosse. Also and princis of prestis scornynge with Scribis and elder men seiden, He maad othere men saaf, he may not make himsif saaf, if he is kyng of Israel come he now down fro the crosse, and we bileeven to him. He tristide in god, delivere he him now if he wole, for he seide, that I am goddis sone. And the theves that weren crucified with him upbraydeden him of the same thing. But fro the sixte our derknessis weren maad on al the erthe til the nynthe our. And aboute the nynthe our Ihesus criede with a greet vois and seide, Hely Hely lamabatany, that is, my god, my god whi hast thou forsaken me? And sum men that stoden there and herynge seiden this clepith Hely, and anon oon of hem rennyng took and fillide a spouge with vynegre and puttide on a reed and gaf to him to drynke. But othere seiden, suffre thou, se we wher Helye

Helye come to delyvere him. Forsothe Jhesus estoone criede with a greet voys and gaf up the goost: And lo the veil of the temple was torent in tweyn perties fro the highest to the lowest, and the erthe schook, and stoonen weren cloven, and biriels weren opened, and many bodis of seyntis that hadden slept ryfen up, And thei gheden out of her beryels, and astir his resurexioun thei camen into the hooly citee and appeeriden to manye. And the centurien and thei that weren with him kepyng Jhesus whanne thei fighen the erthe schakyng and tho thingis that weren don thei dredden gretly and seiden, verily this was goddis sone. And ther weren there many wymmen afer that sueden Jhesus fro Galilee and mynistriden to him, among the whiche was Marye Mawdeleyn and Marie the modir of James and of Joseph and the modir of Zebedees sones. But whanne the evenyng was come ther cam a ryche man of Armathi Joseph bi name, and he was a discipule of Jhesus, He wente to Pilate and axide the bodi of Jhesus, thanne Pilate comaundide the bodi to be goven; And whanne the bodi was taken, Joseph lappede it in a clene fendel, and leide it in his newe biriel that he had hewen in a stoon, and he walewide a gret stoon to the dore of the biriel & went away. But Marie Mawdeleyn and an oother Marye weren there sityng agens the sepulcre. And on the tothir dai, that is astir pask even, the princis of prestis and the Farisees camen togidre to Pilate, And seiden, Sire, we han mynde that thilke gilour seide yitt lyvyng astir thre daies I schal ryse agen to lyf. Therfore comaunde thou that the sepulcre be kept into the thridde dai, lest heise discipulis comen and stelen hym, and seye to the puple he hath risen fro deeth, & the laste error schal be worse than the formere. Pilate seide to hem, ye han the kepyng, go ye kepe as ye kunnen. And thei geden forth & kepten the sepulcre markyng the stoon with keperis.

CHAP. XXVIII.

^{A.} **B**UT in the eventyde of the Sabot that bigynnith
^{B.} to schyne in the first day of the woke, Marie

Mawdeleyn cam and an oother Marie to se the sepulcre. And lo ther was maad a greet erthe shakynge, for the aungel of the Lord came down fro hevne & neighede and turnyde away the stoon and saat theron, And his lokyng was as leyt, and his clothis as snow, And for drede of him the keperis weren ascerd, and thei weren maad as dede men. But the aungel answerde and seide to the wymmen, nyle ye drede for I woot that ye seken Jhesus that was crucified. He is not here, for he is ryfen as he seide, come ye and se ye the place where the Lord was leyde, And go ye soone and seye ye to his discipulis that he is risen and lo he schal go biforn you into Galilee, there ye schulen se him. lo I have biforn seide to you. And thei wenten out soone fro the biriels with drede and gret joye; rennyng to telle to hise discipulis, And lo Jhesus mette hem, and seide, Heyl ye, and thei neigheden and heelden his feet, and worschypiden him. Thanne Jhesus seide to hem, nyle ye drede, go ye, telle ye to my bretheren that thei go into Galilee there thei schulen se me. And whanne thei weren gon, lo summe of the keperis camen into the citee and tolden to the princis of prestis alle thingis that weren don. And whanne thei weren gaderid togidre with the eldre men and hadden taken her counseil thei gaven to the knyghtis muche money, and seiden, seye ye that hise discipulis camen bi night, and han stolen him while ye slepten: And if this be herd of the justise, we schulen counseyle him and make you sikir. And whanne the money wastaken, thei diden as thei weren taught, and this word is pupplishid among the Jewis til into this dai. And the eleven discipulis wenten into Galilee into an hil where Jhesus hadde ordeyned to hem: And thei fighen him and worschypiden, but summe of hem doutiden. And Jhesus cam nigh and spak to hem and seide, al power in hevne and in erthe is goven to me. Therefore go ye, and teche ye alle folkis baptisyng hem in the name of the fadir and of the sone, and of the holy goost. Techinge hem to kepe alle thingis whatever thingis I have comaundid to you and lo I am with you in alle daies into the endyng of the world. *Here endith the gospel of Matheu and bigynneth the Prologe on the gospel of MARK.*

MARK the gospeler was the chosun seruant of god, and the gostly sone of Petyr in baptym, and the discipule in goddis word. he mynystride preesthood in israel, *that is among iewis*, and was of the lynage of leui bi fleisch. and he was conuertid to the feith of crist, and wroot the gospel in italic, *that is the cuntrey of rome*, and schewide in the gospel what he oughte to his kyn and to crist. Mark bigynneth at the sendyng of Joon baptist, and tellith not the natyuyte of crist bi fleisch, but fro cristis baptym whanne he was ful man. he tellith of his fastyng fourti daies, and of his temptyng in desert, hou the deuel temptide him, and hou wylde beestis weren gedrid there, and hou hooli aungelis camen and seruyden crist astir his temptacioun and ouercomyng therof. astir cristene feith rescuyed he kittide of his thoumbe, * that he schulde be had repreuable to preesthood, *that is be unable to be preest in the gospel*, but chesying biforn ordeyned consentinge to the feith myghte do so myche, that he loste not in the werk of word, *that is in prechyng of goddis word*, that that he disseruyde biforn in kyn, *that is as he was a preest bi kyn in the oolde lawe among iewis so he was a preest in the gospel among cristen men*. for he was bischop of alisaundre. and bi alle thingis it was his werk to kunne profecies, and to dispose in himsilf the seyingis of the gospel and to knowe in himsilf the techyng of lawe, and to undirstonde the diuyn kynde of the lord in fleisch. which thingis it bihoueth to be foughte first in us. *¶ this feith Jerom in his prologe on Mark. and here bigynneth the gospel on mark.*

* ut sacerdotio reprobis haberetur.

MARK.

M A R K, Chap. I.



HE bigynnyng of the gospel of Jhesus Crist, the sone of god, as it is writen in Isaye the profete lo I sende myn aungel before thi face that schal make redy thi weye before thee. The voys of a crier in desert, make ye redy the weye of the Lord, make ye his pathis right. Jon was in desert baptisyng and preching the baptym of penaunce into remissioun of synnes. And al the cuntre of Judee wente out to him, and alle men of Jerusalem, and thei weren baptisid of him in the flum Jordan & knowlechiden her synnes. And Jon was clothid with heeris of Camels and a girdil of skyn was aboute his leendis, and he eet hony-soukis & wilde hony. And prechide and seide a strenger than I schal come astir me and I am not worthi to knele down and unlase his schoon. I have baptisid you in watir, but he schal baptise you in the holy gost. And it was don in tho daies Jhesus came fro Nazareth of Galilee and was baptisid of Jon in Jordan, And anon he wente up of the watris and fyghe hevenes opened, and the holy gost comynge down as a culvere and dwellynge in him. And a voys was maad fro hevenes thou art my loved sone in thee I am plesid. And anon the spirit puttide him forth into desert, and he was in desert fourty daies and fourty nightis and wastemptid of Sathanas and he was with beestis; And aungels mynystriden to him. But aftir that Jon was taken, Jhesus cam into Galilee and prechide the gospel of the kyngdom of god, And seide that the tyme is fulfillid; and the kyngdom of god schal come nigh, do ye penaunce and bileve ye to the gospel. And as he passide bisidis the see of Galile, he sigh Symound and Andrew his brothir castynge her nettis into the see, for thei weren fischeris. And Jhesus seide to hem come ye astir me, I schal make you to be maad fischeris of men & anon thei lesten ther nettis and sueden him. And he gede forth fro thennes a lytil and sighe James of Zebedee and Jon his brothir in a boot makynge nettis. And anon he clepide hem and thei lesten Zebedee her fadir in the boot with hirid servauntis, and thei sueden him, And thei entriden into Cafarnaum, & anon in the Sabotis he gede into a synagoge and taughte hem, And thei wondriden on his techynge, for he taughte hem as he that hadde power and not as Scribis. And in the synagoge of hem was a man in an unclene spirit, and he criede out, and seide, what to us and to thee thou Jhesus of Nazareth? hast thou come to distric us? I woot that thou art the holy of god. And Jhesus thretenyde him and seide, wexe doumbe and go out of the man. And the unclene spirit debreydyng him and cryng with gret voys wente out fro him. And alle men wondriden, so that thei soughten withynne hemself, and seiden, what thing is this? what newe doctrine is this? for in power he comaundith to unclene spirits & thei obeyen to him. And the fame of him wente forth anon into alle the cuntre of Galile. And anon thei geden out of the synagoge & camen into the hous of Symound and of Andreu with James

and Jon; And the modir of Symoundis wyf lay syk in feveris, and anon thei seyen to him of hir, and he cam nygh and areride hir; & whanne he hadde take hir hond anon the fevere leste hir and she servide hem. But whanne the eventyde was come and the sunne was gon down; thei brougten to him alle that weren of malecese and hem that hadden fendis, and al the citee was gaderid at the gate, and he heclide many that hadden dyverse syknessis and he castide out many fendis and he sufride hem not to speke, for thei knewen him. And he roos ful eerly and gede out and went into a desert place and preiede there: And Symound suede him, and thei that weren with him. And whanne thei hadden founden him, thei seiden to him that alle men seken thee. And he seide to hem, go we into the nexte townes & citees, that I preche also there; for herto I cam. And he prechide in the synagogis of hem, and in al Galilee, and castide out fendis. And a leprous man cam to him and bisoughte & knelide and seide, if thou wolt, thou mayst clense me. And Jhesus hadde mercy on him, and streyghte out his hond, and touchide him, and seide to him I wole be thou maad clene. And whanne he had seid this, anon the lepre partide away fro him and he was clensid. And Jhesus thretenyde him, and anon Jhesus putte hym out and seide to him, se thou seye to no man, but go schewe thee to the prince of prestis and offre for thi clen-syng into witnessyng to hem, tho thingis that Moyses bad. And he gede out and bigan to preche and publische the word, so that now he myghte not go openly into the citee, but be withoute forth in desert placis and thei camen to him on alle sydis.

CHAP. II.

AND eft he entride into Cafarnaum astir eyghte daies, and it was herd that he was in an hous. And manye camen togidre, so that thei myghten not be in the hous ne at the gate and he spak to hem the word. And ther camen to him men that brougten a man syk in palesye whiche was borun of soure. And whanne thei myghten not brynge him to Jhesus for the puple thei unhilliden the roof where he was, and openyde it and thei leeten down the bed in whiche the syk man in palesye lay. And whanne Jhesus hadde seyn the feith of hem, he seide to the syk man in palesye, sone thi synnes ben forgiven to thee. But there weren summe of the Scribis sittynge and thenkyng in her hertis, what spekith he thus? he blasfemeth: who may forgive synnes but god aloone? And whanne Jhesus hadde knowe this by the hooly gost, that thei thoughten so withinne hemself, he seith to hem, what thenken ye these thingis in youre hertis? What is lightere to seye to the syk man in palesye synnes ben forgiven to thee; or to seye rise take thi bed and walke? But that ye wite that mannes sone hath power in erthe to forgive synnes. he seide to the syk man in palesye, I sey to thee ryse up take thi bed & go into thin hous. And anon he roos up, and whanne he had taken the bed, he wente bifore alle men: so that alle men wondriden and honouriden god and seiden, for we sawghen never so. And he wente out estsoone to the see, and al the puple cam to him

him and he taughte hem. And whanne he passide he saygh Levy of Alfey sittynge at the tolbothe and he seide to hym, sue me, and he roos and suede him. And it was don whanne he saat at the mete in his hous, many pupplicans and synful men faten togidre at the mete with Jhesus and hise disciplis, for ther weren manye that solewiden him. And Scribis and Farisees seynge that he eet with pupplicans and synful men, seiden to hise disciplis, whi etith and drynkith youre maistr with pupplicans and synners? Whanne this was herd, Jhesus seide to hem hoole men han no neede to a leche, but thei that ben yvel at eese; for I cam not to clepe just men but synners? And the disciplis of Jon and the Farisees weren fastynge, and thei camen and seiden to him, whi fasten the disciplis of Jon, and the Farisees fasten, but thi disciplis fasten not? And Jhesus seide to hem whether the sones of spousaylis moun faste as long as the spouse is with hem? as longe tyme as thei han the spouse with hem thei moun not faste. But daies schulen come whanne the spouse schal be taken away fro hem, and thanne thei schulen faste in tho daies. No man sewith a pacche of newe cloth to an olde cloth, else he takith away the newe pacche fro the olde, and a more brekyng is maad. And no man puttith newe wyn into olde botels, ellis the wyn schal berste the botels, and the wyn schal be sched out, and the botels schulen perische; but newe wyn schal be putt into newe botels. And it was don estfoones whanne the Lord walkide in the sabotis bi the cornes, and hise disciplis bigunnen to passe forth & plucke eeris of the corn. And the farisees seiden to him, lo what thi disciplis don in Sabotis that is not lefful. And he seide to hem, redder ye nevere what Davith dide whanne he hadde nede? and he hungride and thei that weren with him? Hou he wente into the hous of god undir Abiathar prince of prestis and eet looves of propocioun whiche it was not lefful to ete but to prestis aloone, and he gaf to hem that weren with him: And he seide to hem, the the Sabot is maad for man, and not a man for the Sabot. And so mannes sone is lord also of the Sabot.

CHAP. III.

AND he entride estfoone into the synagoge & ther was a man havynge a drie hond, And thei aspieden him if he heelide in the Sabotis to accuse him. And he seide to the man that hadde a drie hond, ryse into the myddel. And he seith to hem, is it lefful to do wel in the Sabotis either yvele? to make a soul saaf either to leese? and thei weren stille. And he byheelde hem about with wraththe and hadde sorowe on the blyndnesse of her herte, and seith to the man, holde forth thin hond; and he helde forth, and his hond was restorid to him. Sothely Farisees geden out anoon and maden a counseyl with Herodians agens him hou thei schulden * leese him. But Jhesus with hise disciplis wente to the see and myche puple fro Galilee and Judee suede him, and fro Jerusalem and fro Ydume, and fro bighendis Jordan, and thei that weren aboute Tyre and Sydon, a greet multitude heryng the thingis that he dide, and camen to him. And Jhesus seide to hise disciplis that the boot schulde kepe him † fro the puple, lest thei thristen him, for he helide manye, so that thei felden faite to him to touch him, and hou manye evere

hadden sikenessis, and unclene spiritis, whanne thei sayen him felden doun to him and cryeden seiynge, thou art the sone of god. And gretly he manasside hem that thei schulden not make him knowen. And he wente into an hil and clepide to him whom he wolde, and thei camen to him, and he made that ther weren twelve with him, to sende hem to preche, and he gaf to hem power to heele sikenessis and to caste out fendis, and to Symound he gaf a name Petre. And he clepide James of Zebedee and Jon the brother of James, & he gaf to hem names Boenarges that is sones of thundryng, and he clepide Andrew, and Filip, and Bartholomew, and Mathew, and Thomas, and James Alphey, and Tadde, and Symound Chanance, and Judas Scarioth that betrayed him, and thei camen to an hous, and the puple cam togidre estfoone so that thei myghten not ete breed. And whanne his kynnes men hadden herd thei wenten out to hold him, for thei seiden that he is turned into woodnesse. And the Scribis that camen doun fro Jerusalem seiden that he hath Belsebub: and that in the prince of Develis he castith out fendis, and he clepide hem togidre and he seide to hem in parablis, hou may fathanas caste out fathanas? And if a rewme be departid agens it self: thilke rewme may not stonde, and if an hous be disparpoilid on it self thilke hous mai not stonde. And if fathanas hath risen agens himself he is departid: and he schal not mowe stond, but hath an ende. No man may go into a strong mannes hous and take away hise vessels, but he bynde first the stronge man and thanne he schal spoil his hous. Treuli Y seye to you that alle synnes and blasfemyes bi whiche thei han blasfemed, schulen be forgiven to the sones of men, But he that blasfemeth agens the Holy gost: hath not remission into withoute ende, but he schal be gilty of everlastynge trespas; For thei seiden, he hath an unclene spirit. And his modir and bretheren camen and thei stoden withoute forth and senten to him, and clepide him, and the puple saat aboute him and thei seyen to him, lo thi modir and thi brethren withoute forth seken thee, and he answerde to hem and seide, who is my modir and my brethren? And he biheelde thilke that faten aboute him and seide, lo my modir and my brethren. For who that doith the wille of god he is my brother, and my Sistir, and Modir.

CHAP. IV.

AND est Jhesus bigan to teche at the see and myche puple was gaderid to him, so that he went up into a boot, and saat in the see, and al the puple was aboute the see on the lond, and he taughte hem in parablis many thingis, and he seide to hem in his techinge. Here ye, lo a man sowinge goith out to sowe, and the while he sowith sum seed fel aboute the weye and briddis of hevene camen and eten it. other felde doun on stony places where it hadde not myche erthe, and anoon it sprong up: for it hadde not depnesse of erthe. and whanne the sunne roos up it welwide for hete, and it driede up, for it hadde no roote. And other fel doun into thornes: and thornes sprungen up and strangliden it, and it gaf not fruyt; And othere felde doun into good lond: and it gaf fruyt spryngyng up & waxinge, and oon broughte thritty fold, and oon sixty fold, and oon an hundrid fold, and he

G

seide,

* fordo. † for

seide, he that hath eris of hering here. And whanne he was bi himself: the twelve that weren with him axiden him to expowne the parable. and he seide to hem, to you it is goven to knowe the privete of the kyngdom of god, but to hem that ben withoute forth alle thingis ben maad in parablis, that thei seynge see, and see not, and thei herynge: here and undirstonde not, lest sum tyme thei be convertid: and synnes be forgyven to hem. And he seide to hem, knowen not ye this parable, and hou ye schulen knowe alle parablis. He that sowith, sowith a word, But thes it ben that ben aboute the weye where the word is sownen, and whanne thei han herd: anoon cometh Sathanas and takith awei the word that is sownen in her hertis. And in lyk manere ben thes that ben sownen on stony placis: which whanne thei han herd the word, anoon thei taken it with joie, and thei han not root in hemself but thei ben lastinge a litel tyme, affirward tribulation rysith and persecutioun for the word: anoon thei ben sclaudrid. And ther ben othere that ben sownen in thornes, thes it ben that heren the word: and disese of the world & disceit of riches and othere charge of covetise entrieth and stranglieth the word, and it is maad withoute fruyt. And thes it ben that ben sownen on good lond: whiche heren the word and taken, and maken fruyt, oon thritty fold, oon sixty fold, and oon an hundred fold. And he seide to hem wher a lanterne cometh, that it be put undir a buschel or undir a bed? nay but that it be putt on a candilstyck. Ther is nothing hid that schal not be maad open, neither any thing is prively: that schal not come into opyn. If any man have eris of hering, here he. And he seide to hem, see ye what ye heren, in what mesure ye meten: it schal be meten to you agen, and be cast to you, For it schal be gyven to him that hath, and it schal be taken away fro him that hath not also that that he hath. And he seide, so the kyngdom of god is, as if a man caste seed into the erthe, And he slepe & it rise up nyght and day and brynge forth seed & wexe faste while he woot not. For the erthe makith fruyt, first the grasse, affirward the cere, and affir ful fruyt in the cere. And whanne of it self it hath brought forth fruyt: anoon he sendith a sikil, for reping tyme is come. And he seide, to what thing schulen we likne the kyngdom of god: or to what parable schulen we comparisowne it? As a corn of senevey whiche whanne it is sownen in the erthe is lesse than alle sedis that ben in the erthe. And whanne it is sprungen up it wexith into a tre, and is maad gretter thanne alle erbis, and it makith grete braunchis: so that briddis of hevenc moun dwelle undir the schadewe therof. And in manye suche parablis he spak to hem the word. as thei myghten here, and he spak not to hem withoute parable, but he expownede to hise disciplis alle thingis bi hemself. And he seide to hem in that dai whanne evenyng was come, passe we agenward, and thei listen the peple and token him so that he was in a boot, and othere bootis weren with him. And a greet storm of wynd was maad and keste wawis into the boot, so that the boot was ful, and he was in the hinder part of the boot: & slepte on a pilewe. and thei reisen him, and seien to him, mayster perteyneth it not to thee that we perisken? And he roos up and manafide the wynd: and seide to the see, be stille, wexe doumb, and the wynd ceffide: and greet pebleness was maad, and he seide to hem, what dreden ye? ye han no feith yit, and thei dreden with greet drede and seiden to ech other, who

geffist thou is this? for the wynd and the see obfchen to him.

CHAP. V.

AND thei camen over the see into the cuntree of Gerasenes. And affir that he was gon out of the boot: anoon a man in an unclene spirit ran out of birielis to him. Which man hadde an hous in birielis and noither with cheynes now myghte any man hynde him. For ofte tymes he was bounden in stockis and cheynes and he hadde broke the cheynes and hadde broke the stockis to smale gobetis, and no man myghte make him tame, and evermore nyght and dai in birielis and in hillis he was crynge and betinge himself with stones. and he sigh Jhesus afer, and ran and worschipide him, and he cride with gret voys and seide, what to me and to thee thou Jhesus the sone of the higheste God? I conjure thee bi God that thou turmente me not. And Jhesus seide to him, thou unclene spirit go out fro the man. And Jhesus axide him what is thi name? and he seith to him, a Legioun is my name, for we ben manye. and he preiede Jhesus myche that he scholde not putte hem out of the cuntrey, and there was there about the hil a greet flock of swyn lesewinge. And the spiritis preiede Jhesus and seiden, sende us into the swyn, that we entren into hem: And anoon Jhesus grauntide to hem, and the unclene spiritis geden out, and entriden into the swyn, and with a greet bire the flock was cast down into the see a tweye thousand, and thei weren dreynt in the see. And thei that kepten hem fledden and tolden into the citee and into the feldis and thei wenten out to see what was don. And thei camen to Jhesus and syghen him that hadde be travelid of the seend, sitting clothid and of hool mynde, and thei dredden; And thei that sayen hou it was doon to him that hadde a fend and of the swyn tolden to hem. And thei bigunne to preie him that he schulde go awei from her coostis, and whanne he gede up into a boot, he that was traveylid of the devel bigan to preie him that he schulde be with him; but Jhesus resleyvede him not: but seide to him, go thou into thin hous to thine: and telle to hem hou greet thingis the Lord hath don to thee, and hadde merci of thee. And he wente forth and bigan to preche in Decapoli, hou grete thingis Jhesus hadde don to him; and alle men wondriden. And whanne Jhesus hadde goon up into the boot estfone over the see myche peple cam togidre to him, and was aboute the see, and oon of the princis of synagogis bi name Jayrus cam and sigh him, and sel down at hise feet: And preide him myche and seide, my doughtir is neigh deed, come thou putte thin hond on her, that sche be saaf & lyve, and he wente forth with him: and myche peple sueden him and thrifte him. And a womman hadde ben in the blodi flixe twelve yeer, and hadde resleyved many thingis of ful many lechis, and hadde spendid al hir good, and was nothing amendid, but was rather the worse. Whanne sche hadde herd of Jhesus sche cam among the peple bihynde and touchide his clooth, For sche seide that if I touche ghe his cloth I schal be saaf. And anoon the welle of hir blood was driede up; and sche felide in bodi that sche was helide of the Sykness. And anoon Jhesus knew in himself the vertu that was gon out of him, and turnede to the peple, and seide, who touchide my clothis? And hise disciplis seiden to him thou seest the peple thrifstinge thee: and seist

feist who touchide me? And Jhesus lokide aboute to se her that hadde do this thing, and the womman dredde and quakide witynge that it was doon in her: and cam and fel down biforn him and seide to him al the treuthe: And Jhesus seide to hir, doughtir thi seith hath maad thee saaf, go in pees and be thou hool of thi sikenesse. Yit while he spak messangeris camen to the prince of the synagoge and seiden thi doughtir is deed what travelist thou the maystir ferther? But whanne the word was herd that was seide, Jhesus seyde to the prince of the synagoge nyle thou drede, oonli bileeve thou, and he took no man to sue hym but Petre and James and Jon the brother of James. And thei camen into the hous of the prince of the synagoge and he say noise and men wepinge and weilinge myche. And he gede yn and seyde to hem what ben ye troublid and wepen? the damsel is not deed but slepith, and thei scorneden him. but whanne alle weren put out he takith the fadir and modir of the damysel and hem that weren with him and thei entriden where the damysel lay. And he helde the hond of the damysel and seyde to hir Tabita cumy, that is to seie, damysel I seye to thee aryse. And anon the damysel roos and walkide: and sche was of twelve year. and thei weren abayschid with a greet stoneyng. And he comaundide to hem greetly that no man schulde wite it, and he comaundide to geve hir mete.

CHAP. VI.

AND he gede out fro thennis and wente into his owne cuntre and hise disciplis † folowiden with him. and whanne the Sabot was come Jhesus bigan to teche in a synagoge and manye herden and wondriden in his teching: and seiden of whennes to this alle these thingis and what is the wisdom that is goven to him and siche vertues which ben maad by hise hondis, Wher this is not a carpenter the sone of Marye the brothir of James and of Joseph and of Judas and of Symound? whether his sistris ben not here with us? and thei weren schlaundrid in him. And Jhesus seide to hem that a prophete is not withoute honour but in his owne cuntrey and among his kyn and in hise hows, and he myghte not do there ony vertu save he heclide a fewe syke men leying on hem hise hondis. And he wondride for the unbileve of hem, and he wente aboute castels on eche side and taughte, and he clepide togidere twelve and bigan to sende hem by * tweine togidere and gaf to hem power of unclene spiritis, and comaundide hem that thei schulden not take ony thing in the weye but a yerde oneli, not a scrippe, ne breed, nether money in ther girdil: But schood with sandalis, and that thei schulden not be clothid with tweie cootis, and he seyde to hem whidir ever ye entren into an hows dwelle ye there til ye go out fro thennis, And whoever resseyve you not ne here you go ye out fro thennis and schake away the powdir fro youre feet into witnessyng to hem, and thei geden forth and prechiden, that men schulden do penance. And thei castiden out manye fendis and anoyntiden with oyle manye syke men and thei weren helid. And kyng eroude herde for his name was maad opyn and seide that Jon Baptist hath risen agen fro deeth and therefore vertues worchen in him. Othere seiden that it is Elye, but othere seiden that it is a profete as oon of profetis. And whanne this thing was herd Eroude seyde this Jon whom I have bihedid is risen agen fro deeth,

For thilke Eroude sente and helde Jon & bond him into prisoun for Erodias the wyf of Filip his brother for he hadde wedded hir. For Jon seide to Eroude it is not leueful to thee to have the wyf of thi brothir, and Erodias leide aspies to him and wolde sle him & myghte not. And Eroude dredde Jon and knewe him a just man and holy and kepte him and Eroude herde him; and he dide many thingis and gladly herde him. And whanne a covenable day was fallen Eroude in his birthe day made a soper to the princis and tribunes and to the grettist of Galilee: And whanne the doughter of thilke Erodias was comen inne and daunlide and pleside to Eroude and also to men that saten at the mete: the kyng seyde to the damsel axe thou of me what thou wolt and I schal gyve to thee. And he swoor to hir that whatever thou axe I schal gyve to thee though it be the half of my rewme. And whanne sche hadde gon out sche seide to hir modir what schal I axe? and sche seide the heed of Jon Baptist. And whanne sche was come yn anon with haaste to the kyng sche axide and seide Y wole that anon thou geve to me in a disch the heed of Jon Baptist. And the kyng was fory for the ooth and for men that saten togidere at the mete he wolde not make hir fory, but sente a manqueller and comaundide that Jones heed were brought in a disch, and he bihedide him in the prisoun, and broughte his heed in a disch and gaf it to the damsel and the damsel gaf to hir modir, and whanne this thing was herd, hise disciplis camen and token his body and leyden it in a buriel. And the apostlis camen togidere to Jhesus and teelden to him alle thingis that thei hadden don and taught. And he seide to hem come ye bi you self into a desert place & reste ye a litel, for there weren manye that camen and wenten agen and thei hadden not space to etc. And thei geden into a boot and wenten into a desert place by hemself. And thei sayen hem go away and manye knewen and thei wenten a foote fro al citees and runnen thidir and camen biforn hem. And Jhesus gede out and fygh myche puple and hadde reuthe on hem for thei weren as scheep not havyng a scheperde and he bigan to teche hem manye thingis. And whanne it was forth dayes hise disciplis camen and seiden, this is a desert place and the tyme is now passide: lete hem go into the nexte townes & villages to bye hem mete to etc. And he answerde and seyde to hem geve ye to hem to etc and thei seiden to him go we and bye we looves with two hundrid pens and we schulen gyve to hem to etc? And he seith to hem how many looves han ye? go ye and se, and whanne thei hadden known thei seyen fyve, and two fischis. And he comaundide to hem that thei schulden make alle men sitte to mete by compaynes on grene hey. and thei faten down by parties by hundrids and by fifties, and whanne he hadde take the fyve looves and tweye fischis he biheld into hevne and blesside and breke looves and gaf to hise disciplis that thei schulden sette biforn hem, and he departide tweye fischis to alle. And alle eeten and weren fulfid. And thei token the relifs of broken metis twelve coffyns ful and of the fischis. And thei that eeten weren fyve thousand of men. And anon he made his disciplis to gon up into a boot to passe biforn him over the see to Bethsayda the while he lefte the puple. And whanne he hadde left hem he wente into an hil to preye. And whanne it was evene the boot was in the myddil of the see and he aloone in the lond. And he fygh hem travelinge in rowinge for the

† folowiden him. * two.

the wynd was contrarye to hem, and aboute the fourthe waking of the night he wandring on the see came to hem and wolde passe hem. And as thei fighen him wandringe on the see thei gessiden that it were a fantum and cryeden out. For alle fighen him and thei weren afrayed, & anoon he spak with hem and seyde to hem triste ye, Y am, nyle ye drede. And he cam up to hem into the boot & the wynd ceesside, and thei wondriden moore withynne hemself. For thei undirstodun not of the looves for her herte was blyndid. And whanne thei weren passide over the see thei camen into the lond of Genasareth, and settiden to lond. And whanne thei weren gon out of the boot, anoon they knewen him, and thei runnen thorou al that cuntree and bigunnen to bringe syk men in beddis on ech syde where thei herden that he was. And whidir ever he entride into vylagis either into townes or into citees thei seitten syke men in streetis and preyeden him that thei schulden touche namely the hemme of his cloth and hou many that touchiden him weren maad saaf.

CHAP. VII.

AND the Farisees and summe of the Scribis camen fro Jerusalem togidir to him, and whanne thei hadden seen summe of hise disciplis etc bred with unwayschen hondis thei blameden. The Farisees and alle the Jewis eten not but thei waysschen ofte her hondis holdynge the tradiciouns of eldre men, and whanne thei turnen agen fro chepyng thei eten not but thei be waissen and manye othere thingis ben that ben takun to hem to kepe, waysschingis of cuppis and of watere vessels and of vessels of bras and of beddis. And Farisees and Scribis axiden him and seyden whi goen not thi disciplis astir the tradicioun of eldre men but with unwayschen hondis thei eten bred? And he answerde & seide to hem Ysaie profesyede wel of you ypocritis as it is writun this puple worshipith me with lippis but her herte is fer fro me, and in veyn thei worshipen me techinge the doctrynes and the heftis of men. For ye leeven the maundementis of God & holden the tradiciouns of men, waissching of water vessels and of cuppis and manye othere thingis lyk to these ye don. and he seide to hem wel ye han maad the maundement of God voyde to kepe youre tradicioun. For Moyse seide, worships thi fadir and thi modir and he that cursith fadir or modir die by deeth, but ye seyen if a man seye to fadir or modir corban that is what ever gift is of me it schal prosyte to thee. and over ye suffren not him do ony thing to fadir or modir: And ye breken the word of God by youre tradicioun that ye han goven and ye don many siche thingis. And he estfoone clepide the peple and seide to hem ye alle here me and undirstonde. Nothing that is without a man that entrieth into him may defoule him, but the thingis that comen forth of a man tho it ben that defoulen a man. If ony man hath eeris of herynge here he. And whanne he was entrid into an hous fro the puple hise disciplis axiden him the parable. And he seide to hem ye ben unwise also? undirstondun ye not that al thing with outforth that entrieth into a man may not defoule him? For it hath not entrid into his herte but into the wombe and bynethe it goith out purgyng alle metis: But he seide the thingis that gon out of a man tho defoulen a man. For fro withinne of the herte of men comen forth

yvele thoughtis, avoutries, fornicaciouns, mansleyn-gis, theftis, avaricis, wickidnessis, gyle, unchastite, yvele yghe, blasfemyes, pride, foly. Alle these yvelis comen forth fro withinne and defoulen a man. And Jhesus roos up fro thenys and wente into the coostis of Tyre and Sydon & he gede into an hous and wolde that no man wiste and he myghte not be hid. For a womman anoon as sche herde of him whos doughter hadde an unclene spirit, entride and felde down at hise feet: And the womman was hethen of the generacioun of Sirofenyce and sche preiede him that he wolde caste out a devel fro hir doughtir. and he seide to hir suffre thou that the children be fulfillid first, for it is not good to take the breed of children and gyve to houndis. And sche answerde and seyde to him, ghis lord, for litil whelpis eten undir the bord of the crummys of children. And Jhesus seide to hir, go thou, for this word the fend wente out of thi doughtir. And whanne sche was goen in to hir hows hoom sche fond the damysel liggyng on the bed and the devel gon out fro hir. And estfoones Jhesus gede out fro the coostis of Tyre and cam thorou Sydon to the see of Galilee betwixe the myddil of the coostis of Decapoleos. And thei bryngen to him a man deaf & doumbe and preieden him to leye his hond on him. And he took him asidis fro the puple & puttede hise fyngris into hise eeris and he spette & touchide his tunge. And he bihelde into hevenc and sorowide withynne and seyde, ef-fata, that is, be thou opened. And anoon hise eeris weren opened and the bond of his tunge was unbounden and he spak rightly. And he comaundide to hem that thei schulden seye to no man. but how myche he comaundide to hem so myche moore thei prechiden, and by so myche more thei wondriden and seiden, he dide wel alle thingis and he made deese men to here and doumbe men to speke.

CHAP. VIII.

IN the daies eft whanne myche puple was with A Jhesus and hadden not what thei schulden etc whanne his disciplis weren clepide togidere he seyde to hem, Y have ruthe on the puple for lo now the thridde day thei abiden me and han not what to etc. And if y leve hem fasting into her hous thei schulen fayle in the weye for summe of hem camen fro fer. And hise disciplis answeriden to him, wherof schal a man mowe fille hem with looves here in wildirness? And he axide hem how manye looves han ye? whiche seyden sevene. And he comaundide the puple to sitte down on the erthe and he took the sevene looves and dide thankyngis and brake & gaf to hise disciplis that thei schulden sette forth and thei settiden forth to the puple. And thei hadden a fewe smale fischis and he blefside hem and comaundide that thei weren sette forth. And thei eten and weren fulfillid, and thei token up that, that leste of relifs sevene leepis. And thei that eten weren as foure thousande of men and he leste hem. And anoon he wente up into a boot with hise disciplis and cam into the coostis of Dal-mamytha, and the Farisees wenten out and bygunnen to dispute with him and axiden a tokene of him fro hevenc and temptiden him. And he sorowynge withynne in spirit seyde, what sekith this generacioun a tokene? truli I seye to you a tokene schal not be govun to this generacioun. And he leste hem and wente up estfoone into a boot and wente over the see, and thei forgaten to take breed, and

and thei hadden not with hem but oo loof in the boot. And he comaundide hem & seyde seye
c. and bewar of the souldough of the Farisees and of the souldough of Eroude. And thei thoughten and seyden oon to another for we han not looves. And whanne this thing was knowen Jhesus seide to hem, what thinken ye for ye han not looves? yit ye knowen not, ne undirfonden, yit ye han your herte blyndid? Ye havynge yghen seen not, and ye havynge eeris heren not neither ye han mynde. Whanne I brak fyve looves among fyve thousande and how manye coffens ful of broken mete ye token up? thei seyden to him twelve. Whanne also sevene looves among four thousande of men how many leepis of brokun mete token ye up? and thei seyden to him sevene. And he seyde to hem, how
F. undirfonden ye not yit? And thei camen to Betfayda and thei bryngen to him a blynd man & thei preieden him that he schulde touche him, and whanne he hadde take the blynde mannis hond he ledde him out of the street and spitte into hise yghen and sette hise hondis on him and he axide him if he saigh ony thing, and he bihelde & seyde y se men as trees walkinge, Aftirwarde effoones he sette hise hondis on hise yghen and he bigan to se and he was restorid so that he saygh clerly alle thingis, and he sente him into hise hous and seyde go into thin hous and if thou goist into the streete seye to no man. And Jhesus entride and hise disciplis into the castels of Cesarye of Filip and in the weye he axide hise disciplis and seyde to hem whom seyen men that I am? Which answeriden to him & seyden sum men seyen Jon Baptift other seyen Elie & other seyen as oon of the profetis. Thanne he seith to hem but whom seyen ye that y am? Petir answeride and seyde to him thou art Crist. And he chargide hem that thei schulden not seye of him to ony man, and he bigan to teche hem that it bihoveth mannes sone to suffre many thingis and to be repreved of elder men and of the higheste preftis, and the Scribis, and to be slayn and aftir thre dayes to ryse agen. And he spak plainly the word, and Petre took him and bigan to blame him and seyde, lord be thou merciful to thee for this schal not be. And he turnede and sigh hise disciplis and manasside Petre & seyde go aftir me Sathanas for thou savorist not tho thingis that ben of god but tho thingis that ben of men, and whanne the puple was clepid togidere with hise disciplis he seyde to hem if ony man wole come aftir me denye he himself and take his crosse and sue he me. For he that wole make saaf his lyf schal leese it and he that lesith his lyf for me and for the gospel schal make it saaf. For what profitith it to a man if he wyne al the world and do peyringe to his soule? Or what chaunging schal a man geve for his soule? But who that knowlechith me and my wordis in this generacioun avoutresse and synful, also mannis sone schal knowleche him whan he schal come in the glorie of his fadir with his aungels. and he seide to hem truli I seye to you that there ben sum men stondinge here whiche schulen not taaste deeth til thei seen the rewme of god comynge in vertu.

CHAP. IX.

AND aftir sixe dayes Jhesus took Petre & James and Jon and ledde hem by hemself aloone into an high hil, and he was transfigurid bifore hem. And hise clothis weren maad ful schynnyng & whight as snowe which maner whichte clothis a fuller may

not make on erthe. And Elye with Moyfes appe-
ride to hem and thei spaken with Jhesus. And Petre answeride and seyde to Jhesus maistir it is good us to be here and make we here thre tabernaclis oon to thee oon to Moyfes, and oon to Elye. For he wiste not what he schulde seye for thei weren agast by drede. And there was maad a cloude overschadowinge hem and a voice cam of the cloude and seyde this is my derworthe sone: here ye him. And anoon thei bihelden about & sayen no more ony man but Jhesus oonli with hem, And whanne thei camen doun fro the hil he comaundide hem, that thei schulden not telle to ony man tho thingis that thei hadden seen but whanne mannis sone hath risun agen fro deeth. And thei helden the word at hemself seekinge what this schulde be, whanne he had risun agen fro deeth. And thei axiden him and seiden what thanne seyen Farisees and Scribis for it bihoveth Elie to come first? And he answeride and seyde to hem whanne Elie comith he schal firste restore alle thingis and as it is writun of mannis sone that he suffre manye thingis and be dispisid. And y seye to you that Elie is comun and thei diden to him what ever thingis thei wolden as it is writun of him. And he comynge to hise disciplis sygh a greet company aboute hem and Scribis disputinge with hem. And anoon alle the puple seyng Jhesus was astonyed and thei dredden, and thei rennyng gretten him. And he axide hem what disputiden ye among you? And oon of the
D. company answeride and seyde, maistir Y have brought to thee my sone that hath a dounb spiryt. And where ever he takith him he hurtli him doun, and he foometh, and betith togidere with teeth and wexith drie and Y seyde to thi disciplis that thei schulden caste him out and thei myghten not. And he answeride to hem and seyde a thou generacioun out of bileve how longe schal Y be among you how longe schal Y suffre you? bringe ye him to me. And thei broughten him and whanne he hadde seyen him anoon the spiryt trouble him and he was throwen doun to the grounde and walewide and fomed. And he axide his fadir how longe it is sithe this hath falle to him? and he seyde fro childhood. And ofte he hath put him into fier and into water to leese him, but if thou maist ony thing helpe us, and have mercy on us, and Jhesus seide to him if thou maist bileeve: alle thingis ben possible to man that bileeveth; And anoon the fadir of the child cryede with teeris & seyde lord y belceve lord helpe thou myn unbileve. And whanne Jhesus hadde seyn the puple rennyng togidere he manasside the unclene spiryt, and seide to hym thou deef and dounb spirit Y comaunde thee go out fro him, and entre no moore into him, and he cryinge and myche tobreydinge him wente out fro him, and he was maad as deed so that manye seiden that he was deed. And Jhesus heeld his hond and lifte him up and he roos. And whanne he hadde entrid into an hous hise disciplis axiden him prively whi myghten not we caste him out? And he seide to hem, this kynde in no thing may go out but in preier & fastyng. And
F. thei geden fro thennis and wenten forth into Galilee and thei wolden not that ony man wiste. And he taughte hise disciplis and seyde to hem for mannis sone schal be bitrayed into the hondis of men and thei schulen sle him and he slayn schal rise agen on the thridde day. And thei knewen not the word and dredden to axe him. And thei camen to Cafarnaum and whanne thei weren in the hous he axide hem what tretiden ye in the weye?

H

And

And thei weren stille for thei disputiden among hem in the weye who of hem schulde be grettist. And he sat and clepide the Twelve and seyde to hem if ony man will be the firste among you he schal be the laste of alle and the mynystre of all. And he took a child and sette him in the myddil of hem & whanne he hadde bielippid him he seyde to hem, Who ever resseyveth oon of siche children in my name he resseyveth me and whoever resseyveth me he resseyveth not me alloone but him that
c. sent me. Jon answerde to him and seide, maister we sighen oon castinge out fendis in thi name which sueth not us and we have forbeden him. And Jhesus seide nyle ye forbode him for ther is no man that doith vertu in my name & may soone speke yvel of me. He that is not agens us, is for us. And whoever gyveth you a cuppe of coold water to drinke in my name for ye ben of Crist truli I seye to you he schal not lese his meede. And whoever schal sclaundre oon of these litil that bi-leven in me it were betere to him that a mylne stoon were doen about his necke and he were caste into the see. And if thin hond sclaundre thee kitte it away, it is better to thee to entre feble into lyf than to have tweie hondis and go into helle, into fyer that never schal be quenched: Where the worm of hem dyeth not and the fier is not quenched. And if thi foot sclaundre thee kitte it of, it is better to thee to entre crokid into everlastinge lyf than to have tweyne feet and be sent into helle of fier that never schal be quenched, where the worm of hem dieth not and the fier is not quenched. That if thin yghen sclaundrith thee caste it out it is better to thee to entre gogil yghed into the rewme of God than have tweyne yghen and be sent into helle of fier: Where the worm of hem dieth not & the fier is not quenched. And every man schal be salted with fier and every slayn sacrifice schal be maad savery with salt. Salt is good if salt be unsavery in what thing schulen ye make it savery? have ye salt among you, and have ye pees among you.

C H A P. X.

AND Jhesus roos up fro thens and cam into the coostis of Judee over Jordan and cistoones the puple cam togidere to him and as he was wont estsoone he taughte hem. And the Farisees camen and axiden him wher it be leeful to a man to levee his wyf? and thei temptiden him. And he answerde and seyde to hem, what comaundide Moyse to you? And thei seyden Moyse suf-fride to write a libel of forsaking and to forsake. To whiche Jhesus answerde and seyde for the hard-ness of youre herte Moyse wroote to you this comaundement, But fro the bigynnyng of creature God made hem male and female. And seyde for this thing a man schal levee his fadir and modir and schal drawe to his wyf, and thei schulen be tweyne in oo fleisch & so now thei ben not tweyne but oo fleisch. Therefore that thing that God joynede togidere no man deperte. And estsoone in the hous hise disciplis axiden him of the same thing. And he seide to hem whoever leevith his wyf and weddith another he doth avoutrie on hir; And if the wyf leeveth hir housbonde and be weddid to
c. another man sche dothe lecherie. And thei broughten to him litel children that he schulde touche hem and the disciplis thretneden the men that broughten hem. And whanne Jhesus hadde seyn hem he bar hevvy and seide to hem suffre ye

litil children to come to me and forbed ye hem not, for of siche is the kyngdome of God. Truli Y seye to you whoever reileveth not the kyngdome of God as a litel child he schal not entre into it. And he bielippide hem and leyde hise hondis on hem and bleffide hem. And whanne Jhesus was
d. gon out in the weye a man ran bifore and knelyde bifore him and preiede him and seyde, good maistre what schal y do that I resceyve everlastinge lyf. And Jhesus seide to him, what seist thou that I am good? ther is no man good but God himsilf. Thou knowist the comaundementis; do thou noon avoutrye, fle not, stele not, seye not false witnessyng, do no fraude, worschipe thi fadir and thi modir. And he answerde and seide to him maistir Y have kepte alle these thingis fro my yougthe. And Jhesus biheld him and lovede him & seyde to him oo thing failith to thee go thou and sille alle thingis that thou haste and geve to pore men and thou schalt have tresour in hevvene & come sue thou me. And he was ful fory in the word and wente away mournynge for he hadde manye possessiouns. And Jhesus biheld about and seyde to hise disciplis how hard thei that han riches schullen entre into the kyngdom of God! And the disciplis weren astooned in hise wordis and Jhesus estsoone answerde and seyde to hem, ye litil children how hard it is for men that tristen in riches to entre into the kyngdom of God! It is lighter a camele to passe thorough an nedlis yghe than a riche man to entre into the kyngdom of God. And thei wondriden more and seyden among hemself and who may be saved? And Jhesus biheld hem and seyde anentis men it is impossible: but not anentis God for alle thingis ben possible anentis God. And Petre gan to seye to him lo we han leste alle thingis & han sued thee. Jhesus answerde and seyde treuly I seye to you there is no man that leveth hows or bretheren or sistris or fadir or modir or children or feeldis for me and for the gospel, whiche schal not take an hundrid fold so myche now in this tyme housis and britheren and sistris, and modris, and children and feeldis with persecutiouns and in the world to comynge everlastinge lyf. But manye schulen be the firste the laste, and the laste the firste. And thei weren in the weye goinge up to Jerusalem and Jhesus went before hem and thei wondriden and soloweden and dreden. and estsoone Jhesus took the Twelve and bigan to seye to hem what thingis weren to come to him, For lo we stien to Jerusalem and mannys sone schal be bitrayed to the princis of prestis and to the Scribis and to the eldre men and thei schulen dampne him by deeth and thei schulen take him to hethen men, and thei schulen scorne him, and bispete him, and bete him, and thei schulen sle him. and in the thridde day he schal rise agen. And James and Jon Ze-lelees sones camen to him & seyden maytir we wolen that what ever we axen thou do to us. And he seide to hem what wolen ye that I do to you? And thei seiden graunte to us that we sitten the toon at thi right half and the tother at thi left half in thi glorye. And Jhesus seyde to hem ye witen not what ye axen: moun ye drinke the cuppe whiche I schal drynke or be waishen with the baptym in which I am baptisid? And thei seiden to him we moun. and Jhesus seide to hem ye schulen drinke the cuppe that I drinke and ye schulen be waishen with the baptym in which I am baptisid: But to sitte at my right half or left-half is not myn to gyve to you but to which it is maad redy. And the ten herden and bigunnen to have indignacioun of
James

James & Jon. But Jhesus clepid hem and seyde to hem, ye witen that thei that semen to have princehood of folkis ben lordis of hem and the princis of hem han power of hem. But it is not so among you but whoever wole be maad grettere schal be youre mynystre: And who ever wole be the firste among you schal be servaunt of alle. For whi mannis sone cam not that it schulde be mynystrid to him but that he schulde mynystre and geve his lif agenbiynge for manye. And thei camen to Jerico: and whanne he gede forth fro Jerico and hise disciplis and ful myche puple, Barthymeus a blynde man the sone of Thymey satt bifidis the weye and beggide. And whanne he herde that it was Jhesus of Nazareth he bigan to crye and seye Jhesus the sone of Davith have mercy on me. And manye thretenyden him that he schulde be stille and he criede myche the moore Jhesus the sone of Davith have mercy on me. And Jhesus stood and comaundide him to be clepid and thei clepen the blynde man and seyen to him be thou of betere herte, rise up he clepith thee. And he castide away his cloth & skiopide and cam to him. And Jhesus answerde and seyde to him what wolt thou that I schal do to thee? the blynde man seyde to him, maister that I se. Jhesus seide to him go thou, thi feith hath maad thee saaf. and anon he saygh, and suede him in the weye.

CHAP. XI.

AND whanne Jhesus came nygh to Jerusalem and to Betanye to the mount of olyves he sendith tweyne of hise disciplis, and seith to hem go ye into the castel that is agens you and anon as ye entren there ye schulen fynde a colt tied on which no man hath sette yit, untie ye and bring him. And if ony man seye ony thing to you what doen ye? seye ye that he is nedeful to the Lord and anon he schal leewe him hidur. And thei geden forth & founden a colt tyed before the gate withoute forth in the meeting of tweie weyes and thei untied him, and summe of hem that stoden there seiden to hem what doen ye untiynge the colt? And thei seiden to hem as Jhesus comaundide hem and thei lesten it to hem, and thei broughten the colt to Jhesus, and thei leyden on him her clothis and Jhesus sat on him, and manye strewiden her clothis in the weie, othere men kittiden braunchis fro trees and streweden in the weye. And thei that wenten bifore and that sueden crieden and seiden Osanna bleffid is he that cometh in the name of the Lord, Bleffid be the kyngdom of our sadir Davith that is come Osanna in higheste thingis. And he entride into Jerusalem into the temple and whanne he hadde seyn al * thing aboute whanne it was even he wente out into Bethanye with the Twelve. And another day whanne he wente out of Bethanye he hungride. And whanne he hadde seyn a fige tre aser havynge leeves he cam if happily he schulde fynde ony thing thereon and whan he cam to it he foond nothing outtaken leves, for it was not tyme of figis. And Jhesus answerde and seyde to it, now nevere ete ony man fruyt of thee more and hise disciplis herden. And thei camen to Jerusalem and whanne he was entrid into the temple he bygan to caste out sellers and biggers in the temple and he turnede upfodoun the bordis of chaungeris and the chayeris of men that solden culveris; And he suf-

fride not that ony man schulde bere a vessel thorow the temple. And he taughte hem and seyde whether it is not writen that myn hous schal be clepid the hous of preiying to alle folkis? but ye han maad it a denne of thevys. And whanne this thing was herd the princis of prestis and the scribis soughten how thei schulden leese him, for thei dredden him for alle the puple wondride on his teching. And whanne evening was come he wente out of the cytee. And as they passiden forth eerly thei sayen the fyge tre maad drye fro the rotis. And Petre bithoughte him and seyde to him maistir lo the fyge tre whom thou curfidist is dried up. And Jhesus answerde and seide to hem have ye the feith of God. Truly I seye to you that who ever feith to this hil be thou taken and cast into the see and doutith not in his herte but bileveth that whatever he seye schal be don, it schal be don to him. Therefore I seye to you all thingis whatever ye preyinge schulen axe bileeve ye that ye schulen take and thei schulen come to you. And whanne ye schulen stonde to preie forgeve ye if ye han ony thing agens ony man that youre sadir that is in hevenys forgyve to you youre synnes. And if ye forgyven not neither youre sadir that is in hevenys schal forgyve to you your synnes. And eftsoone thei camen to Jerusalem and whanne he walkide in the temple the higheste prestis and the Scribis and the elder men camen to him, and seiden to him in what power doist thou these thingis, or who gaf to thee this power that thou do these thingis? Jhesus answerde and seide to hem and y schal axe you a word and answer ye to me, and y schal seye to you in what power y do these thingis. Whether was the baptym of Joon of hevene or of men? answer ye to me. And they thoughten withynne hemself seyng, if we seyen of hevene he schal seye to us whi thanne bileven ye not to him? If we seyen of men, we dredden the puple, for alle men hadden Jon that he was verily a profete. And they answerden and seyen to Jhesus we witen nevere: and Jhesus answerde & seyde to hem neither I seye to you in what power y do these thingis.

CHAP. XII.

AND Jhesus bigan to speke to hem in parablis. A man plauntide a vyneyerd and sette an hegge about it & dalf a lake and bildide a tour and hiride it to tilieris and wente forth in pilgrimage. And he sente to the erthe tiliers in tyme a servaunt to resceyve of the erthe tiliers of the fruyt of the vyneyerd: And thei token him and beten and lesten him voyde. And eftsoone he sente to hem another servaunt and thei woundiden him in the heed & turmentiden him. And eftsoone he sente another and thei slowen him and othere mo betynge summe and sleyinge othere. But yit he hadde a moost derworthe sone and he sente him laste to hem and seide peraventure thei wolen drede my sone. But the erthe tiliers seiden togidere this is the eir come ye sle we him, and the eritage schal be ouren. And thei token him and killiden and castiden out without the vyneyerd. And thanne what schal the Lorde of the vyneyerd do? he schal come and leese the tilieris and geve the vyneyerd to othere. Wher ye han not rad this scripture the stoon which the bilders han dispisid this is maad into the heed of the corer. This thing is don of the Lord and is wondriul in

* thingis

in oure yghen. And thei soughten to holde him and thei dredden the puple for thei knewen that to hem he seide this parable and thei lesten him & thei wenten away. And thei senten to him summe of the Farisees and Erodians to take him in word. Which camen and seyen to him maister we witen that thou art sothfast and reckist not of ony man for neither thou biholdist into the face of man but thou techist the wey of God in truthe. is it lefful that tribuyte be given to the Emperour. Or we schulen not give? which witynge her pryvey falseness seide to hem what tempten ye me? bring ye to me a peny that I se. And thei brougten to him and he seyde to hem whos is this ymage and the wryting? thei seyen to him the Emperouris, and Jhesus answerde and seyde to hem than yelde ye to the Emperour tho thingis that ben of the Emperouris and to God the thingis that ben of God, and thei wondriden of him. And saduceys that seyen that ther is no risynge agen camen to him and axiden him and seiden, Maytir, Moses wroot to us that if the brother of a man were deed and leste his wyf and have no sones his brother take his wyf and reise up seed to his brother. Thanne sevene britheren there weren, and the firste took a wyf and diede and leste no seed. And the secounde took hir and he diede nether this leste seed: and the thridde also. And in lyk maner the sevene token hir and lesten not seed and the womman the laste of alle is deed. Thanne in the resurreccioun whanne thei schulen rise agen whos wyf of these schal she be? for sevene hadden hir to wyf. And Jhesus answerde and seyde to hem wher ye erren not herfore, that ye knowen not scripturis nether the vertu of God? For whanne thei schulen rise agen fro deeth neither thei schulen wedde, neither schulen be weddid, but thei schulen be as aungelis of God in hevenes. And of deed men that they rise agen han ye not red in the book of Moyfes on the buyssih hou God spak to him and seyde, Y am God of Abraham and God of Isaac and God of Jacob? He is not God of deed men but of lyvyng men: therefore ye erren myche. And oon of the Scribis that hadde herd hem disputinge togidere cam nygh and sigh that Jhesus hadde wel answeride hem and axide him which was the first maundement of alle. And Jhesus answeride to him that the first maundement of all is here thou Israel thi Lord God is oo God; And thou schalt love thi Lord God of al thin herte and of al thi myght this is the first maundement. And the secounde is lyk to this thou schalt love thi neygbore as thi self, ther is noon othere maundement grettere thanne these. And the Scribe seyde to him maister in truthe thou haite wel seid for oo God is and ther is noon other outaken him. That he be loved of al the herte and of al the mynde and of al the undirfunding and of al the soule and of al the strengthe and to love the neygbore as himself is grettere than al brente offringis and sacrifices. And Jhesus seiyng that he hadde answeride wisely seyde to him thou art not fer fro the kyngdom of God. and thanne no man durste axe him no more ony thing. And Jhesus answerde and seide techinge in the temple hou seyen Scribis that Crist is the sone of Davith? For Davith himself seide in the holy goost the Lord seyde to my Lord sitte on my right half til Y putte thi enemyes the stool of thi feet. Thanne Davith himself clepith him lord how thanne is he his sone? and myche puple gladly herde him. And he seyde to hem in his teching be ye ware of Scribis that wolen wandre in stolis and be salutid in chepyng; And sitte in synagogis in the firste

chayeris and the firste syttyng placis in soperis: Whiche devouren the housis of widowis undir colour of long preyer, thei schulen take the lenger doom. And Jhesus sittynge agens the treforye bihelde hou the puple castide money into the trefory, and many riche men castiden manye thingis. But whanne a pore widowe was comun sche keste tweie mynutis that is a ferthing. And he clepide togidir hise discipulis and seyde to hem, treuly I seye to you that this pore widowe keste more than alle that kesten in to the treforye, For alle kesten of that thing that thei hadden plentee of, but this of hir povertie keste alle thingis that sche hadde al her lyf lode.

C H A P. XIII.

AND whanne he wente out of the temple oon of hise discipulis seide to him maistir bihoold what maner stooncs and what maner bildinges. And Jhesus answerde and seyde to him seest thou alle these grete bildyngis ther schal not be lest a stoon on a stoon which schal not be distryed. And whanne he sat in the mount of Olyves agens the temple Petir & James & Jon & Andrew axiden him by himself. Seye thou to us whanne these thingis schulen be don & what tokene schal be whanne alle these thingis schulen bigynne to be cendid? And Jhesus answerde and biganne to seye to hem loke ye that no man disceyve you. For many schulen come in my name seiyng, that I am & thei schulen disceyve manye. And whanne ye here batelis and opynyons of batels drede ye not for it bihoveth these thingis to be don but not yit anon is the ende. For folk schal rise on folk and rewme on rewme and erthe movyngis and hungir schulen be by placis, these thingis schulen be bigynnyng of sorrowis. But se ye you self for thei schulen take you in counceils and ye schulen be beeten in synagogis and ye schulen stonde bifore kyngis and domesmen for me in witnesyng to hem. And it bihoveth that the gospel be first prechid among alle folk. And whanne thei take you and leede you forth nyle ye bifore thinke what ye schulen speke, but speke ye that thing that schal be gyven to you in that our for ye ben not the spekeris but the holy goost. For a brother schal bytake the brother into deeth and the fadir the sone & sones schulen rise togidere agens fadris and modris & punysche hem by deeth. And ye schulen be in hate to alle men for my name but he that lastith into the eende schal be saaf. But whanne ye schulen se the abomynacioun of discoumfort stondinge where it owith not, he that redith undirfonde, thanne thei that ben in Judee fle into hillis. And he that is above the roof come not down into the hous nether entre he to take ony thing of his hous. And he that schal be in the feeld turne not agen bihynde to take his cloth. But wo to hem that ben with childe and norefchen in tho daies. Therefore preie ye that thei be not don in wynter. But thilke dayes of tribulacioun schulen be siche whiche maner weren not fro the bigynnyng of cature which God hath maad til now, nether schulen be. And but the Lord hadde abreggid those daies al fleisch hadde not be saaf but for the chosun which he chees the Lord hath maad short the dayes. and thanne if ony man seye to you lo here is Crist lo there, bileeve ye not. For false Cristis & false profetis schulen rise and schulen gyve tokenes and wondris to disceyve, if it may be doon ghe hem that ben chosun. Therefore take ye kepe lo y have bifore seid to you alle thingis.

thingis. But in tho daies afir that tribulacioun the sunne schal be maad derk and the mone schal not gyve her light, and the sterris of hevene schulen falle doun and the vertues that ben in hevenes schulen be movyd. And thanne thei schulen se mannis sone comyng in the cloudis of hevene with greet vertu & glorye. And thanne he schal sende hise aungels & schal gadere his chosen fro the soure wyndis fro the highest thing of erthe til to the highest thing of hevene. But of the fige tre lerne ye the parable whanne now his braunche is tendre and leves ben sprungun out, ye knowen that somer is nygh, so whanne ye seen these thingis be don, wite ye that it is nygh in the doris. Treuly I seye to you that this generacioun schal not passe away til alle thingis be doen. Hevene & erthe schulen passe but my wordis schulen not passe. But of that day and our
 F. no man woot neither aungelis in hevene neither the sone but the fadir. Se ye wake ye, and preye ye, for ye witen not whanne the tyme is. For a man that is gon fer in pilgrimage leste his hous and gaf to hise servauntis power of every werk and comaundide to the porter that he wake. Therefore wake ye for ye witen not whanne the Lord of the hous cometh in the eventide or at mydnyght or at cockis crowyng or the mornyng lest whanne he come so deynly he fynde you sleping. Forsothe that that I seye to you, I seye to alle, wake ye.

CHAP. XIV.

A. **P**ASKE and the feest of therf looves was afir twey dayes & the highest prestis and scribis foughten how thei schulden holde him with gile and sle. But thei seyden not in the feest day leste peraventure a noyse were maad among the puple. And whanne he was at Bethanye in the hous of Symount leprous and restide, a womman cam that hadde a boxe of alabastr of precious oynement spikenard and whanne the boxe of alabastr was brokun sche helde it on his heed. But there weren summe that boren it hevily withynne hemself and seiden, wherto is this losse of oynement maad? For this oynement myght have be soeld more than for thre hundrid pens and be given to pore men and thei grucchiden agens hir. But Jhesus seyde suffre ye hir what ben ye hevily to hir? Sche hath wrought a good werk in me. for evermore ye schulen have pore men with you and whanne ye wolen ye moun do wel to hem but ye schulen not evermore have me. Sche dide that, that sche hadde, sche cam bifore to anoynte my body into biring. Treuly Y seye to you where ever this gospel be prechid in al the world and that, that this womman hath doon schal be toold into mynde of him. And Judas Scarioth oon of the twelve wente to the higheste prestis to bitraie him to hem. And thei herden and joyeden and bihigten to geve him money and he foughte hou he schulde bitraie him covenantly. And the firste day of therf looves whanne thei offriden pask the disciplis seyen to him whidir wolt thou that we goen and make redi to thee that thou ete pask? And he sendith tweyne of hise disciplis and seieth to hem go ye into the citee and a man berynge a galoun of watir schal meete you sue ye him. And whidir ever he entrieth sey ye to the lord of the hous, that the maistre seieth where is myn etyng place? where Y schal ete pask with my disciplis. And he schal schewe to you a greet souping place arayed and there make ye redy to us. And hise disciplis wenten forth and camen into the citee and founden as he hadde seid to hem and thei madden redi the pask. And whanne the eventide was

comen he cam with the Twelve: And whanne thei saten at the mete and eten Jhesus seide, treuly Y seye to you, that oon of you that etith with me schal betraye me. And thei bigunnen to be fory and to seye to him ech by hemself whethir I? Which seide to hem, oon of the Twelve that puttith the hond with me in the plater. And sothli mannes sone goith as it is writen of him but wo to that man by whom mannis sone schal be bitrayed; it were good to him if thilk man hadde not be borun. And while thei eten Jhesus took breed and bleside and brak and gaf to hem and seyde, take ye, this is my body. And whanne he hadde take the cuppe he did thankis and gaf to hem; and alle drunken therof. And he seide to hem this is my blood of the newe testament which schal be sched for manye. Truly I seye to you for now I schal not drinke of this fruyt of vyne into that day whanne I schal drinke it new in the rewme of God. And whanne the ympne was seid thei wenten out into the hil of Olyves. And Jhesus seide to hem alle ye schulen be schlaundrid in me, in this night for it is writun I schal smyte the scheperde and the scheep of the floe schulen be diserplid. But afir that I schal rise agen I schal go bifore you into Galile. And Petir seide to him though alle schulen be schlaundrid but not I. And Jhesus seide to him truly I seye to thee that to day bifor that the cok in this nyght crowe twies thou schalt thries denye me. But he seyde more though it behovith that I dye togidere with thee I schal not forsake thee: and in lyk maner alle seyden. And thei camen into a place whos name is Gethsamany and he seide to hise disciplis sitte ye here while I preie. And he took Petir & James & Jon with him and bigan for to drede and to be anoyed. And he seide to hem my soule is forewful to the deeth abide ye here and wake ye with me. And whanne he was gon forth a litel he felde doun on the erthe and preiede that if it myghte be that the our schulde passe fro him. And he seide abba father alle thingis ben possible to thee, bere over fro me this cuppe: but not that I wole, but that thou wolt, be doen. And he cam and fond hem slepinge and he seide to Petir, Simount slepist thou? myghtist thou not wake with me oon our? Wake ye and preie ye that ye entre not into temptacioun for the spirit is redy but the fleisch is sick. And eftsoone he gede and preide and seide the same word. And turnede agen eftsoone and found hem slepinge for her yghen weren hevied and thei knewen not what thei schulden answer to him. And he came the thridde tyme and seyde to hem slepe ye now & reste ye it suffieth the our is comen so mannis sone schal be bitrayed into the hondis of synful men. Rise ye, go we, lo he that schal bitraye me is nygh. And yit while he spake Judas Scarioth oon of the Twelve cam and with him myche puple with swardis and staves sent fro the highest prestis and the scribis and fro the eldir men. And his traytoure hadde given to hem a tokene and seide to hem whomever I kisse he it is holde ye him and lede ye warly. And whanne he cam, anon he cam to him and seide maistre and he kyside him. And thei leiden hondis on him and helden him. But oon of the men that stodun aboute drough out a sward and smoot the servaunt of the higheste prest and kittide of his eere. And Jhesus answerde and seide to hem; as to a thief ye han gon out with swardis and staves to take me. Day by day I was amonge you and taughte in the temple and ye helden not me but that the scripturis be fulfilled. Thanne alle hise disciplis forfoken him and fleden. But a yong man clothid
 I with

with a linnen cloth on the bare suede him and thei helden him. And he left the linnen clothing and fleygh nakid away from hem. And thei ledden Jhesus to the higheste prest and alle the prestis and scribis and eldir men camen togidere. But Petir suede him afer into the halle of the higheste prest and he satt with the mynystris and warmyde him at the fier. And the higheste prestis and al the counseil foughten witnessyng agens Jhesus to take him to the deeth but thei founden not. For many seiden false witnessyng agens him and the witnessyngis weren not covenable. And summe risen up and baren false witnessyng agens him and seyden. For we han herd him seynge I schal undo this temple maad with hondis and after the thridde day I schal bilde an othir not maad with hondis. And the witnessyng of hem was not covenable. And the highest prest roos up into the myddil & axide Jhesus and seide answerist thou nothing to tho thingis that ben put agens thee of thes? But he was stille and answeride nothing. eftsoone the highest prest axide him and seyde to him art thou Crist the sone of the bleffide God? And Jhesus seyde to him Y am and ye schulen se mannes sone sittynge on the right half of the vertu of God and comynge in the cloudis of hevenc. And the higheste preste torente hise clothis and seyde what yit desiren we witnessis? Ye han herd blasfemy; what seemeth to you? and thei alle condempned him to be gilty of deeth. And summe bigunnen to bispete him and to hile his face, and to smyte him with bufatis, and to seye to him arede thou and the mynystris beten him with strokis. And whanne Petir was in the halle bynethe, oon of the damselfs of the higheste preste cam. And whanne sche hadde seyn Petir warmynge him, sche bihelde him and seide and thou were with Jhesus of Nazareth. And he denyde and seide neither Y woot neither Y knowe what thou seist: and he went without forth bifore the halle and anoon the cok crew. And eftsoones whanne another damysel hadde seyn him sche bigan to seye to men that stoden aboute that this is of hem. And he eftsoone denyde: and after a litil eftsoone thei that stoden nygh seyden to Petir verily thou art of hem, for thou art of Galilee also. But he bigan to curse and to swere for Y know not this man whom ye seyen. And anoon the cok eftsoones crew: and Petir bethoughte on the word that Jhesus hadde seide to him bifore the cok crowe twyes, thries thou schalt denye me, and he bigan to wepe.

CHAP. XV.

AN D anoon in the morow tide the higheste prestis maden a council with the eldre men and the scribis and with al the council and bounden Jhesus and ledden & bitoken him to Pilat. And Pilat axide him art thou kyng of Jewis? and Jhesus answeride and seide to him thou seist. And the higheste prestis accusiden him in manye thingis. But ~~the~~ eftsoone axide him and seide answerist thou nothing? seest thou in how manye thingis thei accusiden thee? But Jhesus answerde no moore, so that Pilat wondride. But by the secste day he was wont to leewe to hem oon of men boundun whome ever thei axiden. And oon there was that was seid Barabas that was bounden with men of discencioun that hadden doon manslaughter and seducioun. And whanne the puple was gon up he bigan to preye as he ever more dide to hem. And Pilat answerde to hem & seyde wolen ghe that Y leewe to ghou the

kyng of Jewis? For he wiste that the higheste prestis hadden toke him by envye. But the bishopis stiriden the puple that he schulde rather leewe to him Barabas. And eftsoone Pilate answerde and seyde to hem what thanne wolen ghe that I schal do to the kyng of Jewis? And thei eftsoone crieden crucifie him. But Pilate seide to hem what yvel hath he doon? and thei crieden the more crucifie hym. And Pilat willynge to make * asceeth to the puple lest to hem Barabas and bitooke to hem Jhesus betun with scorgis to be crucified. And knyghtis ledden him withyn forth into the porche of the mootehalle and thei clepiden togidere al the company of knyghtis: And clothiden him with purple and thei writen a crowne of thornes and puttiden on him. And thei bigunnen to grete him and seyden, heil thou kyng of Jewis. And they smyten his heed with a reed and bispatten him and thei kneliden and worchipden him. And after that thei hadden scorned him thei unclothiden him of purple and clothiden him with his clothis, and ledden out him to crucifie him. And thei compelliden a man that passide the waye that cam fro the toun Symount of Syrenen the fadir of Alisaundir and of Rufe to bere his cros. And thei ledden him into a place Golgatha that is to seye the place of Calvarye. And thei ghaven to him to drinke wyn medled with myrre and he took not. And thei crucifieden and depertiden hise clothis & kesten lott on tho who schulde take what. And it was the thridde our and thei crucifieden him. And the title of his cause was writen, kyng of Jewis. And thei crucifieden with him tweie thevis, oon at the right half and oon at his left half. And the scripture was fulfilld that seith, and he is ordeyned with wikkide men. And as thei passiden forth, thei blasfemen him movynge her heddis and seynge, vath, thou that distriest the temple of God and in thre dayes bildist it aghen. Come a down fro the cros and make thi silf saaf. Also the higheste prestis scorneden him ech to othere with the scribis, and seyden; he made othere men saaf, he may not save himself. Crist kyng of Israel com down now fro the cros that we seen and bileeve: and thei that weren crucified with him dispisiden him. And whanne the fixte our was come, derknessis weren maad on al the erthe til into the nynthe our. And in the nynthe our Jhesus cride with a greet voice and seide; heloy, heloy lama fabatany: that is to seye, my God my God whi hast thou forsakun me? And summe of men that stoden aboute herden and seyden, lo he clepith heloye. And oon ran and fullide a spounge with vynegre and puttide about to a reed and gaf to him to drinke and seide suffre ye, se we if heloye come to do him down. And Jhesus gaf out a greet cry and diede. And the veyl of the temple was torent a two fro the higheste to bynethe. But the Centuryon that stood † torn aghens sigh that he so crynge hadde died and seide veryly this man was Goddis sone. And there weren also wommen biholdinge fro afer among whiche was Marye Maudeleyn and Marye the modir of James the lessè & of Joseph and of Salome. And whanne Jhesus was in Galilee thei foloweden him and mynystriden to him, and manye othere women that camen up togidir with him to Jerusalem. And whanne eventid was comen, for it was the eventid which is 'bifore the sabot, Joseph of Aramathie the noble decurioun came and he aboode the rewme of God and boldely he entride to Pilat and axide the bodi of Jhesus. But Pilat wondride if he were now deed and whanne the centurion was clepide he axide him

* asceeth. † a forn agens. MS. Jec.

him if he were deed. And whanne he knewe of the centurioun, he grauntide the body of Jhesus to Joseph. And Joseph boughte linnen cloth and took him down and wlapide in the linnen cloth & leyde him in a sepulcre that was hewen of a stoon and walewide a stoon to the dore of the sepulcre. And Marye Maudelyn and Marye of Joseph bihelden where he was leid.

CHAP. XVI.

AND whanne the sabot was passide Marye Maudelyn and Marye of James and Salome § broughten swete smellinge oynementis to come and to enoynte Jhesus. And ful eerly in oon of the woke daies thei camen to the sepulcre whanne the sunne was risun. And thei seiden togidere who schal move away to us the stoon fro the dore of the sepulcre? And thei bihelden and seyen the stoon walewid away for it was ful gret. And thei gheden into the sepulcre and fighen a youngling hilid with a whyte stole sittynge at the right half and thei weren ascerde. Which seith to hem nyle ye drede, ye seken Jhesus of Nazareth crucified; he is risun he is not here, lo the place where thei leyden him. But go ye and seye ye to hise discipulis and to Petir that he schal go bfore you into Galilee there ghe schulen se him as he seide to you. And thei gheden out & fledden fro the sepulcre for dredde and quaking hadde assylyd hem, and to no man thei seiden ony thing for thei dredden. And Jhesus roos eerly the

firste daye of the woke and apperide first to Marye Maudeleyn fro whom he hadde caste out sevene develis. And sche ghede and toolde to hem that hadden be with him which weren weilynge und wepyng. And thei herynge that he lyvede and was feyn of hir bileveden not. But after these thingis whanne tweyne of hem wandriden, he was schewid in another liknesse to hem goynge to a toun. And thei gheden and telden to the othere and nether thei bileviden to hem. But at the laste whanne the elevene discipulis saten at the mete, Jhesus apperide to hem and reprevede the unbileve of hem and the hardnesse of herte for thei bileviden not to hem that hadden seyen that he was risun fro deeth. And he seide to hem go ghe into al the world and preche ^o the gospel to ech creature. Who that bileveth and is baptised schal be saaf, but he that bileveth not schal be dampnyd. and these tokenes schulen sue hem that bileven; in my name thei schulen caste out sendis, thei schulen speke with newe tungis; Thei schulen do away serpentis, and if thei drynken ony venym it schal not noye hem; thei schulen sette her hondis on sike men and thei schulen wexe hoole. And the lord Jhesus astir that he hadde spoke to hem was taken up into hevene and he sittith on the right half of God. And thei gheden forth and prechiden every where for the Lord wroughte with hem and confermede the word with signis folowynge.

Here endith the gospel of mark and bigynneth the prolog of luk.

LUK was a man of Syrie bi nacioun and of antiochye, and was a leche in craft, and a disciple of apostlis. astirward he suede poul tilto his endyng, and seruyde god and was without gret synne. for neither he hadde a wyf in ony tyme, neither children, and he dyede in bethenye at soure and seuenti gheer, and was ful of the hooli goost. and whanne gospels weren writun bi matheu in iudee, and bi mark in ytalie, luk bi styryng of the hooli goost wroot this gospel in the cuntreys of achaye.—the moste nede of his traucil was this, that the manheed of crist schulde be open to feithful greekis by alle profetis that god schulde come in fleisch. *that is to schewe * bi alle profetis, that crist schulde be god and man togidre*, lest cristen greekis token heed to the fablis of iewis, and weren holdun in desyer aloone of moises lawe. *¶ luk traueilide*, lest either thei weren disseyved bi fablis of cretikis and || sonned stelthis, and selden awei fro treuthe. — *† this luk bigynneth at the concepcioun and natyuyte of ioon baptist and diseryueth the natyuyte and baptyem and preching of crist, and his deeth and rising aghen and assencioun*. *Jerom in his prologe on luk seith plainly this sentence.*

LUK, Chap I

IN the dayes of Eroude kyng of Judee ther was a prest Zacarye by name: of the sort of Abia, and his wyf was of the doughtris of Aaron: and hir name was Elizabeth. And bothe weren juste bfore God: goynge in alle the maundementis and justifyingis of the lord. withouten playnt. And thei hadden no child. for Elizabeth was bareyn and bothe weren of greet Age in her dayes. And it bifel that whanne Zacarye schould do the office of presthod in the ordir of his cours to fore God. Astir the custom of the presthod, he wente forth by lot and entride into the temple to encensen: And al the multitude of the puple was without forth

and preyede in the our of encensyng. And an aungel of the lord apperide to him: and stood on the right half of the auter of encense. And Zacarye seynge was afrayed: and drede fel upon him. And the aungel seyde to him: Zacarye drede thou not: for thy preier is herd, and Elizabeth thi wyf schal bere to thee a sone: and his name schal be clepid Jon. And joye and gladyng schal be to thee: and manye schulen have joye in his natyvyte: For he schal be gret bfore the Lord: and he schal not drinke wyn ne sydyr, and he schal be fulfild with the holy goost yit of his modir wombe. And he schal converte inanye of the children of Israel to her lord God. And he schal go bfore him in the spiryte and vertu of helye: and he schal turne the hertis of the sadris to the sonis, and men out of bileeve: to the prudence of just men, to make redy

§ boughten MS. penes me. * in. || stultis sollicitationibus. † not in the latin. The 4 first Verses of this Chapter as they are numbred in our present Translation, are in the MSS. a part of the prologue, and not translated here.

c. a perfytt puple to the Lord. And Zacarye feyde to the aungel: wherof schal I wyte this? for Y am old: and my wyf hath gon fer in hir dayes. And the aungel answerde and seide to him for Y am Gabriel that stonde nygh bifore God, and Y am sent to thee to speke and to evangelise to thee these thingis, and lo thou schalt be doumbe. And thou schalt not mowe speke: til into the day in which these thingis schulen be don. for thou hast not beleved to my wordis, whiche schulen be fulfild in her tyme. And the puple was abidyng Zacarye: and thei wondriden that he taryede in the temple. And he gede out and myghte not speke to hem: and thei knewen that he hadde seyn a visioun in the temple, and he bekenide to hem: and he dwellide stille doumbe. And it was don whanne the dayes of his office weren fulfillid: he wente into his hous. And aftir these dayes Elizabeth his wif consceyvede and hidde hir fyve monethis and seyde: For so the Lord dide to me in the dayes in whiche he biheld
 D. to take away my reprof among men. But in the sixte monethe the aungel Gabriel was sent from God: into a cytee of Galilee whos name was Nazareth. To a maydun weddid to a man: whos name was Joseph of the hous of Dauith, and the name of the Mayden was Marye. And the aungel entride to hir. and seyde, heil ful of grace the Lord be with thee: bleffid be thou among wymmen. And whanne sche hadde herd: sche was troublid in his word. and thoughte what maner salutacioun this was. And the aungel seid to hir, ne drede not thou Marye: for thou hast founden grace anentis God. lo thou schalt consceyve in wombe, and schalt bere a sone: and thou schalt clepe his name Jhesus. This schal be gret: and he schal be clepid the sone of higheste, & the Lord God schal geve to him the secte of Dauith his fadir. And he schal regne in the hous of Jacob withouten ende, and of his rewme schal be noon ende. And Marye seyde to the aungel, on what maner schal this thing be don? for Y knowe not man. And the aungel answerde and seyde to hir, the holy Gost schal come fro above into thee: and the vertu of the higheste schal ouer schadowe thee: and therefore that holy thing that schal be borun of thee: schal be clepide the sone of God. And lo Elizabeth thi cosyn, and sche also hath consceyved a sone in hir eelde, and this monethe is the sixte to hir that is clepid bareyn. For every word schal not be imposseble anentis God. And Marye seide, lo the hond mayden of the Lord: be it doon to me aftir thi word; and the aungel departed fro hir. And Marye roosup in tho dayes and wente with haste into the mountaynes into a citee of Judee. And sche entride into the hous of Zacarye and grette Elizabeth. And it was don as Elizabeth herde the salutacioun of Mary the young childe in hir wombe gladide, and Elizabeth was fulfild with the holy Gost, and cryede with a gret voice and seyde, bleffid be thou among wymmen and bleffid be the fruyt of thi wombe. And wherof is this thing to me: that the modir of my Lord come to me? For lo as the vois of thi salutacioun was maad in myn eeris: the yong childe gladide in joye in my wombe: and bleffid be thou that hast bileeved: for thilke thingis that ben seid of the Lord to thee schulen be partytly don. And Marye seyde; my soul magnifierh the Lord. And my Spiryt hath gladid in God myn helthe. For he hath bihulden the mekenesse of his hand-mayden: for lo for this alle generaciouns schulen seye that I am bleffid. For he that is mighti hath don to me grette thingis, & his name is holy. And his mercy

is fro kyndrede into kyndredis to men that dreden him. He made myght in his arm he scateride proude men with the thoughte of his herte. He sette down myghty men fro secte, and enhaunside meke men. He hath fulfillid hungry men with goodis, and he hath left riche men voide. He havynge mynde of his mercy took up Israel his child, as he hath spokun to oure fadris to Abraham and to his seed into worldis. And Marye dwellide with hir as it were thre monethis and turned agen into hir hous. But the tyme of beringe child was fulfillid to Elizabeth, and sche bar a sone. And the neyghbouris and cosyns of hir herden that the Lord hadde magnified his mercy with hir, and thei thanked him. And it was doon in the eightithe day thei camen to circumside the child, and thei clepiden him Zacarye by the name of his fadir. And his modir answerde & seide, nay; but he schal be clepid Jon. And thei seiden to hir for no man is in thi kynrede that is clepid this name; and thei bikenyden to his fadir, what he wolde that he were clepid. And he axinge a poyntel wroot seynge, Jon is his name, and alle men wondriden. And anon his mouth was openyd and his tounge, and he spak and bleffide God. And drede was maad on all her neyghbouris, and all these wordis weren pupplischid on alle the mounteynes of Judee. And alle men that herden puttiden in her herte, and seiden what maner child schal this be, for the hond of the Lord was with him. And Zacarye his fadir was fulfillid with the holy Gost, and profeciende and seide. Bleffid be the Lord God of Israel, for he hath visitid and maad redempcioun of his puple. And he hath rered to us an horn of helthe in the hous of Dauith his child. As he spak by the mouth of hise holy profetis that weren fro the world. Helth fro oure enemyes, and fro the hond of alle men that hatiden us. To do mercy with oure fadris, and to have mynde of his holy testament. The grette ooth that he swoor to Abraham our fadir to geve himself to us, that we without drede delyvered fro the hond of oure enemyes serve to him in holynesse and rightwisnesse bifore him, in alle oure dayes. and thou child schalt be clepid the profete of the higheste, for thou schalt go bifore the face of the Lord to make redy hise weyes. To geve science of heeth to his puple into remissioun of her synnes. By the inwardenesse of the mercy of oure God, in the which he springyng up fro on high hath visited us. To geve light to them that sitten in derknesse, and in schadowe of deeth, to dresse oure feet into the weye of pees; And the child wexide, and was confortid in spiryt, and was in desert placis til to the day of his schewing to Ysrael.

CHAP. II.

AND it was don in tho dayes. a maundement wente out fro the Emperour August, that al the worlde schulde be discryued. This first discryuyng was mad of Cynr Justise of Sirye. And alle men wenten to make professioun, ech into his owne cytee. And Joseph wente up fro Galilee. fro the cytee Nazareth, into Judee, into a cytee of Dauith, that is clepid Bethleem, for that he was of the hous and of the meyne of Dauith: That he schulde knowleche with Marye his wyf that was weddid to him and was grette with child. And it was don while thei weren there, the dayes weren fulfillid that sche schulde bere child. And sche baar her firste borun sone, and wlapide him in clothis, and leyde

leyde him in a cracche for ther was no place to him in no chaumbir. And scheperdis weren in the same cuntre, wakinge and kepinge watchis of the night on her flock. And lo the aungel of the lord stood bisidis hem, and the clerenesse of God schynede aboute hem; and thei dredden with grete drede. And the aungel seyde to hem, nyle ye drede, for lo Y preche to you a grete Joye that schal be to alle puple. For a favyour is borun to day to you, that is Crist the Lord in the cytee of Davith. And this is a tokene to you, ye schulen fynde a yonge child wlapid in clothis, and leyd in a cracche. And sodeinly ther was maad with the aungel a multitude of heavenly knyghthood, herynge God and seiynge; Glorie be in higheste thingis to God, and in erthe pees be to men of good wille. And it was doen as the aungels passiden away fro hem into hevenc, the scheperdis spaken togider and seiden, go we ouer to Bethleem and see we this word that is maad which the Lord hath maad and schewed to us. And thei highynge camen and founden Marye and Joseph: and the yong child leyd in a cracche. And thei seyng knewen of the word that was seide to hem of this child. And alle men that herden wondriden and of these thingis that weren seide to hem of the scheperdis. But Marye kepte alle these wordis berynge togidere in hir herte. And the scheperdis turneden agen glorifyinge and herynge God in alle thingis that thei hadden herd & seyen: as it was seide to hem. And after that eighte dayes weren ended that the child schulde be circumcidid, his name was clepid Jhesus, which was clepid of the aungel bifore that he was conceyved in wombe. And aftir that the dayes of purgacyoun of Marye weren fulfillid aftir Moyse lawe, thei token him to Jerusalem to offre hym to the Lord. As it is writun in the Lawe of the Lord, for every malekynde openynge the wombe schalle be clepid holy to the Lord. And that they schulen geve an offrynge aftir that is seid in the Lawe of the Lord: a peyre of turturis or tweie culver briddis. And lo a man was in Jerusalem whos name was Symeon, and this man was just and vertuous and abood the comfort of Israel: and the holi Gost was in him. And he hadde takun an answeere of the holi Gost, that he schulde not se deeth, but he sayh first the Christ of the Lord. And he cam in spiryt into the temple, and whanne his fadir and modir ledden the child Jhesus to do after the custom of the lawe for him, he took him into hise armes and he blestide God, and seyde, Lord, now thou leevest thi servaunt after thi word in pees. For myn yghen han seyn thin helth: Which thou hast maad redy bifore the face of alle pupilis: Light to the schewing of hethen men: and glorie of thi puple Israel. And his fadir and his modir weren wondringe on these thingis that weren seide of him. And Symeon blestide hem: and seyde to Marye his modir, Lo this is sett into the fallyng down, and into the ryfynge agen of manye men in Israel; and into a tokene to whom it schal be agenseid, and a swerd schal passe thorow thin owne soul: that the thoughtis be schewid of manye hertis. And Anne was a profetesse the doughter of Fanuel, of the lynage of Aser, and sche hadde gon forth in manye dayes, and hadde lyued with hir housbond sevene yeer fro hir maydenhod; And this was a wydewe to foure score yeer and foure, and sche departide not fro the temple but servede to God nyght and day in fastingis

and preieris. And this cam upon hem in thilk hour, and knowleche to the Lord, and spak of him to alle that abiden the redempcioun of Israel. And as thei hadden ful don alle thingis after the Lawe of the Lord: thei turneden agen into Galilee into her cytee Nazareth. And the child waxid and was cumfortid ful of wisdom: and the grace of God was in hym. And his fadir and modir wenten ech yere into Jerusalem in the solempne day of pask. And whanne Jhesus was twelve yere oold thei wenten up to Jerusalem after the custum of the feest day. And whanne the dayes weren don: thei turneden agen, and the child abood in Jerusalem, and his fadir and modir knewen it not. For thei gesfing that he hadde be in the felowship, camen a dayes journey and soughten him; amonge hise cofsins and his knowleche. And whanne thei foundun him not; thei turneden agen into Jerusalem and soughten him. And it bifel that aftir the thridde day: thei foundun him in the temple, sittynge in the myddil of the Doctouris, herynge hem, and axinge hem. And alle men that herden him, wondriden on the prudence and the answeris of him. And theiighen and wondriden, and his modir seyde to him, sone! what hast thou do to us thus: Lo thi fadir and Y forowinge han sought thee? And he seyde to hem, what is it that ye soughten me? wisten ye not that in tho thingis that ben of my fadir; it bihoveth me to be? And thei undirstoden not the word which he spak to hem. And he cam down with hem and cam to Nazareth, and was suget to hem, and his modir kepte togidere alle these wordis, and bare hem in her herte. And Jhesus * profite in wisdom, age, and grace anentis God and men.

CHAP. III.

IN the fiftenthe yeer of the Empire of Tyberye the Emperour: whanne Pilat of pounce governyde Judee, & Eroude was prince of Galilee: and Philip his brother was prince of Yturie, and of the cuntre of Tracon, & Lisanye was prince of Abilyn: Undir the princis of prestis Annas and Cayfas, the word of the Lord was maad on Jon the sone of Zacharye in desert; and he cam into alle the cuntre of Jordan, and prechide baptym of penaunce into remissioun of synnes; as it is wrytun in the book of the wordis of Isaye the profete, the voys of a cryer in desert, make ye redy the waye of the Lord, make ye his pathis right. Ech valley schal be fulfilled and every hil and litil hil schal be maad low; and schrewid thingis schulen be into dresid thingis: and scharpe thingis into pleyne weyes. And every fleisch schal se the heelte of God. Therefore he seyde to the puple which wenten out to be baptisid of him kindelyngis of eddris: who schewide to you to fle fro the wraththe to comynge? Therefore do ye worthi frutys of penaunce, and bigynne ye not to seye we han a fadir Abraham, for y seye to you that God is myghti to reise of these stoones the sones of Abraham. And now an axe is sett to the roote of the tre, and therefore every tre that makith not good fruyt schal be kitt down, and schal be cast into the fier. And the puple axiden him, and seyden, what thanne schulen we do? He answerde and seyde to hem, he that hath tweie cootis: gyve to him that hath noon, and he that hath metis do in lyk maner. And pupplicans camen to be baptisid: and thei seyden to him, maister, what schulen we do? And he seide to hem; do ye nothing more than that that

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* perfitide

is ordeyned to you. And knyghtis axiden him and feyden, what schulen also we do? And he seide to hem, smyte ye no man wrongfully, nether make ye fals challenge and be ye a payed with youre souldis. Whanne al the puple gesside, and alle men thoughten in her hertis of Jon, lest peraventure he were Crist. Jon answeride and seyde to alle men, Y baptize you in watir, but a stronger than Y schal come astir me, of whom Y am not worthi to unbynde the lace of his schoon, he schal baptise you in the holy Gost and fier. Whos wynewing tool in his hond: and he schal purge his flore of corn, and he schal gader the wheete into his bern: but the chaffis he schal brenne with fier unquenchable. And manye other thingis also he spak, and prechide to the puple. But Eroude tetrark, whanne he was blamed of Jon for Erodias the wyf of his brother, and for alle the yuelis that Eroude dide, encreefide this ouer alle & schitte Jon in prison. And it was doon, whanne alle the puple was baptisid, and whanne Jhesus was baptisid and preiede, hevene was opened: And the holy Gost came down in bodily likeness, as a dowve on him, and a vois was maad fro hevene: thou art my derworthe sone, in thee it hath plesid to me. And Jhesus himself was bigynnyng as of thritti yeer, that he was gessid the sone of Joseph, which was of Helie. Which was of Matath, which was of Levy, which was of Melchy, that was of Jamne, that was of Joseph. That was of Matatie, that was of Amos, that was of Nalum, that was of Helye, that was of Nagge. That was of Matath, that was of Mataty, that was of Semey, that was of Joseph, that was of Juda, that was of Johanna, that was of Resa, that was of Sorobabel, that was of Salatiel, that was of Nery. That was of Melchy, that was of Addi, that was of Cafan, that was of Elmadan, that was of Heer, That was of Jhesus, that was of Elcazar, that was of Jorun, that was of Mathath, that was of Levy, That was of Symeon, that was of Juda, that was of Joseph, that was of Jona, that was of Eliachym, That was of Melca, that was of Menna, that was of Mathatha, that was of Nathan, that was of Davith, That was of Jessce, that was of Obeth, that was of Booz, that was of Salmon, that was of Naafon, that was of Amynadab, that was of Aram, that was of Elfrom, that was of Fares, that was of Judas, That was of Jacob, that was of Ysaac, that was of Abraham, that was of Tare, that was of Nacor, That was of Seruth, that was of Raga, that was of Faleth, that was of Heber, that was of Sale, that was of Chaynan, that was of Arfaxath, that was of Sem, that was of Noc, that was of Lameth, that was of Mathusale, that was of Enock, that was of Jareth, that was of Malalyel, that was of Chaynan, That was of Enos, that was of Seeth, that was of Adam, that was of God.

CHAP. IV.

AND Jhesus ful of the holy Gost turnyde agen fro Jordan, and was led by the spiryt into desert: forty dayes, and was temptid of the devel, and eet nothing in tho dayes, and whanne tho dayes weren cendid, he hungride. And the devel seyde to him, if thou art Goddis sone, seye to this stoon that it be maad breed. And Jhesus answeride to him, it is wrytun that a man lyveth not in breed aloone but in every word of God. And the devel ladde him into an high hil, and schewide to him alle the rewmes of the world in a moment of tyme. And seyde to him y schal geve to thee al this power and the glorie

of hem, for to me thei ben gouun and to whom Y wole Y geve hem. Therefore if thou falle down and worshipec bifore me alle thingis schulen be thine. And Jhesus answeride and seyde to him, it is writun thou schalt worshipec thi Lord God: and to him aloone thou schalt serve. And he ledde him into Jerusalem, and sette him on the pinnacle of the temple and seyde to him, if thou art Goddis sone: sende thi fill fro hennys down. For it is writun, for he hath comaunded to hise aungels of thee: that thei kepe thee in alle thi weyes; and that thei schulen take thee in hondis, lest peraventure thou hirte thi foot at a stoon; and Jhesus answeride and seyde to him, it is seid thou schalt not tempte thi Lord God. And whanne every temptacioun was cendid: the fend wente away fro him for a tyme. And Jhesus turnede agen in the vertu of the spiryte into Galilee: and the fame wente forth of him, thorough al the cuntre. And he taughte in the synagogis of hem: and was magnified of alle men. And he cam to Nazareth: where he was norischide, and entride astir his custom in the sabot day into a synagoge: and roos to rede. And the book of Isaye the profete was takun to him, and as he turnyde the book, he fond a place where it was wrytun, The spiryt of the Lord on me, for which thing he anoyntide me: he sente me to preche to pore men, to heele contrit men in herte, and to preche remissioun to prisoneris, and sighte to blynde men, and to delyver brokun men into remissioun, To preche the yeer of the Lord pleasaunt, and the day of yelding agen. And whanne he hadde closid the book: he gaf agen to the mynystre and sat, and the yghen of alle men in the synagoge weren biholdyng into him. And he bigan to seye to hem, for in this day this scripture is fulfillid in youre eeris. And alle men gaven witness to him: and wondriden in the wordis of grace that camen forth of his mouth, and thei seiden, whether this is not the sone of Joseph? And he seide to hem, forheli ye schulen seye to me this likeness, leche heele thi fill, the Farisees seiden to Jhesus, how grete thingis han we herd doon in Cafarnaum, do thou also here in thi cuntre. And he seide, treuli y seye to you that no profete is resseyved in his owne cuntre. In treuth Y seye to you, that manye wydewis weren in the dayes of helye the profete in Israel: whanne heven was closid thre yeer and sixe monethes, whanne greet hunger was maad in al the erthe; And to noon of hem was helie sent: but into Sarepta of Sydon to a widewe. And manye mesels weren in Israel undir helisee the profete: and noon of hem was cendid but Naaman of Syrie. And alle in the synagoge herynge these thingis weren fillid with wraththe. And thei risun up: and drouen him out withouten the cytee, and ledde him to the coppe of the hil: on which her cytee was bildid to cast him down. But Jhesus passide: and wente thorough the myddil of hem. And cam down into Cafarnaum a cytee of Galilee: and there he taughte hem in the Sabotis. And thei weren astonyed in his teching, for his word was in power. And in her synagoge was a man havyng an unclene fend, and he criede with greet vois, and seyde, suffre, what to us and to thee Jhesus of Nazareth? art thou comun to leese us? Y know that thou art the holy of God. And Jhesus blamede him & seyde, wexe doumbe: and go out fro him, And whanne the Fende hadde cast him forth into the myddil, he wente away fro him, and he noyede him no thing. And drede was maad in alle men: & thei spaken togider, and feyden, what is this word? for in power and ver-

tu he comaundith to unelene spiritis: and thei gon out. and the fame was pupplischid of him: into eche place of the cuntre. And Jhesus roos up fro the synagoge: and entride into the hous of Symount, and the modir of Symoundis wiif: was holdun with grete feveris; and thei preieden him for hir. And Jhesus stood over hir and comaundide to the fever and it leste hir. and anoon sche roos up & servede hem. And whanne the sunne wente down: alle that hadden like men with dyverse langouris. ledden hem to him, and he sette his hondis on ech by hemself: and heelde hem. And fendis wenten out fro manye: and cryeden and seiden, for thou art the sone of God; and he blamede and suffride hem not to speke: for thei wisten him that he was Crist. And whanne the day was come, he gede out and wente into a desert place: and the puple soughten him, and thei camen to him: and thei heelden him that he schulde not go away fro hem. To whiche he seyde, for also to othere citees it bihoveth me to preche the kyngdom of God: for therfore Y am sent. And he prechide in the synagogis of Galilee.

CHAP. V.

AND it was doon whanne the puple cam faste to Jhesus to here the word of God, he stood bifidis the pool of Genaserech: And saygh two bootis standinge bifidis the pool, and the fischeris weren gon down, and waifchiden her nettis. And he wente up into a boot that was Symoundis: and preiede him to lede it a litil fro the lond, and he sat and taughte the puple out of the boot. And as he ceesside to speke he seyde to Symount, lede thou into the depthe, and flake youre nettis to take fish. And Symount answeride and seyde to him, comaundour we travayliden alle the night and token nothing: but in thi word I schal seye out the net. And whanne thei hadden do this thing thei closiden togider a greet multitude of fischis, and her net was brokun: And thei bekeneden to fellowis that weren in another boot, that thei schulen come and helpe hem. and thei camen and filliden bothe the botis: so that thei weren almoost drenchid. And whanne Symount Petir sayz this thing: he felde down to the knees of Jhesus and seyde, Lord go fro me: for Y am a synful man. For he was on ech syde astonyed: and alle that weren with him in the takynge of fischis whiche thei tooken. Sotheli in lyk maner James & Jon the sones of Zebedee: that weren felowis of Symount Petir; and Jhesus seyde to Symount, nyle thou drede: now fro this tyme thou schalt take men. And whanne the botis weren led up to the lond: thei lesten all thingis & thei sueden him. And it was doon whanne he was in oon of the Cytees: lo a man ful of lepre, & seyng Jhesus sel down on his face, and preyede him & seide, Lord if thou wolt thou maist make me cleene. And Jhesus held forth his hond: and touchide him and seyde, Y wole be thou maad cleene, and anoon, the lepre passide away fro him. And Jhesus comaundide to him: that he schulde seye to no man, but go schewe thou thee to a preste and offre for thi clenfynge into witnessynge to hem as Moyse bad. And the word walkide aboute the more of him, and myche puple camen togidere to here and to be heclid of her sykneffis. And he wente into descert: and preyede. And it was doon in oon of the dayes he satt and taughte, and ther weren Farisees sittynge and Doct-

ouris of the lawe: that camen of ech castel of Galilee and of Judee, and of Jerusalem, and the vertu of the Lord was to heele syk men. And lo men baren in a bed: a man that was syk in the Palesey, & thei soughten to bere him in: and sette bifore him. And they foundun not in what partie thei schulden bere him in for the puple wenten on the roof, and by the sclattis thei letten him down with the bed into the myddil bifore Jhesus. And whanne Jhesus sayh the feith of hem: he seide, man thi sinnes ben forgyuun to thee. And the Scribis and Farisees bigunnen to thenke seiynge, who is this that spekih blasemyes? who may forgyve synnes but God aloone? And as Jhesus knew the thoughtis of hem: he answeride & seyde to hem, what thincken ye yvele thingis in youre hertis? What is lighter to seye sinnes ben forgyuun to thee: or to seye rise up and walke! But that ye wite that mannes sone hath power in erthe to forgyve synnes: he seide to the syk man in palese: Y seye to thee ryse up, take thi bed and go into thin hous. And anoon he roos up bifore hem: and took the bed in which he lay, and wente in to his hous: and magnyfyed God. And gret wondir took alle, and thei magnyfyeden god, and thei weren fulfillid with greet drede: and seiden, for we han seen marueylouse thingis to day. And after these thingis Jhesus wente out and saigh a Pupplican Leuy by name, sittinge at the tolbothe: and he seyde to him, sue thou me, and whanne he hadde leste alle thingis: he roos up and suede him. And Leuy made to hym a grete seefte in his hous, and there was a gret cumpany of pupplicans and of othere that weren with them sittynge at the mete. And the Farisees and the Scribis of hem grucchiden: and seyden to hise disciplis, whi eten ye and drinken with Pupplicans and synful men? And Jhesus answeride and seyde to hem, thei that ben hoole han no nede to a leche: but thei that ben syk. For Y cam not to clepe just men: but synfull men to penaunce. And thei seyden to him: whi the disciplis of Jon fasten ofte and maken preieris, also and of the Farisees but thin eten and drynken? To whiche he seyde, wher ye moun make ye the sones of the spouse to faste: while the spouse is with hem? But dayes schulen come whanne the spouse schal be taken away fro hem: and thanne thei schulen faste in tho dayes. And he seide to hem also a likenesse, for no man takith a peece fro a newe clothe and puttith it into an olde clothing, ellis bothe he brekith the newe and the peece of the newe acordith not to the elde. And no man puttith newe wyn into oolde botels: ellis the newe wiin schal breke the botels: and the wyn schal be sched out: and the botels schulen peresche. But newe wyn owith to be putt into newe botelis and bothe ben kepte. And no man drynkynge the elde wole anoon newe, for he feith, the oolde is bettere.

CHAP. VI.

AND it was don in the secounde firste Sabot, whanne he passide by the cornes: hise disciplis pluckiden eeris of corn, and thei frotynge with her hondis eten. And summe of the Farisees seyen to hem, what don ye that that is not leeful in the Sabotis? and Jhesus answeride and seide to hem, ye han not red what Dauith dide whanne he hungride and thei that weren with him, How he entride into the hous of God and took looves of propocioun and eet and gaf to hem that weren with him, whiche looves it was not leeful to ete but oonli to prestis

preftis? And he feide to hem, for mannes fone is Lord ghe of the fabat. And it was doon in another fabat: that he entride into a fynagoge and toughte, and a man was there, and his right hond was drye. And the fcribis and Farifees afpieden him, if he wolde heele him in the fabat: that thei fchulden fynde caufe wherof thei fchulden accufe him. And he wiste the thoughtis of hem, and he feide to the man that hadde a drye hond: rife up & ftoond in the myddil, and he roos and ftood. And Jhesus feyde to hem, Y axe you if it is leueful to do wel in the fabate or yuel: for to make a foule faaf, ethir to leefe. And whanne he hadde biholde alle men about, he feide to the man hold forth thin hond, and he held forth, & his hond was reftorid to heelthe. And thei weren fulfillid with unwifdom: and fpaken togider what thei fchulen do of Jhesus. And it was don in tho dayes, he wente out into an hil to preie, and he was al nyght dwellinge in the preier of God; and whanne the day was come, he clepide hife difciplis, and chees twelve of hem, whiche he clepide also Apoftlis: Symount whom he clepide Petir, and Andrew his brother, James and Jon, Filip and Bartholomew, Mathew and Thomas, James, Alfey and Symount that is clepid Zelotes, Judas of James, and Judas Scarioth, that wastraytour. And Jhesus cam down fro the hil with hem, and ftood in a feeldy place, and the cumpany of hife difciplis: and a gret multitude of puple of alle Judee and Jerufalem, and of the fee cooftis, and of Tyre and Sydon that cam to heere him, and to be heeled of her fykneffis; and thei that weren travelid of uncleane fpirytis, weren heeled. And al the puple foughte to touche him, for vertu wente out of him: and heelde alle. And whanne hife yghen weren caft up into his difciplis: he feyde, bleffyd be ye pore men: for the kyngdom of God is youre. Bleffid be ye that now hungren: for ye fchulen be fulfillid, bleffid be ye that now wepen for ye fchulen leighe. Bleffid be ye whanne men fchulen hate you, and departe you away, and put fchenschip to you: and cafte out youre name as yvel for mannes fone. Joye ye in that day and be ye glad: for lo youre mede is myche in hevene: for aftir thefe thingis the fadirs of hem diden to profetis. Nethelces woo to you riche men that han youre coumfort. Woo to you that ben fulfillid, for ye fchulen hungur, woo to you that now leyghen for ye fchulen mourne and wepe. Woo to you whanne alle men fchulen bleffe you, after thefe thingis the fadirs of hem diden to profetis. But Y feye to you that heren, love ye youre enemyes, do ye wel to hem that hatiden you. Bleffe ye men that curfen you, preye ye for men that defamen you. And to him that fmytith thee on oo cheke fchewe also the tother, and fro him that takith away fro thee a cloth: nyle thou forbede the coote. And gyve to ech that axith thee, and if a man takith away tho thingis that ben thine: axe thou not agen. And as ye wolen that men do to you: do ye also to hem in lyk maner. And if ye loven hem that loven you what thankis to you? for fynful men loven men that loven hem. And if you don wel to hem that don wel to you, what grace is to you? Synful men don this thing. And if ye leenen to hem of whiche ye hopen to take agen: what thanke is it to you? for fynful men leenen to fynful men: to take agen as myche. Nethelces love ye youre enemyes & do ye wel and leene ye hopeinge no thing thereof, and youre mede fchal be myche, and ye fchulen be the fones of the highefte: for he is benygne on unkynd men and yuele men. Therefore be ye mer-

ciful as youre fadir is merciful. Nyle ye deme and ye fchulen not be demed. Nyle ye condempne and ye fchulen not be condempned: forgeve ye and it fchal be forgyven to you: Gyve ye and it fchal be goven to you, thei fchulen gyve into youre bofum a good mefure and wel fillid, and fchakun togider and overflowinge, for by the fame mefure by which ye meten, it fchal be metun agen to you, And he feyde to hem a lykneffe whether the blynde may lede the blynde: ne fallen thei not bothe into the dich? A difciple is not aboue the maiftir but ech fchal be perfyt: if he be as his maiftir. And what feeft thou in thi brotheris yghe a moot: but thou biholdift not a beeme that in thin owne yghe? Or how maift thou feye to thi brother, brother fuffre, Y fchal caft out the moot of thin yghe: and thou biholdift not a beem in thin owne yghe? Ypocrite, firft take out the beem of thin yghe and thanne thou fchalt fe to take the moot of thi brotheris yghe. It is not a good tre that makith yuele fruytis: neither an yuele tre that makith gode fruytis. For every tree is knowen of his fruyt, and men gadere not figis of thornes: nether men gadere a grape of a buyfch of brieris. A good man of the good trefour of his herte bryngeth forth gode thingis: and an yuele man of the yuele trefour bryngeth forth yvel thingis, for of the plente of the herte the mouth fpekith. And what clepen ye me Lord K. Lord: and don not tho thingis that I feye? Ech that cometh to me and herith my wordis and doith hem: Y fchal fchewe to you to whom he is liik. He is lyk to a man that bildith an hous that diggide depe and fette the foundement on a ftoon: and whanne gret flood was maad the flood was hurlid to that hous: and it myghte not move it, for it was foundid on a fad ftoon. But he that herith & doith not is lyk to a man bildinge his hous on erthe withouten foundement, into which the flood was hurlid: and anon it fel down, and the fallyng down of that hous was maad gret.

CHAP. VII.

AND whanne he hadde fulfillid all hife wordis into the ceris of the puple: he entride into Caffarnaun. But a fervaunt of a centurien that was precioufe to him was fyk and drawynge to the deeth. And whanne he hadde herd of Jhesus he fente to him the elder men of Jewis and preide him that he wolde come: and heele his fervaunt. And whanne thei camen to Jhesus they preiden him bisily and feiden to him, for he is worthi that thou graunte to him this thing. For he loveth oure folk, and he bildide to us a fynagoge. And Jhesus wente with hem, and whanne he was not fer fro the hous: the Centurien fente to him frendis, and feyde, Lord nyle thou be traucled, for Y am not worthi that thou entre undir my roof. For which thing and Y demede not my filf worthi that I come to thee, but feye thou by word and my child fchal be heeled. For Y am a man ordeyned undir power and have knyghtis undir me, and Y feye to this go, and he goith, and to another come and he cometh, and to my fervaunt do this thing, and he doith. And whanne this thing was herd: Jhesus wondride, and feyde to the puple fuyng him treuli Y feye to you: neither in Israel Y foond not fo greet feith. And thei that weren fent turneden agen home: and foundun the fervaunt hool, which was fyk. And it was don aftirward Jhesus wente into a citee, that is clepid Naym: and hife difciplis and ful gret puple wente with

with him: And whanne he cam nygh to the gate of the citee; lo the sone of a womman that had no mo children, was borun out deed, and this was a widewe, and myche puple of the cytee with her. And whanne the Lord Jhesus hadde seyn her he hadde reuthe on her, and seyde to hir, nyle thou wepe. And he cam nygh and touchide the beere, and thei that baren, stoden, and he seyde yonge man, Y feye to thee rise up. And he that was deed fat up agen, and bigan to speke, and he gaf him to his modir. And drede took alle men and thei magnifyeden God and seyden, for a gret profete is risen among us, and for God hath visitid his puple. And this word wente out of him into al Judee: and in to al the cuntre aboute. And Jones disciplis teelden him of alle these thingis. And Jon clepide tweyne of hise disciplis and sente hem to Jhesus and seide art thou he that is to come or abiden we another? And whanne the men camen to him thei seiden Jon baptist sente us to thee and seide, art thou he that is to come or we abiden another? And in that our he heclide manye men of her siknessis and woundis, and yuele Spirytis: and he gaf sight to manye blynde men. And Jhesus answeride & seide to hem, go ye agen and telle ye to Jon. the things that ye han herd and seyn, blind men seyn, crokid men gon, mesels ben maad cleene, deaf men heren, deed men risen agen, pore men ben takun to preching of the Gospel. And he that schal not be schlaundride in me, is blessid. And whanne the messangeris of Jon weren gon forth he bigan to feye of Jon to the puple, what wenten ye out into desert to se, a reed wawid with the wind? But what wenten ye out to se? a man clothid with softe clothis? lo thei that ben in precious cloth and in delicis ben in kyngis housis. But what wenten ye out for to se? a profete? yhe Y feye to you and more than a profete. This is he of whom it is wrytun, lo Y sende myn angel biforn thi face, which schal make redy thy weye biforn thee. Certis I feye to you. ther is no man more profete among children of wymmen than is Jon but he that is lesse in the kyngdom of hevenes, is more than he. And alle the puple heeringe, and pupplicans that hadden be baptisid with the baptism of Jon, justifieden God. But the Farisees and the wise men of the lawe that weren not baptisid of him dispiseden the counsel of God agens hemself. And the Lord seyde, therefore to whom schal I feye men of this generacioun lyk? and to whom be thei lyk? thei ben lyk to children sittinge in chepynge and spekinge togider and seiynge, we han fungun to you with pipis: and ye han not daunsid, we han maad mornynge: and ye han not wept. For Jon baptist cam neither etinge bred, ne drinkynge wyn: and ye seyen, he hath a send. Mannes sone cam etinge and drinkinge: and ye seyen lo a man deuourer and drinkinge wyn, a frend of Pupplicans and of synful men, But wisdom is justified of her sones. And oon of the Farisees preiede Jhesus: that he schulde ete with him, and he entride into the hous of the Farisee, & sat at the mete. And lo a synful woman that was in the cytee, as sche knewe that Jhesus sat at the mete in the hous of the Farisee, she broughte an alabastre box of oynement; And sche stood bihynde bisidis hise feet: and bigan to moiste hise feet with teeris, & wy-pide with the heeris of hir heed, and kiste hise feet: and anoyntide with oynement. And the Farisee seyng that hadde clepid him: seide withynne hemself seyng, if this were a profete he schulde wyte: who and what maner womman it were that touch-

ide him, for sche is a synful womman. And Jhesus answerde and seide to him, Symount I han sum thing to feye to thee, and he seide, maistir feye thou. And he answerde, tweye dettouris weren to oo lener, and oon oughte fyve hundrid pens, and the tother fifty. But whanne thei hadden not wherof thei schulden yelde: he forgaf to bothe, who thanne loueth him more? Symount answerde and seide, I gesse that he to whom he forgaf more. and he answeride to him, thou hast demed rightly. And he turnide to the womman: and seyde to Symount, seest thou this womman? I entride into thin hous: thou gaf no watir to my feet, but this hath moistid my feet with teeris: And wipide with her heeris. Thou hast not gouden to me a cosse but this sithen sche entride, ceesside not to kisse my feet. Thou anointidist not myn heed with oyle: but this anointede my feet with oynement. For the which thing I feye to thee, manye synnes ben forgiuen to hir: for sche hath loued myche. and to whom is lesse forgyuen to hir, he loueth lesse. And Jhesus seyde to hir: thi synnes ben forgiuen to thee. And thei that saten togider at the mete bigunnen to feye withinne hemself, who is this that forgyveth synnes? But he seide to the womman: thei seith hath maad thee saaf: go thou in pees.

CHAP. VIII.

AND it was doon aftirward, And Jhesus made journey by citees and castels: prechinge and evangelizinge the rewme of God, and twelve with him. And summe wymmen that weren heclid of wickide spirytis and siknessis Marye that is clepid Maudeleyn of whom sevene develis wenten out, And Jone the wyf of Chuse the Procuratour of Eroude: and Susanne and manye other that ministriden to him of her riches. And whanne myche puple was come togider and men higheden to him fro the cytees: he seyde by a symylitude, He that sowith gede out to sowe his seed, & while he sowith: sum selde bisidis the weye, & was defoulid: and briddis of the eir eten it. And other sel on stoons: and it sprunge up, and driede, for it hadde not moisture. And other sel down among thornes: and the thornes sprungen up togider & strangliden it. And other sel into good erthe and it sprong up and made an hundrid fold fruyt, he seide these thingis and criede he that hath eeris of herynge: here he: But hise disciplis axiden him: what this parable was, And he seide to hem: to you it is grauntid to knowe the priuytees of the kyngdom of God: but to othir men in parabis, that thei seyng se not: and thei herynge undirstond not. And this is the parable; the seed is Goddis word. And thei that ben bisidis the weye ben these that heren, and aftirward the send cometh and takith away the word fro her herte, lest thei bilevyng be maad saaf. But thei that sel on a stoon: ben these that whanne thei han herd. resseyuen the word with joye and these han no rotis, for a tyme thei bileven: and in tyme of temptacioun thei gon away. But that, that sel among thornes ben these that herden, and of bisy-nessis and riches & lustis of lyf thei gon forth and ben stranglid: & bryngen forth no fruyt; But that that sel into good erthe: ben these that in a good herte and beif heren the word and holden, and bryngen forth fruyt in patience. No man light-nith a lanterne: and hilith it with a vessel or puttith it undir a bed, but on a candillicke that men that entren seen light. For ther is no privy thing

thing which schal not be openyd: neithir hid thing which schal not be knowun, and come into opin. Therefore se ye how ye heren, for it schal be gouden to him that hath, and whocuer hath not: also that, that he weeneth that he have schal be takun away fro him. And hise modir & britheren camen to him: and thei myghten not come to him for the puple. And it was teld to him thi modir and thi brithren stonden without forth willinge to se thee. And he answerde and seyde to hem, my modir and my brithren ben these that heren the word of God and don it. And it was don in oon of the dayes: he wente up into a boot and hise disciplis, and he seyde to hem, passe we ouer the see: and thei wenten up. and while thei rowiden: he slepte, and a tempest of wynd cam down into the watir. and thei weren dryuen hider and thidir with wawis, and weren in perel. And thei camen nygh and reysiden hym & seiden: comaundour we perischen, and he roos and blamede the wynd and the tempest of the watir, and it ceesside & pesiblete was maad. And he seyde to hem, where is youre feith? whiche dredynge wondriden: and seiden togider, who gefist thou is this? for he comaundith to the wyndis and to the see: and thei obeyen to him. And thei rowiden to the cuntre of Gerazenes: that is agens Galilee. And whanne he wente out to the lond: a man ran to him that hadde a Devel longe tyme, & he was not clothid with cloth: neithir dwellide in hous but in * sepuleris. This whanne he sigh Jhesus fel down bifore him, and he crynge with a greet vois seide, what to me and to thee Jhesus the sone of the higheste God? I biseche thee that thou turmente not me. For he comaundide the uncleene Spirit: that he schulde go out fro the man, for he took him ofte tymes, and he was bounden with cheynes & kepte in stockis, and whanne the bondis were brokun: he was led of Develis into desert. And Jhesus axide him and seide, what name is to thee? and he seyde a Legioun, for manye Develis weren entrid into him; And thei preieden him that he schulde not comaunde hem that thei schulden go into helle. And there was a flock of manye swyn: lefswinge in an hil, and thei preyeden him: that he schulde suffre hem to entre to hem, and he suffride hem. And so the Develis wenten out fro the man, and entriden into the swyn, and with abire, the floce wente heedlynge into the pool, and was drenchid. And whanne the heerdys sayen this thing don: thei fledden and telden into the citee and into the townes; And thei geden out to se that thing that was don and thei camen to Jhesus, & thei founden the man sittynge clothid: fro whom the fendis wenten out, and in hool mynde at hise feet, and thei dredden. And thei that sighen tolden to hem: hou he was maad hool of the legioun. And alle the multitude of the cuntre of Gerazennes preiede him that he schulde go fro hem; for thei weren holdun with grete drede. he wente up into a boot, and turnide agen. And the man of whom the Develis weren gon out: preyeden him that he schulde be with him, Jhesus leste hym and seide, go agen into thin hows: and telle how grete thingis God hath don to thee, and he wente thorough al the cytee: and prechide how grete thingis Jhesus hadde doon to him. And it was doon, whanne Jhesus was gon agen: the puple resseyuede him, for alle weren abidyng him; And lo a man to whom the name was Jayrus: and he was prince of a synagoge, and he fel down at the feet of Jhesus, and

preyede him that he schulde entre into his hous: For he hadde but oo doughtir almoost of twelve yeer eld: and sche was deed, and it biselde the while he wente he was thrungun of the puple. And a womman that hadde a flux of blood twelve yeer, and hadde spendid al hir catel in lechis, and sche myghte not be curid of ony. And sche cam nygh bihynde: and touchide the hemme of his cloth, and anoon the flux of hir blood ceesside. And Jhesus seide, who is that touchide me? and whanne alle men denyeden, Petre seide and thei that weren with him, comaundour, the puple thrusten, and disesen thee, and thou seist who touchide me? And Jhesus seide: sum man hath touchide me, for that vertu gede out of me. And the womman seynge that it was not hid fro him, cam tremblyng and fel down at hise feet, and for what cause sche hadde touchid him sche schewid bifore all the puple, and how anoon sche was heclid. And he seide to hir, doughter, thi feith hath maad thee saaf. go thou in pees. And yit while he spak, a man cam fro the prince of the synagoge: and seide to him thi doughter is deed: nyle thou traucile the maister. And whanne this word was herd. Jhesus answerde to the fadir of the damfel, nyle thou drede, but bileeve thou oneli and sche schal be saaf; And whanne he came to the hous: he suffride no man to entre with him, but Petre, Jon, and James: and the fadir and the modir of the damysel. And alle wepten and biweyliden hir, and he seide, nyle ye wepe, for the damysel is not deed but slepith. And thei scorneden him: and wisten that sche was deed. But he helde hir hond. and criede and seyde, damysel ryse up. And hir Spiryt turnide agen: and sche roos anoon, and he comaundid to gyve to hir to etc. And hir fadir & modir wondriden gretly, and he comaundide hem that thei schulden not seye to ony: that thing that was don.

CHAP. IX

AND whanne the twelve Apostlis weren clepid togider: Jhesus gaf to them vertu and power on alle Develis, & that thei schulden heel syknessis. And he sent hem for to preche the kyngdom of God: and to heele syke men. And he seide to hem, nothing take ye in the weye: neither yerde ne scrippe. neither breed ne money, and neither have ye tweie cootis. And into what hous that ye entren dwelle ghe there: and go ye not out fro thence. And whocuer resceyuen not you go ye out of that citee: and schake ye of the poudre of youre feet, into witnessynge on hem. And thei geden forth and wenten about by castels preching and heeling every where. And Eroude tetrarek herde alle thingis that weren don of him; & he doutide for that it was seyde of summe men that Jon was risun fro deeth; and of summe men that Elie hadde apperid: but of other, that oon of the elde profetis was risun. And Eroude seide, I have biheedid Jon, & who is this of whom I here siche thingis? and he soughte to se him. And the apostlis turniden agen and tolden him alle thingis that thei hadden don. and he took hem and he wente bisidis into a desert place that is Bethsaida. And whanne the puple knew this: thei folowiden him, and he resseyuede hem: and spak to hem of the kyngdom of God, and he heclide hem: that hadden nede of cure. And the day bigan to bowe down, and the twelve camen and seiden to him, leewe the puple that thei

go

go and turne into castels and townes that ben aboute that thei fynde mete: for we ben here in a desert place. And he seide to hem, geve ye to hem to ete, and thei seyden, ther be not to us mo than fyve looves and tweye fischis; but peraventure that we gon and bien metis to al puple. And the men weren almost fyve thousynde, and he seide to hise discipilis, make ye hem to sitte to mete by cumpaynes a fifti togider, and thei diden so, and thei madden alle men to sitte to mete. And whanne he hadde take the fyve looves and tweye fischis: he biheelde into hevenc, and bleffide and brak, and delide to hise discipilis: that thei schulden sette forth biforn the cumpaynes. And alle men eten: and weren fulfillid, & that that lefte to hem of brokun metes was takun up twelve coffyns. And it was don whanne he was aloone preyinge: his discipilis weren with him, and he axide hem and seide, whom seyen the puple that I am? And thei answerden and seiden, Jon Baptyst, other seyen Elye, and other seyen: o profete of the former is risun. And he seide to hem, but who seyen ye that I am? Symount Petre answerde and seide, the Crist of God. And he blamyng hem comaundide that thei schulen seye to no man: and seyde these thingis, for it bihoveth mannes sone to suffre many thingis, and to be reproved of the eldre men: and of the princis of prestis & of the Scribis, and to be slayn and the thridde daye to rise agen. And he seyde to alle, if ony wole come aftir me: denye he himsilf, and take he his cross every day: and sue he me. For he that wole make hys lyf saaf schal leese it, and he that leese his lyf for me schal make it saaf. And what profitith it to a man if he wyne al the world: and leese himsilf: and do peyryng of himsilf? For whoso schameth me and my wordis: mannes sone schal schame him whanne he cometh in his majiste and of the fadris and of the holy aungels. And I seye to you verili there ben summe stondynge here which schulen not taast deeth till thei seen the rewme of God. And it was don aftir these wordis, almest eighte dayes: and he took Petre & James & Jon, and he stiede into an hil to preye. And while he preiede the licknesse of his cheer was chaungid and his clothing was whijt schynynge. and lo twey men spaken with him: and Moyse & Elie weren seyn in majeste, and thei seiden his goynge out which he schulde fulfille in Jerusalem. And Petre and thei that weren with him: weren hevy of sleep, and thei wakinge sighen his mageste: and the tweie men that stoden with him. And it was don whanne thei departiden fro him: Petre seyde to Jhesus, comaundour, it is good that we be here, and make we here thre tabernaclis, oon to thee and oon to Moyse and oon for Elie, and he wiste not what he schulde seye. But while he spak these thingis: a cloude was maad and ouerschadewide hem, and thei dredden whanne thei entriden into the cloude. And a vois was maad out of the cloude and seide, this is my derworthe sone: here ye him. And while the vois was maad: Jhesus was foundun aloone, and thei weren stille: and to no man seiden in tho dayes, ought of tho thingis that thei hadden seyn. But it was don the day suyng whanne thei camen down of the hil: mych puple mette hem. And lo a man of the cumpayne: cryede and seyde, maister I Biseche thee biholde my sone: for I have no mo. And lo a Spirynt takith him and sodeinly he crieth. and hurtlich down and to drawith him with foome, and un-

nethe he goith away alto drawinge him. And I preiede thi discipilis that thei schulden caste him out, and thei myghten not. And Jhesus answerde and seyde to hem, a unfeithful generacioun and weyward: hou longe schal I be at you, and suffre you? bringe hidur thi sone, And whanne he cam nygh, the devel hurtlide him down and to brayde him, and Jhesus blamede the unclene Spirit: and heclide the child, and * took him to his fadir. And alle men wondriden gretly in the gretnesse of God; and whanne alle men wondriden in alle thingis that he dide: he seyde to his discipilis, Putte ye these wordis in youre hertis, for it is to come that mannes sone be bitrayed into the hondis of men. And thei knewen not this word and it was hid biforn hem that thei feliden it not and thei dredden to axe him of this word. But a thought entride into hem: who of hem schulde be the grettist. And Jhesus seyng the thoughtis of the herte of hem: took a child and settide him bisidis him, and seide to hem, whocuer resseyueth this child in my name, resseyueth me, and whocuer resseyueth me resseyueth him that sente me, for he that is leest among you alle is the grettist. And Jon answerde and seyde, comaundour, we sighen a man castinge out fendis in thi name, and we han forboden him: for he sueth not thee with us. And Jhesus seyde to him, nyle ye forbode, for he that is not agens us is for us. And it was doon whanne the dayes of his taking up weren fulfillid, he settide faste his face to go to Jerusalem. And sente messangeris biforn his sight, and thei geden and entriden into a citee of the Samaritans: to make redy for him. And thei resseyueden not him: for the face of him was goynge into Jerusalem. And whanne James & Jon his discipilis sighen: thei seyden, Lord wolt thou that we seyen that fier come down fro hevenc: & waaste hem. And he turnide and blamyde hem & seyde, ye wisten not whose Spiritis ye ben. For mannes son cam not to leese mennes soulis: but to saue, and thei wenten in to another castel. And it was don, whanne thei walkiden in the weye: a man seide to hym, I schal sue thee whidir euer thou go. And Jhesus seyde to him, foxis han dennis and briddis of the eyr han nestis: but mannes sone hath not where he reste his heed. And he seyde to another: sue thou me, and he seyde, Lord suffre me firste to go and brye my fadir. And Jhesus seyde to him, suffre that deed men burye her deed men: but go thou and telle the kyngdom of God. And another seyde, Lord I schal sue thee: but firste suffre me for to leewe alle thingis that ben at home. And Jhesus seyde to him, no man that puttith his hond to the plow and biholdyng backward is able to the rewme of God.

CHAP. X.

AND aftir these thingis the Lord Jhesus ordeynede also other seventi and tweyne, and sente hem by tweyne and tweyne biforn his face into every citee and place whidir he was to come. And he seyde to hem, ther is myche rype corn: and fewe werkemen, therefore preie ye the Lord of the riipe corn: that he sende werkemen into his rype corn. Go ye lo Y sende you: as lambren among woluy. Therefore nyle ye bere a sachel neither scrippe, neither schoon: and grete ye no man by the weye; Into what hous ye entren: firste seye

seye ye pees to this hous. And if a sone of pees be there: youre pees schal reste on hym, but if noon: it schal turne agen to you. And dwelle ye in the same hous etinge and drynkynge tho thingis that ben at hem, for a werkman is worthi his hire, nyle ye passe fro hous into hous. And in whateuere Citee ye entren, and thei resseyuen you: ete ye tho thingis that ben sett to you. And heele ye the like men that ben in that cytee: and seye ye to hem, the kyngdom of God schal neighe into you. Into what cytee ye entren & thei resseyuen you not, go ye out into the stretis of it, and seye ye. We wipen of agens you the poudir that cleuyde to us of youre cytee, netheles wite ye this thing: that the rewme of God schal come nygh. I seye to you that to Sodom it schal be esier than to that cytee in that day. Woo to thee Corasaym: woo to thee Bethsayda, for if in Tyre and Sydon the vertues hadden be don which han be don in you, sum tyme thei wolden han sete in hayre and aischis, & haue doon penaunce. Netheles to Tyre & Sydon it schal be esier in the doom: than to you. And thou Cafarnaum art enhaunsid til to hevene thow schalt be drenchid till into helle. He that heerith you: heerith me, and he that dispisith you dispisith me, and he that dispisith me dispisith him that sente me. And the two and seuenti disciplis turneden agen with joye and seyden, Lord, also Develis ben fuget to us in thi name. And he seide to hem, Y saygh Sathanas fallinge down fro hevene as leyght. And lo Y have gouun to you power to trede on Serpents and Scorpions, and on al the vertu of the enemy: and no thing schal anoye you. Netheles nyle ye joye in this thing that spiritis ben fuget to you, but joye you that youre names ben writen in hevenes. In thilk our gladide in the holy Goost and seide, I knowleche to thee fadir: Lord of heuene and of erthe, for thou hast hid these thingis fro wise men and prudent: and hast shewid hem to smale children, yhe fadir for so it pleside bifore thee. Alle thingis ben gouun to me of my fadir, and no man woot who is the sone, but the fadir, and to whom the sone wole schewe. And he turnyde to his disciplis: and seide, blessid be the yghen: that seen tho thingis that ye seen. For I seye to you that manye profetis and kyngis wolden haue seyn tho thingis that ye seen: and thei sighen not, and here tho thingis that ye heren: and thei herden not. And lo a wise man of the lawe roos up: temptinge him and seyinge, maister what thing schal I do to haue cuerlastinge lyf. And he seide to him, what is wrytun in the Lawe? how redist thou? He answerde and seide, thou schalt loue thi Lord God of alle thin herte: and of alle thi soule and of alle thi strengthis, and of alle thi mynde, and thi neighbore as thi self. And Jhesus seide to him thou hast answerde rightly, do thou this thing & thou schalt lyue. But he willinge to justifie himself seide to Jhesus, and who is my neighbore? And Jhesus biheeld, and seide, a man cam down fro Jerusalem into Jerico: and fel among theuys, and thei robbiden hym, and woundiden hym, and wenten away: and leste the man half alyue. And it bifel that a prest cam down the same weye and passide forth whanne he hadde seyn him. Also a Dekene whanne he was bifidis the place and sigh him, passide forth. But a Samaritan goynge the weye, cam bifidis him, & he sigh him and hadde reuthe on him: and cam to him and bond hife woundis togidere and helde yn oyle and wyn, and leyde him

on his beest, and ledde into an ostrye, and dide the cure of him. And another day he broughte forth tweie pens: and gaf to the osteler, and seyde haue thou cure of him, and whatever thou schalt geue ouer: I schal yelde to thee whanne I come agen. Who of these thre seemeth to thee: was neighbore to him that fel among theuys? And he seide, he that dide mercy into him, & Jhesus seide seide to him go thou and do thou in lyk maner. And it was doon while thei wenten he entride into a castel, and a womman Martha by name: resseyued him into hir hous. And to this was a syster Marye by name, which also sat bifidis the feet of the Lord, and herde his word. But Martha bifiede aboute the ofte seruyce, and sche stood and seide, Lord takist thou no kepe: that my Sister hath leste me aloone to serue? therefore seye thou to hir, that sche helpe me. And the Lord answerde and seyde to hir, Martha, Martha, thou art bisy: and art troublid aboute ful manye thingis: But o thing is necessarye, Marie hath chosun the best part: which schal not be takun away fro hir.

CHAP. XI.

AND it was doon whanne he was preiynge in a place: as he ceffside: oon of hife disciplis seyde to hym, Lord teche us to preye: as Jon taughte hife disciplis. And he seyde to hem whanne ye preien: seye ye, fadir halowid be thi name, thi kyngdom come to; gyve to us to day oure eche dayes breed, And forgyve to us oure synnes as we forgyuen to eche man that oweth to us, and lede us not into temptacioun. And he seide to hem, who of you schal haue a frend and schal go to him at mydnyght: and schal seye to him, frend leene to me thre looues; For my frend cometh to me fro the weye: and I haue not what I schal sette bifore him: And he withinne forth answerde and seye, nyle thou be heuy to me, the dore is now schut, and my children ben with me in the bed: I may not rise and geue to to thee. And if he schal dwell stille knockinge: I seye to you, though he schal not rise and gyue to him, for that, that he is his frend, netheles for his contynuel axing he schal rise and gyue to him as many as he hath nede to. And I seye to you, axe ye: and it schal be gouun to you, seke ye and ye schulen fynde, knocke ye and it schal be openyd to you. For ech that axith takith, and he that sekith fyndith: and to a man that knockith: it schal be openyd. Therefore who of you axith his fadir breed: wher he schal geue him a stoon? or if he axith fyssche, whether he schal gyue him a serpent for the fyssche? Or if he axe an eg: whether he schal areche him a Scorpoun? Therefore if ye whanne ye ben yuele kunnen gyue gode gistis to youre children: how myche more youre fadir of heuene schal geue a good Spiryte to menthat axen him? And Jhesus was castinge out a fend: and he was doumbe, and whanne he hadde cast out the fend: the doumb man spak and the puple wondride. And summe of hem seiden, in Belsebub prince of Deuelis: he castith out Deuelis. And other temptynge axiden of him a tokene fro heuene. And as he saygh the thoughtis of hem: he seide to hem, every rewme departid agens itself schal be desolat, and an hous schal falle on an hous. And if Satanas be departid agens himself how schal his rewme stonde? for ye seyn that I caste out fendis

fendis in Belsebub. And if I in Belsebub caste out fendis in whom casten out youre fones? therefore thei schulen be youre domes men. But if I caste out fendis in the fyngeir of God: thanne the rewme of God is comun among you. Whanne a strong armed man kepith his hous, alle thingis that he weldith ben in pees. But if a stronger thanne he come upon him and ouercome him, he schal take away al his armure in which he triftide, and schal deele abroad hise robbryes. He that is not with me is agens me, and he that gaderith not togidere with me: scaterith abroad. Whanne an unclene Spirit goith out of a man: he wandrith by drie placis and sekith reste, and he fyndinge not, seith I schal turne agen into myn hous fro whennes I cam out. And whanne he cometh he fyndith it clenfid with besmes and fayre arayed. Thanne he goith and takith with him sevene other spiritis worse than himsilf: and thei entren and dwellen there, and the last thingis of that man ben maad worse than the former.

2. And it was don whanne he hadde seid these thingis: a womman of the cumpanye reride hir voys and seide to him, blefid be the wombe that baar thee: and blefid be the teetis that thou hast sokun. And he seyde, but yhe, blefid ben thei that heeren the word of God and kepen it. And whanne the puple runnen togidere: he bigan to seye, this generacioun is a weiward generacioun, it sekith a tokene: and a tokene schal not be gouun to it: but the tokene of Jonas the profete. For as Jonas was a tokene to men of Nynyue, so mannes sone schal be to this generacioun. The Queene of the south schal rise in the doom with men of this generacioun and schal condempne hem, for sche cam fro the endis of the erthe for to here the wisdom of Salamon, and lo here is a gretter than Salamon. Men of Nynyue schulen rise in doom with this generacioun: and schulen condempne it: for thei diden penaunce in the prechyng of Jonas, and lo here is

3. a grettere than Jonas. No man teendith a lanterne: and puttith in hidlis, neither undir a buysschel, but on a candilsticke that thei that goen in se light. The lanterne of thi bodi is thin yghe, if thin yghe be symple: al thi body schal be lighty, but if it be weyward, al thi body schal be derkful. Therefore se thou: leste the lighte that is in thee be derknessis: Therefore if al thi body shal be bright, and haue no part of derknessis: it schal be al bright, and as a lanterne, of brightnesse: it schal geue light to thee. And whanne he spak, a farisee preyede him that he schulde ete with him, and he entride and sat to the mete. And the farisee bigan to seye gessyng withynne himsilf whi he was not waischen bifore mete. And the lord seide to him, now ye farisees clenfen that, that is withoute forth of the cuppe and the plater; but that thing that is withynne of you is ful of raueyne and of wickidnes. Foolis whether he that made that that is withoute forth: made not also that that is withynne? Nethes that that is *ouerplays: geue ye almes: &

4. lo al thingis ben clene to you. But woo to you farisees that tithen mynte and ruwe and ech eerbe: and leeuken doom and the charite of God: for it bihofte to do these thingis and not to leeuken tho.

5. Woo to you farisees that louen the firste chayeris in synagogis: and salutaciouns in chepyng. Woo to you that ben as sepulchris that ben not seyn withinne and men walkinge aboue and witen not. But oon of the wise men of the lawe answerde: and seide to him, maister thou seiynge these thingis also to

6. us doist dispite. And he seyde, also woo to you

wise men of lawe, for ye chargen men with birthuns whiche thei moun not bere: and ye you silf with youre o fyngeir touchen not the heuynessis: Woo to you that bilden toumbis of profetis: and your fadris slowen hem. Truli ye witnesen that ye consenten to the werkis of youre fadris, for thei slowen them but ye bilden her sepulchris. Therefore the wisdom of God seyde, I schal sende to hem profetis and Apostlis: and of hem thei schulen fle and pursue; That the blood of alle profetis that was sched fro the making of the world: be sought of this generacioun; Fro the blood of just Abel: to the blood of Sacarye, that was slayn bitwixe the auter and the hous, so I seye to you it schal be sought of this generacioun. Woo to you wise men of the lawe: for ye han take away the keye of kunning, and ye you silf entriden not: and ye han forbedun hem that entriden. And whanne he seyde these thingis to hem, the farisees and wise men of Lawe bigunnen greuouly to agenstonde, & stoppe his mouth of many thingis. Aspiynge & sekinge to take sum thing of his mouth: to accuse hym.

CHAP. XII.

AND whanne myche puple stood aboute so that thei treeden ech other, he bigan to seye to hise discipilis, be ye war of the fourdowgh of the farisees: that is Ypocrisye. For no thing is hild: that schal not be schewid, nether hid that schal not be wist. For whi tho thingis that ye han seide in derknessis: schulen be seid in light, and that that ye han spokun in eere in couchis: schal be prechid in roouys. And Y seye to you my frendis, be ye not aferde of hem that sleen the body: and after these thingis han no more what thei schulen do. But I schal schew to you whom ye schulen drede, drede ye him that after he hath slayn: he hath power to sende into helle, and so Y seye to you drede ye him. Wher fyve sparowis ben not seeld for twey halpens: and oon of them is not in forgetyng bifore God? But also alle the heeris of youre heed been noumbred, therefore nyle ye drede, ye ben of moore priys than manye sparowis. Treuli I seye to you: ech man that knowlechith me bifore men mannes sone schal knowleche him bifore the aungels of God. But he that denyeth me bifore men: schal be denyed bifore the aungels of God. And ech that seith a word agens mannes sone: it schal be forgyuun to him, but it schal not be forgyuun to him that blasfemeth agens the holy Gost. And whanne thei leeden you into synagogis, and to magistratis and potestatis: nyle ye be bisy how or what ye schulen answer, or what ye schulen seye. For the holy Gost schal teche you in that our what it bihoueth you to seye. And oon of the puple seide to him maister seye to my brother that he departe with me the critage. And he seyde to him, man, who ordeynede me a domes man or a departer on you? And he seide to hem, se ye and be ye war of alle couetise, for the lyt of a man: is not in the abundaunce of the thingis, which he weeldith. And he tolde to hem a lyknesse & seide, the seeld of a riche man brought forth plenteuouse of fruytis. And he thoughte within himsilf and seyde, what schal I do? for I haue not whidir Y gader my fruytis; And he seith, this thing I schal do: I schal throwe down my bernis: and I schal make gretter, and thidir I schal gedere alle thingis that growen to me in my goodis. And I

M schal

* or ouermiche.

schal seye to my soule, soule thou hast manye goodis kepte into ful manye yeris reste thou, etc, drinke make seest. And God seide to him fool, in this nyght, thei schulen take thi lyf fro thee, and whos schulen tho thingis be that thou hast arayed? So is he that trefourth to himsilf & is not riche in God. And he seide to hise discipilis, therefore Y seye to you, nyle ye be bisy to youre lyf: what ye schulen etc, nether to youre body with what ye schulen be clothid. The lyf is more than mete and the body more than clothing. Biholde the crowis: for thei sownen not neither repen, to which is no celer ne berne and God sedith them, how myche more ye ben of more prys than thei? And who of you by thenkyng may putte to oo cubyt to his stature? Therefore if ye moun not that that is leest what ben ye bisy of othere thingis? Biholde ye the lilies of the feeld hou thei wexen: thei trauelen not, nether spynnen, and I seye to you that neither Salamon in al his glorie was clothid as oon of these. And if God clothith thus the hey that to day is in the feeld: and to morowe is cast into an ouene: how myche more you of litil seith? And nyle ye seke what ye schulen etc or what ye schulen drinke: and nyle ye be reisid an high, For folkis of the world: seken alle these thingis, and youre fadir weot that ye neden alle these thingis. Nethes seke ye first the kyngdom of God: and alle these thingis schulen be cast to you. Nyle ye litil floe dreede, for it pleside to youre fadir: to gyue you a kyngdom. Sille ye tho thingis that ye han in possessioun: & gyue ye almes, and make ye to you sachelis that wexen not oold, trefour that saylith not in heuenes, whider a theef neigheth not: neither moughte distryeth, for where is thi trefour there thin herte schal be. Be youre leendis gird about: and lanternes brennyng in youre hondis. And be ye lyk to men that abiden her lorde; whanne he schal turne agen fro the weddingis, that whanne he schal come and knoeke: anoon thei opene to him. Blessid be tho seruauntis that whanne the lord schal come: he schal fynde wakinge, truli Y seye to you that he schal girde hymself and make hem sitte to mete, & he schal go and serue hem. And if he come in the secounde waking, and if he come in the thridde waking and fynde so: tho seruauntis ben blessid. And wyte ye this thing, for if an housbonde man wiste in what our the theef wolde come: socheli he schulde wake and not suffre his hous to be myned. And be ye redi, for in what our ye gessen not: mannys sone schal come. And Petre seide to him, lord seist thou this parable to us; or to alle? And the Lord seide, who gessith thou is a trewe dispender, and a prudent: whom the lord hath ordeyned on his meyne, to gyue to him in tyme mesure of wheete? Blessid is that seruaunt, that the Lord whanne he cometh schal fynde so doinge. Uerily I seye to you that on alle thingis that he weeldith: he schal ordeyne him. Yet if that seruaunt seye in his herte: my lord tarieth to come, and bygynne to smyte children and hondmaydens: and etc and drinke and be fillid ouer mesure, the Lord of that seruaunt schal come in the day that he hopith not: and in the our that he woot not, and schal departe him: and putte his part with unfeithful men. And thilk seruaunt that knewe the wille of his lord and made not him redy, and dide not afir his wille schal be betun with manye betyngis. But he that knew not and dide worthy thingis of strokis: schal be betun with fewe, for to ech man to whom myche is goun: myche schal be axid of him, and thei schulen axe moore of him, to whom thei bitokun myche. I cam to sende fier

into the erthe: and what wole I but that it be kyndelid? But I haue to be baptisid with a bapty, and how am I constreyned, til that it be perfightli don? Weene ye that I cam to gyue pees into erthe, nay I seye to you: but departyng. For fro this tyme: ther schulen be fyve departid in oon hows, thre schulen be departid agens tweyne: and tweyne schulen be departid agens thre. The fadir agens the sone: and the sone agens the fadir, the modir agens the doughter, and the doughter agens the modir, the husbondis modir agens the sones wyf: & the sones wyf agens hir husbondis modir. And he seide also to the puple, whanne ye seen a cloud risyng fro the sunne goyng down: anoon ye seyn reyn cometh, and so it is don. And whanne ye seen the south blowyng, ye seyen that heete schal be, & it is don. Ypocritis ye kunnen proue the face of heuene and of erthe: but how prouen ye not this tyme? But what: and of you ilf ye demen not that that is just. But whanne thou goist with thin aduersarye in the weye to the prince: do bisynesse to be dyleuerid fro him, lest perauenture he take thee to the domes man: and the domes man bitake thee to a maystirful axer, and the maystirful axer sende thee into prisoun. I seye to thee thou schalt not go fro thennes: til thou yelde the laste ferthing.

CHAP. XIII.

AND sum men weren present in that tyme that teelden to him of the Galilees whoos blood Pilat mengid with the sacrifices of hem. And he answerde and seyde to hem weenen ye that these men of Galilee weren synneris moore than alle Galilees for thei suffriden siche thingis? I seye to you nay, alle ye schulen perisch in lyk maner but ye haue penaunce. And as the cyghtene on which the tour in Siloa sel down & slowgh hem, gessen ye for thei weren dettouris moore than alle men that dwellen in Jerusalem? I seye to you nay, but also ye al schulen perische: if ye don not penaunce. And he seide this lyknesse; a man hadde a fige tree ^{2.} plauntid in his vyneyerd, and he came sekinge fruyt in it, and foond noon. And he seyde to the tilier of the vyneyerd, lo thre yeeris ben sithen I cam sekinge fruyt in this fyge tree and I fynde noon, therfor kitte it down wherto occupieth it the erthe? And he answeyng seyde to him: Lord, suffre it also this yeer. the while I delue aboute it, and I schal dunge it if it schal make fruyt, if nay; in tyme comyng thou schalt kitte it down. And he was techinge in her synagoge in the saboth. And lo a womman that had a spirit of seeknesse eightene yeeris, and was crokid: and neither in ony maner myghte loke upward. Whom whanne Jhesus hadde seyn he clepid to him, and seide to hir, womman thou art delyuerid of thi siknesse. And he settide on hir hise hondis, & anoon sche stood upright and glorifiede God. And the prince of the synagoge answerde havyng dedeyn for Jhesus hadde heclid in the saboth, and he seyde to the puple ther ben fixe dayes in which it bihoueth to worche, therfor come ye in these and be ye heclid: and not in the day of saboth. But the Lorde answerde to him & seyde, Ypocrite, wher ech of you untieth not in the saboth his ox or asse fro the cracche: and ledith to watir? Bihovede it not this doughter of Abraham whom Satanas hath boundun lo eightene yeeris: to be unboundun of this bond in the day of the saboth? And whanne he seide these thingis alle his aduersaries weren aschamed: and al the puple joyede in alle thingis: that weren gloriously

trouly don of him. Therefore he seide to what thing is the kyngdom of God lyk? and to what thing schal I gesse it to be lyk? It is lyk to a corn of Senuey: which a man took and cast into his yerd, and it waxide, and was maad into a greet tree: and foulis of the eyr residen in the braunchis thereof. And eftsoone he seide, to what thing schal I gesse the kyngdom of God lyk? It is lyk to fourdough that a womman took, and hidde it into thre mesuris of mele til al were sourid. And he wente by citees and castels, techinge and makinge a Journey into Jerusalem. And a man seide to him, Lord if ther ben fewe that ben saued? and he seide to hem. Stryue ye to entre by the streyt gate: for I seye to you, many seken to entre: and thei schulen not mowe. For whanne the housbonde man is entrid and the dore is closid: ye schulen bigynne to stonde without forth and knocke at the dore and he schal answer and seye to you: I knowe not you of whennis ye ben. Than ye schulen bigynne to seye we han etun bifore thee and drunkun: and in oure streetis thou hast taught. And he schal seye to you, I knowe you not of whennes ye ben, goth away fro me alle ye worcheris of wickidnesse. There schal be wepinge and gryntyng of teeth: whanne ye schulen se Abraham & Isaac & Jacob & alle the profetis in the kyngdom of God and you to be putt out. And thei schulen come fro the east and west and fro the north & south: and schulen sitte at the mete in the rewme of God. And lo thei that weren the firste: ben the laste, and thei that weren the laste: ben the firste. In that day summe of farisees camen nigh, and seiden to him go out and go fro hennis for Eroude wole sle thee. And he seyde to hem go ye and seye to that fox: lo I caste out fendis and I make perfightly heelthis, to day and to morowe: and the thridde day I am endid. Nethes it bihoueth me to day & to morowe and the day that sueth to walke: for it fallith not a profete to perische out of Jerusalem. Jerusalem, Jerusalem that sleepest profetis: and stonest hem that ben sente to thee, how ofte wolde Y gadre togider thi sones as a brid gaderith his nest undir fetheris: & thou woldist not? lo youre hous schal be leste to you desert, and I seye to you that ye schulen not se me: til it come whanne ye schulen seye, blessid is he that cometh in the name of the Lord.

CHAP. XIV.

AND it was doon whanne he hadde entrid into the hous of a prince of farisees in the saboth to ete bred thei aspieden him. And lo a man syk in the dropees was bifore him. And Jhesus answeringe spak to the wise men of lawe, and to the farisees and seide, wher is it leueful to heel in the saboth? And thei helden pees, and Jhesus took and heelde hym and leet him go. And he answerde to him and seyde, whos oxe or ass of you schal falle into a pitte, and he schal not anoon drawe him out in the day of the saboth? And thei mighten not answer to him to these thingis. He seyde also a parable to men bedun to a feest, and biheeld hou thei chesyn the firste sittinge placis: & seyde to hem. Whanne thou art bedun to brida-lis: sitte not at the mete in the firste place, leste perauenture a worthier than thou be bedun of him; and leste he come that clepide thee and hym & seye to thee gyue place to this, and thanne thou schalt bigynne with schame: to holde the loweste place. But whanne thou art bedun to a feest: go and sitte down in the laste place that whanne he

cometh that bad thee to feest: he seye to thee frend come higher, thanne worship schal be to thee bifore men that sitten at the mete. For ech that enhaunsith him: schal be lowid, and he that me-kith him schal be highed. And he seyde to him that hadde bedun him to the feest, whanne thou makist a mete or a sopar: nyle thou clepe thi frendis, neither thi britheren neither colyns, nether neighbors, ne riche men, leste perauenture thei bidde thee agen to the feest: and it be yolden agen to thee. But whanne thou makist a feest clepe pore men, feble, crokid, and blinde: And thou schalt be blessid: for thei han not wherof to yelde thee, for it schal be yoldun to thee, in the risinge agein of iust men. And whanne oon of hem that saten togider at the mete hadde herd these thingis: he seyde to him, blissid is he that schal ete breed in the rewme of God. And he seyde to him a D. man made a greet soper: and clepide manye: And he sente hise seruaunt in the our of soper to seye to men that weren bede to the feest that thei schulden come, for now alle thingis ben redy. And alle bigunnen togider to excuse hem, the firste seyde: I haue bought a toun, and I haue nede to go out and se it, Y preie thee, haue me excusid. And the tother seide, I haue bought syve yokkis of oxun: and I go to preue hem, I preie thee haue me excusid. And another seide I haue weddid a wyf: and therefore I may not come. And the seru-aunt turnede agen: and teelde these thingis to his lord, thanne the housbondman was wroth. and seyde to his seruaunt: go out swithe into the grete stretis and smale stretis of the citee: and bringe yn hidir pore men and feble. blynde and crokid. And the seruaunt seid, Lord it is don: as thou hast com-aundid and yit there is a *voide* place. And the lord seide to the seruaunt, go out into weyes & heggis: and constreine *men* to entre: that myn hous be fulfid. For I seye to you that noon of tho men that ben clepid: schulen taaste my soper. And myche puple wenten with him: and he turnede and seide to hem; If ony man cometh to me, F. and hatith not his fadir and modir. and wyf and sones. and brithren and sistris: and yit his owne lyf: he may not be my discyple. and he that berith not his crofs and cometh afir me may not be my discyple. For who of you willinge to bilde a tour: wher he first sitte not and kountith the spencis that ben nedeful, if he haue to performe? leste after that he hath set the foundement and mowe not perfoorme: alle that seen bigynne to scorne him. And seye, for this man bigan to bilde: and myghte not make an ende. Or what king that wole go to do a batayle agens another King, wher he sitteth not first and bithinkith if he may with ten thousande go agens him that cometh agens him with twenti thousande? Ellis yit while he is afer: he sendinge a messenger. preyeth tho thingis that ben of pees. So therfor ech of you that forsakith not alle thingis that he hath, may not be my discyple. Salt is good, but if salt vanysche: in what thing schal it be sauered? Neither in erthe neither in dunghille it is profitable: but it schal be cast out, he that hath eeris of heringe here he.

CHAP. XV.

AND Pupplicans and synful men weren neygh- A. inge to him: to heere him. And the farisees and the scribis grucchiden: seiynge, for this ref-seyueth synful men: and etith with hem. And he spak

spak to hem this parable? and seide, What man of you that hath an hundrid scheep. and if he hath lost oon of hem: wher he leueth not nynty and nyne in desert: and goth to it that perischide: til he fynde it? And whanne he hath foundun it: he joyeth and leith it on hise schuldris, and he cometh hoom. & clepith togider hise frendis and neighboris and seith to hem, be ye glade with me: for I haue founden my scheep that hadde perischid. And I seye to you, so joye schal be in heuene on o synful man doinge penaunce: more than on nynty and nyne iuste that han no nede to penaunce. Or what womman ha-nynge ten besauntis, and if sche hath lost oo besaunt: wher sche teendith not a lanterne and turneth upfadoun the hous, and sekith diligently til that sche fynde it? And whanne sche hath founden sche clepith togider frendis & neighboris and seith, be ye glad with me: for I haue founden the besaunt that I hadde lost. So I seye to you joye schal be biforn aungels of God: on oo synful man c. doinge penaunce. And he seyde a man hadde twey fones: And the yonger of hem seide to the fadir, fadir geue me the porcioun of catel that fallith to me, and he departide to hem the catel. And not astir manye dayes, whanne alle thingis weren gedrid togider: the yongere sone wente forth in pilgrimage into a fer cuntree and there he wastide hise goodis: in lyuyng lecherously. And after that he hadde endid alle thingis a strong hungur was maad in that cuntree and he bigan to haue nede. And he wente and drough him to oon of the cyteseynes of that cuntre, and he sente him into his toun: to feed swyn. And he couetide to fille his wombe of the coddis that the hoggis eten, and no man gaf him. And he turnede agen into himsilf: and seide, how manye hirid men in my fadris hous han plente of looues: and I perisch here thorou hungur! I schal rise up and go to my fadir and I schal seye to him: fadir I haue synned into heuene. & biforn thee, and now I am not worthi to be clepid thi sone: make me as oon of thin hirid men. And he roos up and cam to his fadir and whanne he was yit aser: his fadir sigh him. and was stirid by mercy, and he ran: and sel on his necke, and kiffide him. And the sone seide to him, fadir I haue synned into heuene and biforn thee: and now I am not worthi to be clepid thi sone. And the fadir seide to his seruauantis, swithe brynge ye forth the first stole: and clothe ye him, and gyue ye a ryng in his hond: and schoon on hise feet. And brynge ye a fat calf and sleigh ye: and ete we, and make we feest. For this my sone was deed: and hath lyued agen, he perischide: and is founden, and alle men bigunnen to ete. But his eldre sone was in the feeld and whanne he cam, and neighede to the hous he herde a symfonye and a croude. And he clepide oon of the seruauantis: and axide what these thingis weren. And he seide to him, thi brother is comen: and thi fadir slough a fatt calf, for he resseyuede him saaf. And he was wrooth: and wolde not come yn, therfor his fadir gedede out: and bigan to preye him. And he answerde to his fadir: and seyde, lo so manye yeeris I serue thee: and I neuere brak thi comaundement, and thou neuere gaue to me a kide: that I with my frendis schulde haue etun. But astir that this thi sone that hath deuourid his substance with hooris, cam, thou hast slayn to him a fat calf. And he seide to him, sone thou art euermore with me: and alle my thingis ben thine. But it bihoote to make feest

and to haue joye: for this thi brother was deed and lyuyde agen, he perischide and is foundun.

CHAP. XVI.

HE seide also to hise discipilis, ther was a riche man that hadde a * baylyf: and this was defamed to him. as he hadde wastid hise goodis. And he clepide him: and seyde to him, what here I this thing of thee? yelde rekenyng of thi Baylye, for thou myght not now be baylyf. And the baylyf seide withynne himsilf, what schal I do: for my lord takith away fro me the baylie delue may I not: I schame to begge. I woot what I schal do: that whanne I am remoued fro the baylie thei resseyue me into her hous. Therfor whanne alle the dettouris of his lord weren clepid togider: he seide to the firste how myche owist thou to my lord? And he seide an hundrid barels of oyle, and he seide to him take thi caucioun, and sitte soone and wryte fifty. Astirward he seide to another: & how myche owist thou to my lord? which answerde: an hundrid coris of wheete. and he seide to him, take thi lettris and wryte fourescore. And the lord preiside the baylyf of wickidness: for he hadde don prudently, for the fones of this world ben more prudent in her generacioun: than the fones of light. And I seye to you, make ye to you frendis of the richesse of wickidness, that whanne ye schulen faile: thei resseyue you into euerlastinge tabernaclis. He that is trewe in the leeste thing: is also trewe in the more, and he that is wickid in a litil thing: is wickid also in the more. Therefore if ye weren not trewe in the wickid thing of richesse who schal bitake to you that that is verrey? And if ye weren not trewe in other mennes thing; who schal geue to you that that is youre? No seruauant may serue to tweye Lordis, for either he schal hate the toon & love the tother, either he schal drawe to the toon: and schal dispise the other, ye moun not serue to God and to richesse. But the farisees that weren coueytous, herden alle these thingis: and thei scorneden him. And he seide to hem ye it ben that justifyen you biforn men; but God hath knowen youre hertis, for that that is high to men: is abhominacioun biforn God. The lawe and profetis til to Jon, fro that tyme he rewme of God is euangelisid: and ech man doth violence into it. Forsothe it is lighter heuene and erthe to passe: than that o titil falle fro the lawe. Euery man that forsakith his wyf and weddith another: doithleccherye, and he that weddith the wyf forsakun of the husbonde: doith avouterie. Ther was a riche man c. and was clothid in purpur and white silk, and eet euery day schynyngli. And there was a begger Lazarus by name: that lay at hise gate ful of bilis, and coueytide to be fulfillid of the crummys that fellen doun fro the riche mannes boord: and no man gaf to him, but houndis camen and likkiden hise bylis. And it was don that the begger diede: and was borun of aungels into Abrahams bosum, the riche man was deed also, and was biried in helle. And he reiside hise yghen, whanne he was in turmentis: and saigh Abraham aser and Lazarus in his bosum. And he criede and seide, fadir Abraham haue mercy on me and sende Lazarus that he dippe the ende of his finger in water, to kele my tunge: for I am turmentid in this flawme. And Abraham seide to him, sone haue mynde; for thou hast resseyued goode thingis in thi lyf: Lazarus also yuele thingis, but he

* a Fermour. *Wickl. Hom.* a Fermour, or *bailli* MS. Sidn.

he is now coumfortid : and thou art turmentid. And in alle these thingis a greet derk place is stablischid bitwixe us and you, that thei that wolen fro henns passe to you moun not, neither fro thenns passe ouer hidur. And he seide thanne I preie the fadir that thou sende him into the hous of my fadir ; For Y haue fyve bretheren : that he witnesse to hem : lest also thei come into this place of turmentis. And Abraham seide to him thei han Moyfes and the profetis : here thei hem. And he seide, nay fadir Abraham but if ony of deed men go to hem : thei schulen do penaunce. And he seide to him, if thei heren not Moyfes and profetis : neither if ony of deed men rise agen thei schulen byleeue to him.

CHAP. XVII.

AND Jhesus seide to hise discipilis : it is impossible that schlaundris come not, but woo to that man by whom thei comen. It is more profitable to him if a mylne stoon be put aboute his necke : and he be cast into the see, than that he schlaundir oon of these litil. Take ye heede to you self, if thi brother hath synnyd agens thee : blame him, and if he do penaunce forgyue him. And if sevene Sithis in the day he do synne agens thee, and sevene Sithis in the day he be counvertid to thee, and sey it forthinkith me : forgyue thou him. And the Apostlis seiden to the Lord, encreesse to us feith. And the lord seyde, if ye han feith as the corn of Senecy : ye schulen seye to this more tre, be thou drawn up by the roote, and be ouerplauntid into the see : and it schal obeye to you. But who of you hath a seruauit cringe or lesewinge oxis which seith to him, whanne he turneth agen fro the feeld, a noon go and sitte to mete. And seith not to him make redy that I soupe, and girde thee and serue me while Y ete & drinke ? Wher he hath grace to that Seruauit for he dide that that he comaundid him ? nay I gesse. So ye whanne ye han doon alle thingis that ben comaundid to you seye we ben unprofitable Seruauitis, we han do that that we oughten to do. And it was don the while Jhesus wente into Jerusalem : he passide thorough the myddil of Samarye & Galilee. And whanne he entride into a castel : ten leprouse men camen agens him, whiche stodun aser : And reisiden her vois and seiden, Jhesus comaundour, haue mercy on us. And as he sigh hem : he seyde, go ye : schewe ye you to the prestis, and it was don the while thei wenten, thei weren clenfid. And oon of hem as he sigh that he was clenfid : wente agen magnifynge God with greet vois. And he fel down on the face bifore hise feet : and dide thankyngis, and this was a Samarytan. And Jhesus answerde and seyde, wher ten ben not clenfid : and where ben the nyne ? There is noon foundun that turnede agen, and gaf glorie to God : but this aliene. And he seide to him rise up go thou for thi feith hath maad thee saaf. And he was axide of the farisees whanne the rewme of God cometh : and he answerde to hem and seide, the rewme of God cometh not with aspiyng. Neither thei schulen seye lo heere or lo there for lo the rewme of God is withynne you. And he seyde to hise discipilis, dayes schulen come whanne ye schulen desire to se o day of mannes sone : and ye schulen not se. And thei schulen seye to you lo here and lo there, nyle ye go : neither sue ye. For as leyt schynynge from undir heuene, schyneth into tho thingis that ben undir heuene : so schal mannys sone be in hise day. But firste it bihoueth him to suffre manye thingis, & to be reпреued of this genera-

cioun. And as it was don in the dayes of Noe : so it schal be in the dayes of mannis sone. Thei eten and drunken, weddiden wyues and weren gooun to weddyngis : til into the day in the whiche Noe entride into the schip, and the greet flood cam and losse alle. Also, as it was don in the dayes of Loth, thei eten and drunken, boughten and feelden : plauntiden and bildiden : But the day that Loth wente out of Sodom the Lord reynede fier and brymston fro heuene and losse alle : Lijk this thing it schal be in what day mannis sone schal be schewid. In that our he that is in the roof and hise vessels in the hous : come he not down to take hem away : and he that schal be in the feld : also turne not agen bihynden. Be ye myndeful of the wyf of Loth. Who euer seke to make his lijf saaf schal leese it : and who euer leese it schal quikene it. But Y seye to you, in that nyght tweyne schulen be in o bed : oon schal be takun and the tother forsakun. Tweye wymmen schulen be gryndinge togidre, the ton schal be takun : and the tother leit. Thei answerden and seyden to him, where lord ? which seyde to hem, whereuer the body schal be : thidur schulen be gaderid togider also the eglis.

CHAP. XVIII.

AND he seide also to hem a parable, that it bihoueth to preie euermoore, and not faile, And seide there was a juge in a citee : that dredde not God, neither schamede of men. And a wydewe was in that citee ; and sche cam to him and seyde, venge me of myn aduersarye : And he wolde not longe tyme, but affir these thingis he seide withinne himself, though I drede not God, and schame not of man ; Nethes for this widewe is heuy to me, I schal venge hir, lest at the laste sche comynge, condempne me. And the lord seide, here ye what the domes man of wickidnesse seith. And wher God schal not do venjaunce of his chosun crying to him day and nyght : and schal haue pacience in hem ? Sothely I seye to you : for soone he schal do venjaunce of hem. Nethes geslist thou that mannes sone comynge schal fynde feith in erth ? And he seide also to sum men that tristiden in hem self as thei weren rightul, and dispisiden othere, this parable seiynge. Tweye men wenten up into the temple to preie, the ton a farisee : and the tother a puppican. And the farisee stood & preiede by himself these thingis : and seyde, God I do thankis to thee, for Y am not as othir men, raucynouris, unjuste, auotraris ; as also this Puppican. I faste twies in the woke. I geue tithis of alle thingis that I haue in possessioun. And the puppican stood aser : and wolde not reise hise yghen to heuene, but smoot his breste and seyde : God be merciful to me synner. Treuly I seye to you this gede down into his hous : and was justified fro the tother, for ech that enhaunsith him schal be maad low, and he that mekith him schal be enhaunsid. And thei broughten to him yonge children : that he schulde touche hem : and whanne the discipilis sayen this thing : they blamen hem. But Jhesus clepide togidre hem and seyde suffre ye children to come to me : and nyle ye forbide hem, for of siche : is the kyngdom of heuene. Treuly I seye to you : who euer schal not take the kyngdom of God as a child, he schal not entre into it. And a prince axide him : and seide, good maister in what thing doinge schal I weelde euerlastinge lyf ? And Jhesus seide to him, what seist thou me good, no man is good :
N but

but God alone. Thou knowist the comaundementis, thou schalt not flec. thou schalt not do leccherye. thou schalt not do thefte. thou schalt not seye false witnessing: worschipe thi fadir and thi modir. Which seyde, I haue kepte alle these thingis fro my youthe. And whanne this thing was herd: Jhesus seide to him, yit o thing failith to thee, sille thou alle thingis that thou hast and gyue to pore men: and thou schalt haue tresour in heuene. and come and sue thou me. Whanne these thingis weren herd he was forewful. for he was ful riche. And Jhesus seyng him maad sory seyde, how hard thei that han money schulen entre into the kyngdom of God! For it is lighter a camel to passe thorough a needlis yghe than a riche man to entre into the kyngdom of God. And thei that herden these thingis seyden, who may be maad saaf? And he seyde to hem, tho thingis that ben impossible a- nentis men: ben possible amentis God. But Petre seide, lo we han leste alle thingis, and han sued thee. And he seyde to him, treuly I seye to you, there is no man that schal forsake hous. or fadir and modir. or britheren or wyf, or children. or seeldis for the rewme of God. And schal not resseyue manye mo thingis in this tyme, and in the world to comynge euerlastinge lyf. And Jhesus took hise twelve disci- plis, and seide to hem, lo we goen up to Jerusa- lem: and alle thingis schulen be endid. that ben writun by the profetis of mannes sone. For he schal be bitrayed to hethen men: and he schal be scorned. and scourgid and bispat. And after that thei han scourgid thei schulen sle him: and the thridde day he schal rise agen. And thei undir- stoden nothing of these, and this word was hid fro hem: and thei undirstoden not tho thingis that weren seide. But it was don whanne Jhesus cam nygh to Jerico: a blynde man sat bifidis the weye & beggide. And whanne he herd the puple pas- singe, he axide what this was. And thei seiden to him: that Jhesus of Nazareth passide. And he cry- ede and seide, Jhesus the sone of Dauith: haue mersey on me. And thei that wenten bifore bla- mede him that he schulde be stille, but he cryede myche the more, thou sone of Dauith haue mersey on me. And Jhesus stood & comaundide him to be brought forth to him, and whanne he cam nygh, he axide him, and seide, what wolt thou that I schal do to thee? and he seide: Lord that I se. And Jhesus seide to him biholde thi seith hath maad thee saaf. And anon he saygh and suede hym and magnifiede God, and alle the puple as it saigh, gaf herynge to God.

CHAP. XIX.

AND Jhesus * turnide agen and walkide tho- rough Jerico. And lo a man Sache by name: and this was a prynee of Pupplicans: and he was riche. And he soughte to se Jhesus who he was: and he myght not for the puple, for he was litil in stature. And he ran bifore. and stighed into a Sycomore tree: to se hym, for he was to passe fro thennes. And Jhesus biheld up, whanne he cam to the place and saygh him: and seyde to him, Sache haste thee and come down: for to day I mot dwelle in thin hous. And he highing cam down: and joyinge resseyuede him. And whanne alle men sayghen thei grucchiden seiynge: for he hadde turn- yd to a synful man. But Sache stood: and seide

to the Lord, † lo lord I geue the half of my good to pore men, and if I haue ony thing defraudid ony man: I yelde foure so myche. And Jhesus seith to him for to day heeth is maad to this hous: for that he is Abrahams sone. For mannes sone cam to seke and make saaf that thing that peris- chede. Whanne thei herden these thingis: he ad- dide and seyde a parable for that he was nygh Je- rusalem, and for that thei gessiden that anon the kyngdom of God schulde be schewyd. Therefore he seyde, a worthi man wente into a fer cuntre to take to him a kyngdom and to turne agen. And whanne hise ten seruantis weren clepide: he gaf to hem ten besauntis and seyde to hem, chaffare ye til I come. But his cyteseynes hatiden him: & senten a messanger after hym. and seiden, we wolen not that he regne on us. And it was don. that he turnyde agen whanne he hadde take the kyng- dom, and he comaundide hise seruantis to be cle- pid to whiche he hadde gyue money: to wite hou myche ech hadde wonne by chaffarynge. And the firste cam & seyde, lord thi besaunt hath won- nen ten besauntis; And he seyde to him, wel be thou good seruaunt, for in litil thing thou hast be trewe: thou schalt be hauynge power on ten citees. And the tother cam and seyde, lord: thi besaunt hath maad fyve besauntis: And to this he seyde, and be thou on fyve cytees. And the thridde cam and seyde, lord. lo thi besaunt that I hadde put up in a Sudarye: For I dreede thee: for thou art a sterne man, thou takist away that that thou set- tidist not; and thou repist that that thou hast not sownen. He seith to hym, wickid seruaunt, of thi mouth Y decme thee, wistist thou that I am a sterne man, takinge away that thing that I settide not: and repynge that thing that I few not? And whi hast thou not geuen my money to the boord: and I comynge schulde haue axid it with usuris? And he seyde to men stondinge nygh take ye away fro him the besaunt: and gyue ye to him that hath ten besauntis. And thei seiden to him, Lord he hath ten besauntis. And I seye to you, to ech man that hath it schal be gouun and he schal encreese, but fro him that hath not: also that thing that he hath schal be takun of him. Nethelces brynge ye hidur tho myn enemyes that wolden not that I regnede on hem: and sle ye bifore me. And whanne these thingis weren seide: he wente bifore and gede up to Jerusalem. And it was doon whanne Jhesus cam nygh to Bethfage. and Betanye at the mount that is clepid of Olyuete: he sente hise twayne disci- plis, and seide, go ye into the Castel that is a- gens you, into which as ye entren ye schulen fynde a colt of an asse tyed on which neuer man satt: untye ye him: and bringe ye to me. And if ony man axe you whi ye untien: thus ye schulen seye to him, for the Lord desirith his werk. And thei that weren sente wenten forth and foundun, as he seyde to hem, a colt stondinge. And whanne thei untieden the colt: the lordis of him seiden to him, what untien ye the colt? And thei seiden, for the lord hath nede to him. And thei led den it to Jhesus, and castiden her clothis on the colt: and settiden Jhesus on hym. And whanne he wente: thei strewiden her clothis in the weye. And whanne he cam nygh to the comynge down of the mounte of Olyuete: alle the puple that cam down bigunnen to joye: and to herie God with greet voys on alle the vertues that thei hadden seyen, and seiden, blessid be the kyng that cometh in the name of the Lord:

* wente yn.

† lo lorde, the halfe of my good I gyve.

Lord: pees in heuene & glorie in high thingis. And summe of the farisees† fro among the puple seiden to him, maystir blame thi disciplis. And he seyde to hem, I seye to you for if these ben stille: stoonis schulen crye. And whanne he neighede: he sigh the cytee. and wepte on it and seyde. For if thou haddist knowun: thou schuldest wepe also, for in this day the thingis ben in pees to thee, but now thei ben hid fro thin yghen. But dayes schulen come in thee, and thin enemyes schulen envrowne thee with a pale: and thei schulen go aboute thee and make thee strait on alle sidis, and caste thee down to the erthe, and thi sones that ben in thee; and thei schulen not leue in thee a stoon on a stoon: for thou hast not knowen the tyme of thi visitacioun. And he entride into the temple: and bigan to cast out men fillinge thereinne and biyng. And seyde to hem, it is writun, that myn hous is an hous of preier: but ye han maad it a denne of theuis. And he was techynge euery day in the temple, and the princis of prestis and the Scribis* and the princis of the puple soughten to lese him. And thei foundun not what thei schulden do to him, for al the puple was occupyed & herde hym.

CHAP. XX.

AND it was don in oon of the dayes. whanne he taughte the peple in the temple. and prechide the Gospel: the princis of prestis and Scribis camen togidere with the eldre men. And thei seiden to him, seye to us in what power thou doist these thingis: or who is he that gaf to thee this power? And Jhesus answerde and seide to hem, and I schal axe you oo word: answer ye to me. Was the baptysm of Jon of heuene: or of men? And thei thoughten withinne hemself seiynge, for if we seien of heuene: he schal seie, whi thanne bilceuen ye not to him? And if we seyen of men: al the puple schal stoon us: for thei ben certein that Jon is a Profete. And thei answeriden that thei knewen not of whennes it was. And Jhesus seide to hem, neither I seye to you: in what power I do these thingis. And he bigan to seye to the puple this parable, a man plauntide a vyneyerd: and hiride it to tilieris, and he was in pilgrimagis longe tyme. And in the tyme of gadering of grapis he sente a seruaunt to the tilieris: that thei schulden gyue to hym of the fruyt of the vyneyerd: which beeten him, and letten him go voyde. And he thoughte yit to sende another seruaunt, and thei betun this and turmentiden him soore: & letten him go. And he thoughte yit to sende the thridde: and him also thei woundiden: and castiden out. And the lorde of the vyneyerd seide, what schal I do? I schal sende my derworthe sone: peraventure whanne thei se him: thei schulen drede. And whanne the tilieris sighen him: thei thoughten withinne hemself and seiden, this is the eir, sle we him that the critage be oure. And thei castiden him out of the vyneyerd and killiden him. what schal thanne the Lord of the vyneyerd do to them? He schal come and destrie these tilieris: and geue the vyneyerd to othere, and whanne this thing was herd: thei seiden to him, God forbede. But he biheelde hem: and seide, what thanne is this that is wrytun, the stoon which men bildinge repreueden this is maad into the heed of the corner? Ech that schal falle on that stoon schal be so brisid, but

on whom it schal falle it schal alto breke him. And the princis of prestis and the Scribis soughten to leye on him hondis in that our: and thei dredden the puple, for thei knewen that to hem he seide this lyknesse. And thei aspieden. and senten aspieris that sayneden hem just, that thei schulden take hym in word and bitakun him to the powet of the prince: and to the power of the justise. And thei axiden him and seiden, maister we witen: that rightly thou seist and techist and thou takist not the persone of man: but thou techist in treuthe the weye of God. Is it lefful to us to gyue tribute to the Emperour, or nay? And he biheeld the disseyt of hem: and seide to hem, what tempten ye me? Schewe ye to me a peny, whos Ymage and Superscripcioun hath it? thei answerden and seiden to him, the Emperouris. And he seyde to hem yelde ye therfore to the Emperour tho thingis that ben the Emperouris, and tho thingis that ben of God to God. And thei myghten not repreue his word bifore the puple, and thei wondriden in his answer, and helden pees. Summe of the Saducees that denyeden the agen rising fro deeth to lijf: camen & axiden him, and seiden, maister, Moyse wroot to us, if the brother of ony man haue a wyf and be deed. and he was withouten ciris, that his brother take his wyf: and reise seed to his brother. And so ther weren seuen bretheren, the first took a wyf, and is deed withouten ciris. and the brother suyng took hir: and is deed withouten sone. And the thridde took hir also and alle seuen and lesten not seed but ben deed. And the laste of alle the womman is deed. Therfor in the rising agen whos wyf of hem schal sche be? for seuen hadden hir to wyf. And Jhesus seide to hem, sones of this world wedden: and ben gouun to weddingis: But thei that schulen be had worthi of that world & of the rising agen fro deeth: neither ben weddid neither wed en Wyues, neither schulen mowe die more: for thei ben euene with aungels, and ben the sones of God: sithen thei ben the sones of rising agen fro deeth. And that deed men ryfen agen: also Moyse schewide biidis the buych, as he seith, the Lord God of Abraham, and God of Isaac, and God of Jacob; And God is not of deed men: but of lyuynge men, for alle men lyuen to him. And summe of Scribis answeringe seiden, maister thou hast wel seid. And thei dursten no more axe him ony thing. But he seide to hem, how seyen men Crist to be the sone of Davith? and Davith himself seith in the book of Salmes: the Lord seide to my Lord, sitte thou on my right half til that I put thin enemyes a stool of thi feet. Therfor Davith clepith him lord: and hou is he his sone? And in heerynge of alle the puple he seide to hise disciplis. Be ye war of Scribis, that wolen wandre in stoolis: and louen salutaciouns in the chepyng, and the firste Chayeris in Synagogis: and the firste sittynge placis in seestis. That deuouren the housis of widowis: and feynen longe preyinge, these schulen take the more dampnacioun.

CHAP. XXI.

AND he biheeld and † saugh tho riche men that castiden her giftis into the treserye. But he sigh also a litel pore widowe castynge tweye ferthingis. And he seyde, treuli I seye to you, that this poore widowe keste more than alle men. For whi

† of the puple.

* of.

† sigh.

whi alle these of thing that was plenteous to hem casten in to the giftis of God, but this widewe of that thing that failde to hir caste al hir lyfode that sche hadde. And whanne sum men seiden of the temple that it was aparelid with goode stoones, and giftis: he seide, These thingis that ye seen, dayes schulen come in whiche a stoon schal not be leste on a stoon, which schal not be distried. And thei axiden him and seiden, comaundour whanne schulen these thingis be? and what tokene schal be whanne thei schulen biginne to be doon? And he seyde, se ye that ye be not disseyued, for many schulen come in my name: seying for I am: & the tyme schal neighe, therfor nyle ye go after them. And whanne ye schulen here batteis and stryues withinne: nyle ye be aferd: it bihoueth first these thingis to be don: but not yit anon is the ende. Thanne he seide to hem, folk schal rise agens folk: and rewme agens rewme: grete mouyngis of erth schulen be by placis: and pestilencis and hungris, and dredis fro heuene: and grete tokenes schulen be. But bifore alle these thingis: thei schulen sette her hondis on you, and schulen pursue, bytakinge into Synagogis and kepingis: drawyng to kyngis & to justis for my name. But it schal falle to you into witnesying. Therfor putte ye in youre hertis not to thenke bifore hou ye schulen answere. For I schal gyue to you mouth and wisdom, to whiche all youre aduersaries schulen not mowe agenstonde and agenseye. And ye schulen be takun of fadir and modir & brithren and cosyns and frendis: and bi deeth thei schulen turmente of you. And ye schulen be in hate to alle men for my name. And an heer of youre heed schal not perefche. In youre pacience ye schulen welde youre soulis. But whanne ye schulen se Jerusalem be enuyrowned with an oost: thanne wite ye that the desolacioun of it schal neighe. Thanne thei that ben in Judee fle to the mounteynes; and thei that ben in the middil of it go away, and thei that ben in the cuntrees entre not into it. For these ben dayes of venjaunce: that alle thingis that ben writun, be fulfillid. And woo to hem that ben with childe, and norisken in tho dayes, for a greet difese schal be on the erthe: and wraththe to this puple. And thei schulen falle by the scharpneste of swerd: and thei schulen be lad prisoneris into alle folkis, and Jerusalem schal be defouled of Hethen men: til the tymes of naciouns be fulfillid. And tokenes schulen be in the sunne and the moone and in the sterris; and in the erthe ouerleiyng of folkis, for confusioun of soun of the see and of floodis. For men schulen wexe drie for drede and abidyng that schulen come to al the world, for vertues of heuene schulen be moued, and thanne thei schulen se mannes sone comyng in a cloude: with greet power and mageste. And whanne these thingis bigynnen to be maad: biholde ye and reise ye youre heedis. for youre redempcioun neigeth. And he seide to hem a liknesse, se ye the fige tree and alle trees; Whanne thei bryngen forth now of hemself fruyt ye witen that somer is nygh. So ye whanne ye seen these thingis to be don; wite ye that the kyngdom of God is nygh. Treuli I seye to you that this generacioun schal not passe til alle thingis be don. Heuene and erthe schulen passe: but my wordis schulen not passe. But take ye heede to you self: leste perauenture youre hertis be greuid with glotenye & drunkenesse. and bisynes of this lyf: and thilke day come sodeyn on you. For as a snare it schal come on alle men that sitten on the face of al erthe. Therfor wake ye, preyinge in ech tyme. that ye be had worthi to fle alle these thingis, that ben to come: and to stonde bifore mannis sone.

And in dayes he was teching in the temple, but in nyghtis he gede out and dwellide in the mount that is clepid of Olyuete. And al the puple roos eerli to come to him in the temple, and to heere him.

C H A P. XXII.

AND the halyday of the therflowes that is seid ^{A.} pask neighe. And the princis of prestis and the scribis soughten hou thei schulden sle Jhesus, but thei dredden the puple. And Satanas entride into Judas that was clepid Scarioth, oon of the twelue. And he wente and spak with the princis of prestis and with the Magestratis hou he schulde bitraye him to hem. And thei joyeden and maden couenaunt to gyue him money. And he bihighte and he soughte oportunte to bitraie him, withouten puple. But the dayes of therflowes camen in whiche it was nede that the Sacrifice of pask were slayn. And he sente Petre & Joon, & seide, go ye and make ye redi to us the pask that we ete. And thei seiden, where wolt thou that we make redy? And he seide to hem, lo whanne ye schulen entre into the cytee a man beringe a vessel of water schal meete you, sue ye him into the hous into which he entrieth. And ye schulen seye to the housbonde man of the hous, the mayster seith to thee, where is a chamber where I schal ete pask with my discipilis? And he schal schewe to you a greet soupinge place strewid: and there make ye redy. And thei geden and foundun as he seide to hem, and thei maden redy the pask. And whanne the our was come: he sat to the mete and the twelue Apostlis with him. And he seide to hem, with desier I haue desirid to ete this pask with you bifore that I suffre. For I seye to you that fro this tyme I schal not ete it til it be fulfillid in the rewme of God. And whanne he hadde take the cuppe he dide gravis and seide, take ye and departe ye among you. For I seye to you that I schal not drinke of the kynde of this vyne: til the rewme of God come. And whanne he hadde take bred he dide thankyngis and brake & gaf to hem and seide, this is my bodi that schal be goun for you: do ye this thing in mynde of me. He took also the cuppe after that he hadde soupid and seide, this cuppe is the newe Testament in my blood that schal be sched for you. Netheles lo the hond of him that bitraieth me is with me at the table. And mannes sone goth affir that it is determyned, netheles wo to that man by whom he schal be bitraied. And thei bigunnen to seke among hem who it was of hem that was to do this thing. And stryf was maad among hem whiche of hem schulde be seyn to be grettist. But he seyde to hem, kyngis ^{D.} is of hethen men ben Lordis of hem, and thei that han power on hem ben clepid gode doeris. But ye not so, but he that is grettist among you be maad as yonger; and he that is biforegoere as a scruaunt. For who is gretter: he that sittith at the mete. or he that mynysstrith? wher not he that sittith at the mete? and I am in the myddil of you as he that mynysstrith. And ye ben that han dwellid with me in my temptacyouns. And I dispose to you as my fadir hath disposid to me a rewme. That ye ete and drinke on my boord in my rewme: and sitte on trones and deme the twelve kinredis of Israel. And the Lord seide to Symound, Symound, lo Satanas hath axid you that he schulde ridle as whete. But I haue preied for thee: that thi feith fayle not; and thou sum tyme convertid; conferme thi bretheren. Which seide to him, Lord I am redi to go into prisoun, and into deeth with thee, And he seide

seide, I seye to thee Petre, the cok schal not crowe to day: til thou thries forsake, that thou knowist me. And he seide to hem, whanne I sente you without sachel and scrippe and schoon, wher ony thing failde to you? And thei seiden nothing. Therefore he seide to hem, but now he that hath a sachel: take also and a scrippe, and he that hath noon selle his coote and bye a swerd. For I seye to you; that it bihoueth that thing that is writun to be fulfillid in me, and he is arettid with wickide men: for tho thingis that ben of me han cende. And thei seiden, lord lo tweye swerdis here, and he seide to hem it is ynow. And he gede out: and wente after the custum into the hil of Olyues: and the discipilis sueden him. And whanne he cam to the place: he seyde to hem, preye ye leste ye entren into temptacioun. And he was takun away fro hem so myche as is a stooncs caste, & he knelide and preiede and seyde, fadir if thou wolt: do away this cuppe fro me: nethelces not my wille be don but thin. And an Aungel apperide to him fro heuene and coumfortide him. And he was maad in Agonye and preiede the lenger, and his swoot was maad as dropis of blood rennyng down into the erthe. And whanne he was risen fro preier, and was comun to his discipilis: he found hem slepyng for heuynesse. And he seyde to hem, what slepen ye? rise ye and preie ye, that ye entre not into temptacioun. Yit while he spak: lo a cumpanye, and he that was clepid Judas oon of the twelve, wente bifore hem, and he cam to Jhesus to kisse him. And Jhesus seide to him, Judas bitraiest thou mannes sone with a cos? And thei that weren aboute him, and fighen that was to come seiden to him, Lord wher we smytun with swerd? And oon of hem smoot the seruaut of the prince of prestis and kittide of his right cere. But Jhesus answerde and seide, suffre ye til hidur, and whanne he hadde touchid his cere he heclide him. And Jhesus seide to hem that camen to hym, the princis of prestis and magistratis of the temple and eldre men, as to a theef ye han gon out with swerdis and stauys. Whanne I was with you ech day in the temple ye streighten not out hondis into me, but this is youre our and the power of derknessis. And thei tooken him and ledde* to the hous of the prince of prestis. And Petre suede him afer. And whanne a fyre was kyndlid in the myddil of the grete hous and thei saten aboute; Petre was in the myddil of them. Whom whanne a Damysele hadde † seyn sittynge at the light and hadde biholdun him sche seyde, and this was with him. And he denyede him and seide, womman I knowe him not. And afir a litil another man figh him and seide, and thou art of hem. and Petre seide, a man I am not. And whanne a space was maad as of an our, another affermyde and seyde, treuli this was with him, for also he is of Galilee. And Petre seide, man I noot what thou seist: and anoon yit while he spak the cok crew. And the Lord turnyde agen: and biheld Petre, & Petre hadde mynde on the word of Jhesus: as he hadde seide, for bifore that the cok crowe thries, thou schalt denye me. And Petre gede out and wepte bitterly. And the men that heelden hym scorniden him: and smytun him. And thei blindfelden him: and smytun his face, and axiden him: and seiden, areed thou Crist to us, who is he that smoot thee? Also thei blasfemyng seiden agens him manye other thingis. And as the day was come: the eldre men of the puple and the princis of prestis, and the scribis camen togidere: and ledde him into her counceel, and seiden, if thou art Crist seye to us, and

he seide to hem, if I seye to you ye schulen not bileue to me. And if I axe, ye schulen not answer to me, neither ye schulen delyuere me. But afir this tyme: mannes sone schal be sittynge on the right half of the vertu of God. Therfor alle seiden, thanne art thou the sone of God? and he seide ye seyen that I am. And thei seiden, what yit desiren we witnessing? for we us fill han herd of his mouth.

CHAP. XXIII.

AND al the multitude of hem arisen: and ledde him to Pilat. And thei bigunnen to accuse him: and seiden, we han founden this turnynge upfodoun oure folk: and forbedynge tributis to be gouun to the Emperour and seiynge that himsilf is Crist a kyng. And Pilat axide him and seide, art thou kyng of Jewis? and he answerde and seide, thou seist. And Pilat seide to the princis of prestis and to the puple: I fynd nothing of cause in this man. And thei woxen strongir & seiden, he moueth the puple: techinge thorough al Judee, biginnyng fro Galilee til hidur. And Pilat heeryng Galilee: axide if he were a man of Galilee. And whanne he knew that he was of the power of Eroude: he sente him to Eroude, which was at Jerusalem in tho dayes. And whanne Eroude sigh Jhesus he joyede ful myche: for longe tyme he coucite to se him, for he herd manye thingis of him, and hoped to se sum tokene to be don of him. And he axide him in many wordis, and he answerde nothing to him. And the princis of prestis and the scribis stodun stidfastly accusinge him. But Eroude with his oost dispide him and scornide him, and clothide him with a whyt cloth, and sente him agen to Pilat. And Eroude & Pilat weren maad frendis fro that day: for bifore thei weren enemyes togidere. And Pilat clepide togidere the princis of prestis and the magistratis of the puple, and seide to hem, ye han brought to me this man as turnynge away the puple: and lo I axynge bifore you fynde no cause in this man of these thingis, in whiche ye accusen him; Neither Eroude, for he hath sent him agen to us, and lo nothing worthi of deeth is don to him. And therfor I schal amende him and delyuere him. But he moste nede delyuere hem oon by the feeste day, and al the puple criede togidere and seide, do him away and delyuere to us Barabas: Which was sent into prisoun for disturblyng maad in the Citee and for man sleynge. And eftsoone Pilat spak to hem: and wolde delyuere Jhesus. And thei undircrieden and seiden, crucifie crucifie him. And the thridde tyme he seide to hem, for what yuel hath this don? I fynde no cause of deeth in him, therfor I schal chastise him and I schal delyuere. And thei contynueden with grete voicis axynge that he schulde be crucified: and the voicis of hem woxen stronge, and Pilat demede her axynge to be doon. And he delyuere to hem hym that for mansleyng & sedicioun was sent into prisoun, whom thei axiden; but he bitook Jhesus to her wille. And whanne thei ledde him thei tokun a man Symound of Syrenen comynge fro the toun, and leiden on him the Crofs to bere after Jhesus. And there suede him myche puple: and wymmen that weiliden and bimorneden him. And Jhesus turnede to hem and seide, doughtis of Jerusalem nyle ye wepe on me but wepe ye on yousilf and on youre ioncs. For lo dayes schulen come: in whiche it schal be seid, blessid be bareyn wymmen, and wombis that han not borun children and the teetis that han not gouun souke. Thanne thei schulen bigynne to say

O
to

* into. † seyn him.

to mounteins, falle ye doun on us, and to smale hillis keuere ye us. For if in a grene tre thei don these thingis, what schal be don in a drie? Also othere tweie wickid men weren led with him, to be slayn. And after that thei camen into a place that is clepid of Caluarye, there thei crucifieden him, and the theuys, oon on the right half, & the tother on the list half. But Jhesus seide, fadir forgyue hem for thei witen not what thei don, and thei departiden hise clothis, and kessen lottis. And the puple stood abidinge, and the princis scorniden him with hem and seiden, othere men he mad saaf: make he himsilf saaf, if this be Crist the chosun of God. And the knyghtis neighiden & scorneden him: and profreden to him vynegre, and seiden, if thou art kyng of Jewis make thee saaf. And the superscripcioun was writun ouer him with greeke lettris & of latyn and of ebrew, this is the kyng of Jewis. And oon of these theuys that hongiden blasfemed him, and seide, if thou art Crist make thi silf saaf and us. But the tother answeyng blamede him, and seide, neither thou dredist God that art in the same dampnacioun? And treuli we justly, for we han resseyued worthi thingis to werkis: but this dide nothing of yuel. And he seide to Jhesus, Lord haue mynde of me whanne thou comest into thi kyngdom. And Jhesus seide to him, treuli I seye to thee, this day thou schalt be with me in paradyse. And it was almost the sixte our: and derknessis weren maad in al the erthe into the nynthe our. And the sunne was maad derk, and the veil of the temple was torent a two. And Jhesus cryng with gret vois seide, fadir into thi hondis I bitake my Spiryte, and he seyng these thingis gaf up the Gost. And the Centurioun seyng that thing that was don: glorifyede God and seide, verili this man was just. And al the puple of hem that weren there togidre at this spectacle and sighen tho thingis that weren don, smytiden her brestis and turniden agen. But alle hise knowun stoden afer, and wymmen that sueden him fro Galilee seyng these thingis. And lo a man, Joseph by name, of Aramathie a cytee of Judee: that was a decurioun, a good man and a just. This man consentide not to the counseil and to the dedis of hem: and he abood the kyngdom of God. This Joseph cam to Pilat and axide the body of Jhesus, and took it doun and wlappe it in a clene lynnun cloth: and leyde him in a graue hewun in which not yit ony man hadde be leid. And the day was the ceuen of the haliday: and the Saboth bigan to schyne. And the wymmen suyng that camen with him fro Galilee sighen the graue, and how his body was leyd. And thei turneden agen and maden redi swete smellynge spicis and oynementis; but in the Saboth thei reitiden aftir the comaundement.

CHAP. XXIV.

BUT in o day of the woke ful eerli thei camen to the graue, and broughten swete smellynge spicis, that thei hadden arayed. And thei foundun the stoon turnyd away fro the graue. And thei geden in and foundun not the bodi of the lord Jhesus. And it was don the while thei weren astonyed in thought of this thing lo twey men stodun bisidis hem in schynyng cloth. And whanne thei dredden and bowiden her semblaunt into erthe, thei seiden to hem, what seeken ye him that lyueth with deede men? He is not here: but he is risun: haue ye minde how he spak to you whanne he was yit in Galilee, and seide for it bihoueth mannes sone to

be bitakun into the hondis of synful men: and to be crucified: and the thridde day to rise agen? And thei bithoughten on hise wordis, and thei geden agen fro the graue: and teelden alle these thingis to the ellevne and to alle othere. And there was Marye Maudeleyn and Jone and Marye of James: and othere wymmen that weren with hem: that seiden to Apostlis these thingis. And these wordis were seyn bifore hem as madnesse and thei bilcueden not to hem; But Petre roos up and ran to the graue, and he bowide doun: and sigh the lynnun clothis liyng aloone, and he wente by himsilf: wondryng on that that was don. And lo tweyne of hem wenten in that day into a castel, that was fro Jerusalem the space of sixty furlongis, by name Emaws. And thei spaken togidre of alle these thingis that hadden bifalle. And it was don the while thei talkiden, and soughten by hemilf: Jhesus himsilf neighide, and wente with hem. But her yghen weren holdun, that thei knewen him not. And he seide to hem, what ben these wordis that ye speken togidre wondryng: and ye ben forewul? And oon whos name was Cleofas: answerde and seyde, thou thi silf art a pilgrim in Jerusalem, and hast thou not knowun what thingis ben don in it these dayes? To whom he seyde, what thingis? and thei seiden to him, of Jhesus of Nazareth, that was a man profete myghti in werk and word bifore God and al the puple. And how the higheste prestis of oure Princis bitokun him into dampnacioun of deeth: and crucifieden him. But we hopiden, that he schulde haue agen-boughte Israel: and now on alle these thingis: the thridde day is to day that these thingis weren don. But also summe wymmen of ouris maden us aferd whiche bifore day weren at the graue. And whanne his bodi was not foundun: thei camen and seiden, that thei sighen also a sight of aungels, whiche seiden that he lyueth. And summe of ouren wenten to the graue, and thei foundun so as the wymmen seiden; but thei foundun not him. And he seide to hem, a foolis and slowe of herte to bileue in alle thingis that the profetis han spoken; Wher it bihoste not Crist to suffre these thingis, & so to entre into his glorye? And he bigan at Moyse & at alle the profetis and declaride to hem in alle scripturis that weren of him. And thei camen nygh the castel whidir thei wenten: and he made countenance that he wolde go ferthir. And thei constreyneden him and seiden, dwelle with us, for it drawith to nyght, and the day is now bowid doun, and he entride with them. And it was don the while he sat at the mete with hem, he took breed and bliside & brak, and took to hem. And the yghen of hem weren opened, and thei knewen him; and he vanyschide fro her yghen. And thei seiden togidre, wher oure herte was not brennyng in us, while he spak to us in the weye, and openede to us Scripturis? And thei risen up in the same our and wenten agen into Jerusalem, & foundun the ellevne gaderid togidre, and hem that weren with hem, seyng, that the lord is risun verily: & apperide to Symount. And thei tolden what thingis weren don in the weye, and how thei knewen him in the brekinge of bred. And the while thei spaken ^{F.} these thingis Jhesus stood in the myddil of hem and seide to hem, pees to you, I am, nyle ye drede. but thei weren affrayed and agast and gesliden hem to se a spirit. And he seide to hem, what ben ye troublid: and thoughtis camen up into youre hertis? Se ye my hondis and my feet: for I my silf am, feele ye and se ye, for a Spirit hath not flesch and boones as ye seen that I haue. And whanne he hadde seid this thing: ho schewide hondis and feet to hem. And

And yit while thei bileueden not and wondriden for joye: he seide, han ye here ony thing that schal be etun? And thei profiden to him a part of a fisch roostyd, and an honycomb. And whanne he hadde etun bfore them: he took that that leste and gaf to hem, and seyde to hem, these ben the wordis that I spak to you, whanne I was yit with you, for it is nede that alle thingis ben fulfillid, that ben writun in the Lawe of Moyse and in the profetis, and in Salmes of me; Thanne he openide to hem witt, that thei schulden undirstonde Scripturis. And he seide to hem, for thus it is writun. and thus it bihoste Crist to suffre: and rise agen fro deeth in the thridde day: and Penaunce and remissioun of synnes, to be prech-

id in his name into alle folkis bigynnyng at Jerusalem. And ye ben witnessis of these thingis. And I schal send the biheest of my fadir into you, but sitte ye in the citee til that ye ben clothid with vertu fro an high. And he ledde hem forth into Bethanye: and whanne hise hondis weren lift up, he blestide hem. And it was don the while he blestide hem, he departide fro hem, and was borun into heuene. And thei worschipiden & wenten agen into Jerusalem, with gret joye: and weren euer more in the temple heriynge & blessinge God.

Here endith the Gospel of Luk and bigynneth the prologe on Jon.

This is Jon euangelist oon of the disciplis of the lord the which is a virgyn chosun of god, whom god clepide from the Spouseylis whanne he wolde be weddid. and double witness of virgynyte is ghoun to him in the gospel, in this that he is seide loued of god bfore othere disciplis, and god hongyng in the crofs bitook his modir in kepyng to him, that a vergyn schulde kepe a vergyn. this Jon in the gospel bigynneth aloone the werk of incorruptible word, and witnessith, that the kyndely sone of god is maad man, and that the light was not takun of derknessis. and he schewith the firste myracle which god dide at the weddyngis, * to schewe where the lord is preied to the feest the wyn of the weddyngis owith to faile, that whanne alle elde thingis ben chaungid alle newe thingis that ben ordeyned of crist appere. Jon wroot this gospel in asye astir that he hadde writun the apocalips in the ile of pathmos. nethes he wroot the gospel astir alle the gospellers, that also an incorruptible ende schulde be † ghouldun bi a virgyn in the apocalips to him ‡ to whom an incorruptible bigynnyng is ghoun in genesis *in the bigynnyng of holy scripture* ||. for crist seith in the apocalips § I am the bigynnyng and the ende. and this Jon is he that knew that the day of his departyng was comun and he clepide togidre hise disciplis in effelie, and schewide crist by many preuyngis of myraclis, and ghede down into a doluun place of his biryng. and whanne he hadde maad preier he was put to his fadris, and was so myche withoute forewe of deeth, hou mych he is founden clene fro corrupcioun of fleisch. Jerom in his prologe on Jon seith al this.

70 N, Chap. I.

IN the bigynnyng was the word, and the word was at God, and God was the word. This was in the beginnyng at God. Alle thingis weren maad by hym, and withouten him was maad no thing, that thing that was maad. In him was lyf, and the lyf was the light of men. And the light schyneth in derknessis and derknessis taken not it. A man was sent fro God, to whom the name was Jon. this man came into witnessyng, that he schulde bere witnessyng of the light, that alle men schulden bileue by him. He was not the light, but that he schulde bere witnessyng of the light. Ther was a veray light, which lightneth ech man that cometh into this world. He was in the world, & the world was maad by him, and the world knew him not. He came into hise owne thingis, and hise resceyueden him not. But hou manye euere resceyueden him, he gaf to hem power to be maad the sones of God, to hem that bileueden in his name: the whiche not of blodis, neither of the wille of fleisch, neither of the wille of man, but ben borun of God. And the word was maad man, and dwellide among us (and we han feyn the glorie of him, as the glorie of the oon bigetun sone of the fadir) ful of grace and of treuthe. Jon berith wit-

nessyng of him and crieth, & seith, this is whom I seide, he that schal come astir me, is maad bfore me, for he was tofore me. And of the plente of him we alle han taken, and grace for grace. For the lawe was gouun by Moyse, but grace and treuthe is maad by Jhesus Crist. No man sigh euere God, no but the oon bigetun sone, that is in the bosum of the fadir, he hath teeld out. And this is the witnessyng of Jon, whanne Jewis senten fro Jerusalem Prestis and dekenes to him, that thei schulden axe him, who art thou? He knowlechide and denyede not; and he knowlechide, for I am not Crist. And thei axiden him, what thanne? art thou Elie? and he seide, I am not. art thou a profete? and he answeride, nay. Therfor thei seiden to him, who art thou? that we gyue answer to these that senten us: what seist thou of thi self? He seyde I am the vois of a crier in desert, dresse ye the weye of the lord, as Isaye the profete seide. And thei that weren sent, weren of the farisees. And thei axiden him, and seiden to him, what thanne baptisist thou if thou art not Crist, neither Elye, neither a profete? Jon answerde to hem, and seyde, I baptise in water: but in the myddil of you hath stonden oon, that ye knowen not; He it is that schal come after me; that was maad bfore me, of whom I am not worthi to loofe the thwong of his schoo. These thingis weren don in Bethanye biyonde Jordan, were Jon was baptisinge. Another day.

* ut legentibus demonstraret † given MS. Jes: Et MS Pepys, 4to. in ceteris, omnino deest. ‡ cui in principio canonis. || In some MSS the words going before are added here, thus; to him also an incorruptible end shuld be rendred by a Virgyn in the apocalypsa. § Ego sum alpha et ω.

day Jon sigh Jhesus comynge to him, and he seide, lo the Lomb of God, lo he that doith away the synnes of the world. This is he that I seyde of, astir me is comun a man, which was made bifore me, for he was rather than I. And I knew him not: but that he be schewid in Israel, therfor I cam baptisinge in water. And Jon bar witnessyng, and seide, that I feigh the Spirit comynge down as a culuar fro heuene, and dwellide on him. And I knew hym not, but he that sente me to baptise in water, seide to me, on whom thou seest the Spirit comynge down, and dwellinge on him, this is he that baptisith in the holy Gost. And I sigh and bar witnessyng, that this is the sone of God. Anothir day Jon stood and
 F. tweyne of hise discipilis: And he biheld Jhesus walkinge, and seith, lo the lomb of God. And tweyne discipilis herden him spekinge, and folewididen Jhesus. And Jhesus turnede, and sigh hem fuyngge him, and seith to hem, what seken ye? & thei seiden to him, raby, that is to sey Maister, where dwellest thou? And he seith to hem, come ye and se ye & thei camen and faighen where he dwellide, and dwelte with him that day, and it was as the tenthe our. And Andreu the brother of Symount Petre was oon of the tweyne that herden of Jon, and hadden sued him, this sonde firste his brother Symount, and he seyde to him, we han foundun Messias, that is to seye, Crist. And he ledde him to Jhesus, and Jhesus biheld him, and seide, thou art Symount the sone of Johanna, thou schalt be clepid Cephas, that is to seye Petre. And on the morowe, he wolde go out into Galilee, and he foond Filip, and he seith to him, sue thou me. Filip was of Bethsayda, the Cytee of Andreu, & of Petre. Filip foond Nathanael, and seide to him, we han foundun Jhesus the sone of Joseph of Nafareth, whom Moyfes wroot in the lawe and Profetis. And Nathanael seide to hym, of Nafareth may sum good thing be? Filip seide to him, come and se. Jhesus sigh Nathanael comynge to him, and seide to him, lo verili a man of Israel, in whom is no gile. Nathanael seide to him, wherof hast thou knowun me? Jhesus answerde and seide to him, bifore that Filip clepide thee, whanne thou were undir the fige tree, I sygh thee. Nathanael answerde to him, and seide, raby, thou art the sone of God, thou art kyng of Israel. Jhesus answerde and seyde to him, for I seide to thee, I sigh thee undir the fige tree, thou bileueest? thou schalt se more than these thingis. And he seide to hem, treuly treuly I seye to you, ye schulen se heuene openyd, and the aungelis of God stiyngge up and comynge down on mannes sone.

CHAP. II.

A. AND the thridde day weddingis weren maad in the Cane of Galilee, and the modir of Jhesus was there. And Jhesus was clepid, and hise discipilis to the weddingis. And whanne wijn failide, the modir of Jhesus seide to him, thei han not wijn. And Jhesus seide to hir, what to me and to thee womman? myn our cam not yit. His modir seith to the mynystris, what euer thing he seye to you, do ye. And there weren set sixe stoonen cannes astir the clensing of the Jewis, holdinge ech tweyne either thre * metretis. And Jhesus seith to hem, fille ye the pottis with water, and thei filliden hem up to the mouth. And Jhesus seide to hem, drawe ye

now, & bere ye to the architriclyn. and thei baren. And whanne the architriclyn hadde tastid the water maad wijn, and wiste not wherof it was, but the mynystris wisten that drowen the water, the architriclyn clepith the spouse, and seith to him, ech man settith first good wyn; and whanne men ben † fillid, than that that is worse: but thou hast kept the good wijn into this tyme. Jhesus dide this the begynnyng of signes in the Cane of Galilee, and schewide his glorye; and hise discipilis bileueden in him. Astir these thingis he cam down to Cafarnaum, and hise modir, and hise britheren, and hise discipilis & thei dwelliden there not manye dayes. And the c. pask of Jewis was nygh, and Jhesus wente up to Jerusalem. And he foond in the temple men sillinge oxun and scheep, and culueres, and chaungeris sittinge: And whanne he hadde maad as it were a scourge of smale cordis, he droof out alle of the temple, & oxun & scheep, & he schedde the money of chaungeris, and turnede upsodoun the boordis; And he seide to hem that selden culueris, take away fro hennes these thingis; and nyle ye make the hous of my fadir an hous of marchaundise. And hise discipilis hadden mynde for it was writun the feruent loue of thin hous hath etun me. Therfor the Jewis answerden and seiden to him, what tokene schewist thou to us that thou doist these thingis? Jhesus answerde and seide to hem, undo ye this temple, and in thre dayes I schal reise it. Therfor the Jewis seiden to him, in fourtye and sixe yeer this was bildid, and schalt thou in thre dayes reise it? But he seyde of the temple of his body. Therfor whanne he was risun fro deeth, hise discipilis hadden mynde that he seide these thingis of his body: and thei bileueden to the Scripture, and to the word that Jhesus seide. And whanne Jhesus was at Jerusalem in Pask in the seeste day, manye bileueden in his name, seynge hise signes that he dide. But Jhesus trowide not himsilf to hem, for he knew alle men. And for it was not nede to him, that ony man schulde bere witnessyng: for he wiste what was †† in man.

CHAP. III.

A. AND ther was a man of the farisees, Nycodeme by name, a prince of the Jewis. And he cam to Jhesus by nyght, and seide to him, rabi, we witen that thou art comun fro God maistir: for no man may do these signes that thou doist, but God be with him. Jhesus answerde and seide to him, treuli treuli I seye to thee, but a man be borun agen he may not se the kyngdom of God. Nycodeme seide to him, how may a man be borun whanne he is eld? wher he may entre agen into his modir wombe, and be borun agen? Jhesus answerde, treuli treuli I seye to thee; but a man be borun agen of water and of the holy Gost, he may not entre into the kyngdom of God. That that is borun of the fleisch is fleisch; and that that is borun of the Spiryte is Spiryte. Wondre thou not for I seyde to thee, it bihoueth you to be borun agen. And the Spirit brethith where he wole, and thou herist his vois, but thou woost not from whennes he cometh, ne whidur he goith: So is ech man that is borun of the Spirit. Nycodeme answerde and seide to him, how moun these thingis be don? Jhesus answerde and seide to him, thou art a maister of Israel and knowitte not these thingis? Treuli, treu-
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* metretas Lat. mesures. MS Sidn. a galoun, or more. Wickl. Hemil. in Euangel. † fulfillid †† of man; MS. Caij, sed ex correctione interlineari, non a prima manu. MS Sidn. alterius versionis, habet of man; et recte quidem.

Ik I feye to thee for we speken that that we witen, and we witnesen that that we han feyn; and ye taken not oure witnesing. If I haue seid to you ertheli thingis, and ye bileuen not, how if I feye to you heuenli thingis schulen ye bileue? And no man stiet into heuene, but he that cam down fro heuene, mannes sone that is in heuene. And as Moyses arerde a serpent in desert, so it bihoueth mannes sone to be reisid: That ech man that beleueth in him perische not, but haue euerlastinge lyf. For God louede so the world, that he gaf his oon bigetun sone, that ech man that bileueth in him perische not, but haue euerlastinge lyf. For God sent not his sone into the world, that he jage the world, but that the world be saued by him. He that bileueth in him, is not demyd: but he that bileueth not, is now demyd, for he bileueth not in the name of the oon bigetun sone of God. And this is the doom, for light cam into the world, and men loueden more derknessis than light, for her werkis weren yuele. For ech man that doith yuel, hatith the lyght, and he cometh not to the lyght, that hise werkis be not reprech. But he that doth treuthe, cometh to the light, that hise werkis be schewid, that thei be don in God. After these thingis, Jhesus cam and hise discipulis into the lond of Judee, and there he dwelide with hem, and baptiside. And Jon was baptisinge in Ennon, bisidis Salym, for many watris weren there, and thei camen and weren baptisid. And Jon was not yet sent into prisoun. Therfor a questioun was maad of Jones discipulis with the Jewis, of the purificacioun. And thei camen to Jon, and seiden to him, maister, he that was with thee byonde Jordan, to whom thou hast borun witnesing, lo he baptisith, and alle men comen to him. Jon answerde, and seide, a man may not take ony thing, but it be goun to him fro heuene. ye you self beren witnesing to me, that I seide I am not Crist, but I am sent before him. He that hath a wyf, is the housbonde, but the frend of the spouse, that stondith and herith him, joyeth with joye, for the voys of the spouse: therefore in this thing my joye is fulfillid. It bihoueth him to wexe, but me to be maad lasse. He that cam from aboue, is aboue alle: he that is of the eerthe, speekith of the eerthe: he that cometh fro heuene is aboue alle. And he witnesith that thing that he hath feyn and herd; and no man takith his witnesing. But he that takith his witnesing, hath confermed that God is soithfast. But he whom God hath sent, spekieth the wordis of God: for not to mesure, God gyuith the Spirit. The fadir loueth the sone, and he hath goun alle thingis in his hond. He that bileueth in the sone, hath euerlastinge lyf: but he that is unbeleueful to the sone, schal not se euerlastinge lyf; but the wraththe of God dwellith in him.

CHAP. IV.

Therfore as Jhesus knew that the farisees herdiden that Jhesus makith and baptisith mo discipulis, than Jon, tho Jhesus baptiside not, but hise discipulis, He leste Judee, and wente agen into Galilee. And it bihoueth him to passe by Samarye. Therefore Jhesus cam into a Citee of Samarye, that is seid Sychar, bisidis the place that Jacob gaf to Joseph his sone. And the welle of Jacob was there, and Jhesus was wery of the journey, and sat upon the welle: and the our was as it were the fixte.

And a womman cam fro Samarye to draw water: and Jhesus seith to hir gyue me drinke. And hise discipulis weren gon into the cytee, to bie mete. Therefore thilk womman of Samarie seith to him, hou thou whanne thou art a Jew, axist of me drinke, that am a womman of Samarye? for Jewis useden not to dele with Samaritans. Jhesus answerde and seide to hir, if thou wistist the gilt of God, and who it is that seith to thee, geue me drink, Thou peraventure woldist have axid of him, and he schulde haue gyuen to thee quyk water. The womman seith to him, Sire, thou hast not wherinne to draw, and the pitt is deep: wherof thanne hast thou quyk water? Wher thou art grettere than oure fadir Jacob, that gaf to us the pitt? and he drank therof, and hise ioncs, and hise beestis. Jhesus answerde and seyde to hir, ech man that drynkith of this water, schal thirst eftsoone. But he that drinkith of the water that I schal gyue him, schal not thirste withouten ende: but the water that I schal gyue him, schal be maad in him a welle of water spryngyng up into euerlastinge lyf. The womman seith to him, sire, gyue me this water that I thirste not, neither come hider to draw. Jhesus seith to hir, go clepe thi housbonde, and come hider. The womman answerde and seide, I have noon housbonde. Jhesus seith to hir, thou seidest wel, that I have noon housbonde. For thou hast had fyve housbondis, and he that thou hast, is not thin housbonde: this thing thou seidist sotheli. The womman seith to him, I see that thou art a profete. Oure fadris worschioiden in this hil; and ye seyen, that at Jerusalem is a place, where it bihoueth to worschipe. Jhesus seith to hir, womman, bileue thou to me, for the our schal come, whanne neither in this hil, neither in Jerusalem ye schulen worschipe the fadir, ye worschipe that ye knowen not: we worschipe that that we knowen, for heelthe is of the Jewis. But the tyme is comun, and now it is: whanne trewe worschippers schulen worschipe the fadir in spirit and treuthe: for also the fadir sekith siche, that worschipe him. God is a spirit, and it bihoueth them that worschipe him, to worschipe in spiryt and treuthe. The womman seith to him, I woot that Messias is comun, that is seid Crist; therefore whanne he cometh, he schal telle us alle thingis. Jhesus seith to hir, I am he, that spekieth with thee. And anon hise discipulis camen, and wondriden that he spak with the womman: nethelcs no man seide to him, what sekist thou? or what spekest thou with hir? Therfor the womman lest hir water pot, and wente into the cytee, & seide to tho men. Come ye, and se ye a man that seide to me alle thingis, that I haue don: whethir he be Crist? And thei wenten out of the cytee, and camen to him, in the mene while hise discipulis preiden him, and seiden, Maistir, etc. But he seide to hem, I haue mete to ete that ye knowen not. Therefore the discipulis seiden togidere, wher ony man haue brought him mete to ete? Jhesus seith to hem, my mete is, that I do the wille of him that sent me, that I performe the werk of him. Wher ye seyen not, that yet foure monethis ben; & ripe corn cometh? lo I feye to you, listith up youre yghen, and se ye the seeldis, for thei ben now white to repe. And he that repith takith hire, and gaderith fruyt into euerlastinge lyf; that bothe he that sowith and he that repith haue * joye togidere. In this thing is the word trewe, for another is that sowith, and another that repith. I sent you to repe

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that that ye han not trauelid, othere men han trauelid, and ye han entrid into her trauelis. And of that cytee manye Samarytans bileueden in him, for the word of the womman, that bar witnessyng, that he seide to me alle thingis that I haue don. Therfor whanne Samaritans camen to him, thei preieden him to dwelle there: & he dwelte there tweye dayes. And manye mo bileuiden, for his word: And seiden to the womman, that now not for thi speche, we bileuen: for we han herd, and we witun that this is verily the Sauour of the world. And after tweye dayes he wente out fro thennes, and wente into Galilee: And he bar witnessyng, that a profete in his owne cuntre hath noon honour. Therfor whanne he cam into Galilee, men of Galilee rescyeueden him, whanne thei hadden seyn alle thingis that he hadde don in Jerusalem in the seeste daye: for also thei hadden come to the feest. Therfor he cam eftsoone into the Cane of Galilee, wher he made the water wyn. And a litel kyng was, whos sone was syk at Cafarnaum. Whanne this hadde herd that Jhesus schulde come fro Judee into Galilee, he wente to him & preiede him, that he schulde come down, and heele his sone: for he bigan to dye. Therfor Jhesus seide to him, but ye se tokenes and grete wondris, ye bileuen not. The * litel king seith to him, lord, come down biforn that my sone dye. Jhesus seith to him, go, thi sone lyueth. the man bileuede to the word that Jhesus seide to him, and he wente. And now whanne he cam down, the seruautis camen agens him, and teelden to him and seiden, that his sone lyuede. And he axide of hem the our in which he was amendid: and thei seiden to him, fro yistirday in the seventh our the seuere lesse him. Therfor the fadir knew that thilk our it was, in which Jhesus seide to him, thi sone lyueth; and he bileuede, and alle his hous. Jhesus dide este this secounde tokene, whanne he cam fro Judee into Galilee.

CHAP. V.

A. **A**FTIR these thingis there was a seeste day of Jewis, and Jhesus wente up to Jerusalem. And in Jerusalem is a waiching place, that in ebreu is named Bethsayda, & hath iye porchis. In these lay a gret multitude of syke men, blinde, crokid, and drye, abidyng the mouyng of the watir. For the aungel of the Lord cam down certeyn tymes into the water, and the water was mouyd: and he that first cam down into the cisterne, after the mouyng of the water, was maad hool of what euer syknesse he was holdun. And a man was there haunye eichte and thrity yeer in his syknesse. And whanne Jhesus hadde seyn him liggyng, and hadde knowun that he hadde myche tyme, he seith to him, wolt thou be maad hool? The syke man answerde to him, lord I haue no man, that whanne the water is mouyd, to putte me into the Cisterne, for the while I come, another goith down biforn me. Jhesus seith to him, ryse up, take thi bed, and go. And anon the man was maad hool & took up his bed, and wente forth: and it was Saboth in that day. Therfor the Jewis seiden to him that was maad hool, it is Saboth: it is not leueful for thee, to take away thi bed. He answerde to hem, he that maad me hool, seid to me, take thi bed and go. Therfor thei axiden, what man is that, that seide to thee, take up thi bed and go? But he that was maad hool, wiste not who it was: and Jhesus bowide away, fro the puple that was set in the place. Aftirward Jhesus

fond him in the temple, and seide to him, lo, thou art maad hool: nyle thou do synne, lest ony worse thing bifalle to thee. Thilke man wente, and teelde to the Jewis, that it was Jhesus that made him hool. Therfor the Jewis pursueden Jhesus, for he dide this thing in the Saboth. And Jhesus answerde to hem D. my fadir worchith til now, and I worche. Therfore the Jewis soughten more to sle him, for not ooneli he brak the Saboth, but he seyde, that God was his fadir, and made him euene to God. Therfor Jhesus answerde, and seide to hem, treuli treuli I seye to you, the sone may not of himsilt do ony thing, but that that he seeth the fadir doinge: for what euer thingis he doith, the sone doith in lijk maner tho thingis. For the fadir loueth the sone, and schewith to him alle thingis that he doith: and he schal schewe to him grettere werkis than these, that ye wondren. For as the fadir reisith deed men, and quyk- E. eneth so the sone quykenth whom he wole. For neither the fadir jugith ony man, but hath goun ech doom to the sone: that alle men honouren the sone, as thei honouren the fadir. he that honourith not the sone, honourith not the fadir that sente him. Treuli treuli I seye to you; that he that herith my word, and bileueth into him that sente me, hath euerlastinge lyf, and he cometh not into doom; but passith fro deeth into lyf. Treuli, treuli, I seye to you, for the F. our cometh, and now it is, whanne deed men schulen here the voys of Goddis sone: & thei that heren schulen lyue. For as the fadir hath lyf in himsilt, so he gaf to the sone to haue lyf in himsilt; And he gaf to him power to make doom, for he is mannes sone. Nyle ye wondre this: for the our cometh, in the which alle men that ben in buriels, schulen here the voys of Goddis sone. And thei that han doon gode thingis, schulen go into agenrising of lyf; but thei that han don yuel thingis, into agenrising of doom. I may nothing do of my silt: but as I here, I deme; and my doom is iust; for I seke not my wille, but the wille of the fadir that sente me. If I bere witnessyng of my silt, my witnessyng is not trewe. Another is that berith witnessyng of me, and I woot that his witnessyng is trewe that he berith of me. Ye senten to Jon, and he baar witnessyng to treuthe. But I take not witnessyng of man, but I seie these thingis that ye be saal. He was a lanterne brennyng & schynyng: but ye wolden glade at an our in his light. But I haue more witnessyng than Jon: for the werkis that my fadir gaf to me to performe hem, thilk werkis that I do, beren witnessyng of me that the fadir sente me. And the fadir that sente me, he baar witnessyng of me. neither ye herden euere his voys, neither ye lighen his lyknesse. And ye han not his word dwelling in you: for ye bileuen not to him, whom he sente. Seke ye Scripturis, in whiche ye gessen to haue euerlastinge lyf, and tho it ben that beren witnessyng of me, and ye wolen not come to me, that ye haue lyf. I take not clerenesse of men. But I haue knowen you, that ye haue not the loue of God in you. I cam in the name of my fadir, and ye tokun not me: if another come in his owne name; ye schulen rescyeue him. Hou moun ye bileue, that rescyeuen glorie ech of other, and ye seken not the glorie that is of God † aboue? Nyle ye gesse that I am to accuse you anentis the fadir: it is Moyses that accusith you, in whom ye hopen. For if ye bileueden to Moyses, perauenture ye schulden bileue also to me: for he wroot of me. But if ye bileuen not to hise lettris how schulen ye bileue to my wordis?

CHAP.

* under-king.

† alone, a solo deo. Lat.

CHAP. VI.

AFTIR these thingis Jhesus wente ouer the see of Galilee, that is tyberias. And a gret multitude suede him, for thei sighen the tookenes that he dide on them that weren fyke: Therfor Jhesus wente into a hil, & satt there with hise disciplis. And the pask was ful nygh, a feest day of the Jewis. Therfore whanne Jhesus hadde list up hise yghen, and hadde seyn that a gret multitude cam to him, he seith to Filip, wherof schulen we bie looues, that these men ete? But he seide this thing: temptinge him, for he wiste what he was to do. Filip answeride to him, the looues of tweye hundrid pens suffisen not to hem, that ech man take a litil what. Oon of hise disciplis, Andreu the brother of Symound Petre seith to him, a child is here, that hath fyve barley looues, and tweye fischis: but what ben these among so manye? Therfor Jhesus seith, make ye hem sitte to the mete, and ther was myche hey in the place. & so the men saten to the mete as fyve thousand in noumbre. And Jhesus took fyve looues and whanne he hadde do thankyngis, he departide to men that saaten to the mete, and also of the fischis as myche as thei wolden. And whanne thei weren fillid, he seide to hise disciplis, gadere ye the relis that ben left, that thei perische not. And so thei gederiden & filliden twelve coffyns of relif, of the fyve barley looues and tweye fischis that leste to hem that hadden eten. Therfor the men whanne thei hadde seyn the signe that he hadde don, seiden, for this is verily the profete, that is to come into the world. And whanne Jhesus hadde knowen, that thei weren to come to take him and make him kyng, he fleigh aloone eft into an hil. And whanne euentide was comun, hise disciplis wenten down to the see. And thei wenten up into a boot & thei camen ouer the see * to Cafarnaum: and derknessis weren maad thanne, and Jhesus was not comun to hem. And for a gret wynd blew, the see roos up. Therfor whanne thei hadden rowid as fyve and twenty furlongis, or thritti, thei seen Jhesus walkinge on the see, and to be nygh the boot: and thei dredden. And he seide to hem, I am, nyle ye drede. Therfor thei wolden take him into the boot, and anoon the boot was at the lond, to which thei wenten. On the tother day the puple that stood ouer the see, sigh that there was noon other boot there but oon, and that Jhesus entride not with hise disciplis into the boot, but hise disciplis aloone wenten; But othere bootis camen fro tyberias, bisidis the place where thei hadden ete breed, and didin thankyngis to God. Therfor whanne the puple had seyn that Jhesus was not there, nether hise disciplis, thei wenten up into bootis, and camen † to Cafarnaum, sekinge Jhesus. And whanne thei hadden founde him ouer the see, thei seyden to him, Raby, hou come thou hidir? Jhesus answerde to hem, and seide, treuli treuli I seye to you, ye seken me not for ye sighen the miraculis, but for ye eten of looues, and weren fillid.

E. Worche ye not mete that perischith, but that dwelith into cuerlastinge lyf, which mete mannes sone schal geue to you: for God the father hath markyd him. Therfor thei seiden to him, what schulen we do, that we worche the werk of God? Jhesus answerde and seide to hem, this is the werk of God that ye bilecuen to him, whom he sente. Therfor thei seiden to him, what tokene thanne dost thou that we seen and bilecuen to thee? what worchist thou? Our

fadris eten manna in deseert? as it is writun, he gaf to hem breed fro heuene to etc. Therfor Jhesus seith to hem, treuli, treuli, I seye to you; Moyses gaf you not breed fro heuene; but my fadir geueth you verey breed fro heuene. For it is verey bred that cometh down fro heuene, and gyueth lyf to the world. Therfor thei seiden to him, lord, euer gyue us this bred. And Jhesus seide to hem, **G.** I am breed of lyf: he that cometh to me schal not hungre; he that bilecuen in me schal neuere thirste. But I seide to you, that ye han seyn me, and ye bilecueden not. Al thing that the fadir gyueth to **H.** me, schal come to me; and I schal not caste him out, that cometh to me. For I cam down fro heuene, not that I do my wille, but the wille of him that sente me. And this is the wille of the fadir that sente me, that al thing that the fadir gaf me, I leese noght of it, but agen reise it in the laste day. And this is the wille of my fadir that sente me, that ech man that seeth the sone, and bilecuen in him, haue cuerlastinge lyf; and I schal agen reise him in the laste day. Therfor Jewis grucchiden of him, for he hadde seid, Y am breed that cam down fro Heuene. And thei seiden, whether this is not Jhesus the sone of Joseph, whos fadir and modir we han knowun? how thanne seith this, that I cam down fro Heuene? Therfor Jhesus answerde and seyde to hem, nyle ye grucchide togidere. No man may **I.** come to me, but if the fadir that sente me, drawe him: and I schal agen reise him in the laste day. It is writun in profetis; § and alle men schulen be able for to be taught of God. ech man that herd of the fadir, and hath lerned, cometh to me. Not for ony man hath seyn the fadir, but this that is of God, hath seyn the fadir. Sothely, sothely, I seye to you, he that bilecuen in me, hath cuerlastinge lyf. I am breed of lyf. Your fadris eten manna in deseert, and ben deed. This is breed comynge down fro heuene, that if ony man ete therof, he dye not. I am lyuynge breed, that cam down fro Heuene: if ony man ete of this breed, he schal lyue withouten cende: and the breed that I schal gyue, is my fleisch, for the lyf of the world. Therfor the Jewis chidden togidere, and seyden, how may this geue to us his fleisch to ete? Therfor Jhesus seith to hem, **K.** treuli, treuli, I seye to you, but ye eten the fleisch of mannes sone, and drinke his blood, ye schulen not haue lyf in you. He that etith my fleisch, and drinkith my blood, hath cuerlastinge lyf, and I schal agen reise him in the laste day. For my fleisch is **L.** verey mete, and my blood is verey drinke. He that etith my fleisch, and drinkith my blood, dwellich in me, and I in him. As my fadir lyuynge sente me, and I lyue for the fadir, and he that etith me, he schal lyue for me. This is breed that cam down fro Heuene: not as youre fadris eten manna and ben deed: he that etith this breed, schal lyue withouten cende. He seide these thingis in the Synagoge, techinge in Cafarnaum. Therfor manye of hise disciplis heringe, seiden, this word is hard, who may here it? But Jhesus witinge at himself, that hise disciplis grucchiden of this thing, seide to hem, this thing schalundrith you: Therfor if ye seen mannes sone stighynge where he was bifore? It is the Spirit that quikeneth, the fleisch profitith no thing: the wordis that I haue spokun to you, ben Spirit, and lyf. But ther ben summe of you, that bilecuen not. for Jhesus wiste fro the biginnyng, whiche weren bilecuyng, and who was to bitraie him. And he seide therfor I seide to you, that no man

* into. † into.

§ ier. 31

man may come to me, but it were goun to him of my fadir. Fro this tyme manye of hise disciplis wenten abak, and wenten not now with him. Therfor Jhesus seide to the twelve wher ye wolen also go away? And Symount Petir answerde to him, lord, to whom schulen we go? thou hast wordis of euerlastinge lyf. And we bileuen, and han knowen, that thou art Crist, the sone of God. Therfor Jhesus answerde to hem, wher I chees not you twelve and oon of you is a fend? And he seide this of Judas of Symount Scarioth: for this was to bitraie him, whanne he was oon of the twelue.

CHAP. VII.

A^AFTIR these thingis Jhesus walkide into Galilee: for he wolde not walk into Judee, for the Jewis soughten to sle him. And ther was nygh a feeste day of the Jewis * Senof-gya. And hise britheren seiden to him, passe fro hennis, and go into Judee, that also thi disciplis seen thi werkis that thou doist. For no man doth ony thing in hidlis, and himself sekith to be opin: if thou doist these thingis, schewe thi filf to the world. For neither his britheren bileueden in him. Therfor Jhesus seith to hem, my tyme cam not yit: but youre tyme is euermore redi. The world may not hate you; sotheli it hatith me, for I bere witness of therof, that the werkis of it ben yuele. Go ye up to this feest day: but I schal not go up to this feest day, for my tyme is not yit fulfillid. Whanne he hadde seide these thingis, he dwellide in Galilee. And aftir that hise britheren weren gon up, thanne he gede up to the feeste day, not openly, but as in priuete. Therfor the Jewis soughten him in the feeste day, and seiden, where is he? And myche grucching was of him among the puple: for summe seiden, that he is good: and othere seiden, nay; but he disseyueth the puple. Nethes, no man spak opinly of him, for drede of the Jewis. But whanne the myddil feeste day cam, Jhesus wente up into the temple, and taughte. And the Jewis wondriden, and seiden, how can this man lettris, sithen he hath not lerned? Jhesus answerde to hem, and seide, myn doctryn is not myn, but his that sente me. If ony man wole do his wille he schal knowe of the techinge; wher it be of God, or I speke of my filf. He that spekith of hymself, sekith his owne glorye: but he that sekith the glorye of him, that sente him, is sothfast, and unrightwisnesse is not in him. Wher Moyse gaf not to you a lawe and noon of you doth the lawe? what seeken ye to sle me? And the puple answerde and seide, thou hast a Deuel: who sekith to sle thee? Jhesus answerde and seide to hem, I haue doon oo werk, and al ye wondren. Therfor Moyse gaf to you Circumcisioun, not for it is of Moyse, but of the fadris, and in the Saboth ye circumciden a man. If a man take circumcisioun in the Saboth, that the Lawe of cyles be not brokun; han ye indignacioun to me, for I made al a man hool in the Saboth? Nyle ye deme after the face, but deme ye a rightful doom. Therfor summe of Jerusalem seiden, wher this is not he, whom the Jewis seeken to sle? And lo, he spekeith opinly, and thei seyen no thing to him: wher the princis knewen verili, that this is Crist? But we knowen this man of whennis he is: but whanne Crist schal come, no man woot of whennis he is: Therfor Jhesus criede in the temple, techinge, and seide, ye knowen me, and ye knowen of

whennes I am: and I cam not of my filf, but he is trewe that sente me, whom ye knowen not: I knowe him, and if I seye that I knowe him not, I schal be lijk to you a lier. but and I knowe him for of him I am, and he sente me. Therfor thei soughten to take him: and no man sette on him hondis, for his our cam not yit. And manye of the puple bileueden in him, and seiden, whanne Crist schal come, wher he schal do mo tokenes, than tho that this doth? Farisees herden the puple musyng of him these thingis, and the princis and farisees senten ministris to take him. Therfor Jhesus seide to hem, yit a litle tyme and I am with you, and I go to the fadir that sente me. ye schulen seke me, & ye schulen not fynde: and where I am, ye moun not come. Therfor the Jewis seiden to hemself, whidir schal this go, for we schulen not fynde him? wher he wole go into scatering of hethen men, and wole teche the hethen men? What is this word which he seide, ye schulen seke me, and schulen not fynde: and where I am ye moun not come? But in the laste day of the greet feeste Jhesus stood and criede, and seide, if ony man thirstith, come he to me, and drynke. He that bileueth in me, as the Scripture seith; flos is of quike water schulen flowe fro his wombe. But he seide this thing of the Spirit, whom men that bileueden in him, schulen take: for the Spirit was not yit goun; for Jhesus was not yit glorified. Therfore of that cumpanye whanne thei hadden herd these wordis of him thei seiden, this is verily a profete. Othere seiden, this is Crist. but summe seiden, wher Crist cometh fro Galilee? Whether the Scripture seith not, that of the seed of Dauith; and of the castel of Bethleem, where Dauith was, Crist cometh? Therefore dissencioun was maad among the puple for him. For summe of hem wolden haue taken him; but no man sette hondis on him. Therfor the mynistris camen to bischopis and farisees; and thei seiden to hem, whi broughten ye not him? The mynistris answeriden, neuere man spak so as this man spekith. Therefore the farisees answeriden to hem, wher ye ben disseyued also? Wher ony of the princis, or of the farisees bileueden in him? But this puple that knowith not the lawe, ben cursid. Nycodeme seith to hem, he that cam to him by nyght, that was oon of hem. Wher oure lawe demeth a man, but if it haue firste herd of him, and knowe what he doth? Thei answeriden and seiden to him, wher thou art a man of Galilee also? Seke thou Scripturis, and se thou that a profete risith not of Galilee. And thei turneden agen ech into his hous.

CHAP. VIII.

BUT Jhesus wente into the mount of Olyuete: ^A And eerli, eft he cam into the temple, and al the puple cam to him; and he sat, and taughte hem. And Scribis and farisees bringun a womman takun in auoutrie; and thei settiden hir in the myddil, And seiden to him, maister, this womman is now takun in auoutrie. And in the lawe Moyse comaundide us, to stoon fische: therfor what seist thou? And thei seiden this thing temptyng him, that thei myghten accuse him. and Jhesus bowide himself down, and wroot with his syngir in the erthe. And whanne thei abyden axinge him, he reiside himself. and seide to hem, he of you that is withouten synne, firste caste a stoon into hir, and eft he bowide himself, and wroot

* scenophagia. Lat.

wroot in the erthe. And thei herynge these thingis, wenten away oon after another, and thei bigunnen fro the eldir men, and Jhesus dwelte aloone, and the womman stondinge in the myddil. And Jhesus reiside himsilf, and seide to hir, womman where ben thei that accusiden thee? no man hath dampned thee? Sche seide, no man, lord. Jhesus seide to hir, nether I schal dampne thee: go thou, and now astirward nyle thou synne more. Therfor eft Jhesus spak to hem, & seide, I am the light of the world: he that sueth me, walketh not in derknessis, but schal haue the light of lyf. Therfor the farisees seiden, thou berist witness of thisilf; thi witnessing is not trewe: Jhesus answeride and seide to hem, and if I bere witnessing of my silf, my witnessing is trewe: for I woot fro whennes I cam, and whidur I go, but ye witen not fro whennes I cam ne whidur I go. For ye demen after the flesch, but I deme no man. And if I deme, my doom is trewe: for I am not aloone, but I and the fadir that sente me. And in youre lawe it is writun, that the witnessing of twei men is trewe. I am that bere witnessing of my silf, and the fadir that sente me, berith witnessing of me. Therfor thei seyden to him, wher is thi fadir? Jhesus answeride, neither ye knowen me, neither ye knowen my fadir: if ye knowen me, perauenture ye schulen knowe also my fadir. Jhesus spak these wordis in the treserye, techinge in the temple: and no man took him, for hise our cam not yit. Therfor eft Jhesus seide to hem, lo I go, and ye schulen seke me, and ye schulen die in youre synnes: whidur I go, ye moun not come. Therfor the Jewis seiden, wher he schal sle himsilf? for he seith, whidur I go, ye moun not come. And he seide to hem, ye ben of bynethe, I am of aboue: ye ben of this world, I am not of this world. Therfor I seide to you, that ye schulen dye in youre synnes: for if ye bileuen not that I am, ye schulen dye in youre synnes. Therfor thei seiden to hym, who art thou? Jhesus seide to hem, * the bigynnyng which also speke to you. I haue manye thingis to speke, and to deme of you: but he that sente me, is sothfast; and I speke in the world these thingis that I herde of him. And thei knewen not that he clepide his fadir God. Therefore Jhesus seith to hem, whanne ye han reisid mannes sone, thanne ye schulen knowe that I am, and of my silf I do nothing; but as my fadir taughte me; I speke these thingis. He that sente me, is with me: and leste me not aloone. For I do euemore tho thingis that ben plesynge to him. Whanne he spak these thingis, manye bileueden in him. Therfor Jhesus seide to the Jewis that bileueden in him, if ye dwellen in my word, verily ye schulen be my disciplis; And ye schulen knowe the treuthe; and the treuthe schal make you fre. Therfor the Jewis answeriden to him, we ben the seed of Abraham, and we serueden neuere to man: how seist thou, that ye schulen be fre? Jhesus answeride to hem, treuli, treuli, I seye to you, ech that doth synne, is seruauent of synne. And the seruauent dwellith not in the hous withouten eende, but the sone dwellith withouten eende. Therfor if the sone make you fre, verily ye schulen be fre. I woot that ye ben Abrahams sones; but ye seken to sle me, for my word takith not in you. I speke tho thingis that I saigh at my fadir: and ye doen tho thingis that ye saighen at youre fadir. Thei answeriden and seiden to him, Abraham is oure fadir. Jhesus seith to hem, if ye ben the sones of Abraham, do ye the werkis of Abraham. But now ye seken

to sle me a man that haue spoke to you treuthe that I herde of God. Abraham dide not this thing. ye don the werkis of youre fadir. therefore thei seiden to him, we ben not borun of fornyacioun; we han o fadir God. But Jhesus seith to hem, if God were youre fadir, sotheli ye schulen loue me: for I passide forth of God, and cam; for neither I cam of my silf, but he sente me. Whi knowen ye not my speche? for ye moun not here my word. Ye ben of the fadir the Deuel, and ye wolen do the desiris of youre fadir: he was a mansleer fro the bigynnyng, and he stood not in the treuthe, for treuthe is not in him. whanne he spekith lesynge he spekith of his owne: for he is a liere, and fadir of it. But for I seide treuthe, ye bileuen not to me. Who of you schal repreue me of synne? if I seye treuthe, whi bileuen ye not to me? He that is of God, herith the wordis of God: therefore ye heren not, for ye be not of God. Therefore the Jewis answerden and seiden, wher we seyen not wel, that thou art a Samaritan, and hast a deuel? Jhesus answeride and seide, I haue not a deuel; but I honoure my fadir, and ye han unhonourid me. For I seke not my glorie: there is he that seekith & demeth. Treuli treuli I seye to you, if ony man kepe my word, he schal not taaste deethe withouten eende. Therefore the Jewis seiden, now we han knowun, that thou hast a Deuel. Abraham is deed, and the profetis; and thou seist if ony man kepe my word he schal not taaste deeth withouten eende. Wher thou art grettere than oure fadir Abraham that is deed? and the profetis ben deed: whom makist thou thisilf? Jhesus answeride, if I glorifye my silf, my glorie is nought: my fadir is that glorifieth me, whom ye seyen, that he is youre God: And ye han not knowun him; but I haue knowen him: and if I seye, that I know him not, I schal be a lier lich to you: but I knowe him, and I kepe his word. Abraham youre fadir gladide to se my day: and he saygh and joyede. Thanne the Jewis seiden to him thou hast not yit fifti yeer, and hast thou seyen Abraham? Therfor Jhesus seide to hem, treuli, treuli, I sey to you, bifore that Abraham schulde be, I am. Therfor thei token stoonis to caste to him: but Jhesus hidde him, and wente out of the temple.

CHAP. IX.

AND Jhesus passinge, saygh a man blynd fro the birthe: and hise disciplis axiden hym, maister, what synnede this man, or hise eldis, that he schulde be borun blind. Jhesus answeride, nether this man synnede, neither hise eldis: but that the werkis of God be shewid in him. It bihoueth me to worche the werkis of him that sente me, as longe as the day is: the nyght schal come, whanne no man may worche. As longe as I am in the world, I am the light of the world. Whanne he hadde seid these thingis, he spette into the eerthe, and made clay of the ipotil, and anointide the cley on his yghen. And seide to him, go and be thou waichun in the water of Siloe, that is to sey sent, thanne he wente and waichide, and cam seynge. And so neighboris, and thei that hadden seyn him bifore for he was a begger, seiden, wher this is not he that satt and beggide? Othere men seyden, that this it is: othere men seiden nay, but he is lyk him: but he seide, I am. Therfor thei seiden to him, how ben thin yghen openyd? He answeride, thilke man that is seide Jhesus, made cley,

* principium qui et loquor vobis. Lat.

cley, & anoyntide myn yghen, and seide to me, go thou to the water of Siloe, and wayfche: and I wente and waifchide, & sigh. And thei seiden to him, wher is he? he seide, I woot not. Thei ledden him that was blynd to the farisees. And it was Saboth whanne Jhesus made cley, and openyde hise yghen. Est the farisees axiden him, how he hadde seyn, and he seide to hem, he leide to me cley on the yghen, & I waifchide, and I se. Therfor summe of the farisees seiden, this man is not of God, that kepith not the Saboth. Othere men seiden, how may a synful man do these signes? and stryf was among hem. Therfor thei seyen estfoone to the blind man, what seist thou of him, that openede thin yghen? and he seide that he is a profete. Therfore Jewis bileuiden not of him, that he was blynd, and hadde seyn, til thei clepiden his fadir & modir that hadden seyn. And thei axiden hem, and seiden, is this youre sone, which ye seyen was borun blynd? how thanne seeth he now? His fadir & modir answeriden to hem, and seiden, we witen that this is oure sone, and that he was borun blind: But how he seeth now, we witen nere; or who opened his yghen, we witen nere: axe ye him, he hath age, speke he of himself. His fadir and modir seiden these thingis, for thei dreden the Jewis: for thanne the Jewis haden conspired, that if ony man † knowlech him Crist, he schulde be don out of the synagoge. Therfor his fadir & modir seiden, that he hath age, axe ye him. Therfor estfoone thei clepiden the man that was blynd, and seiden to him, gyue thou glorie to God: we witen that this man is a synnere. Thanne he seide, if he is a synner, I woot nere: o thing I woot, that whanne I was blynd, now I se; Therfore thei seyden to him, what dide he to thee? how openede he thin yghen? He answeride to him, I seide to you now, and ye herden, what wolen ye estfoone here? whether ye wolen be maad hise discipulis? Therfore thei cursiden him, and seiden, be thou hise disciple we ben discipulis of Moyfes. We witen that God spak to Moyfes: but we knowen not this, of whennes he is. thilk man answeride & seide to hem, for in this is a wondirful thing, that ye witen not of whennis he is, and he hath opened myn yghen. And we witen that God herith not synful men: but if ony be a worschipere of God, and doith his wille, he herith him. Fro the world it is not herd, that ony man openede the yghen of a blynd borun man. But this were of God, he myghte not do ony thing. Thei answeriden and seiden to him, thou art al borun in synnes and techist thou us? and thei putten him out. Jhesus herd that thei hadden put him out; and whanne he hadde foundun him, he seide to him, bileuest thou in the sone of God? He answeride and seyde, lord, who is he, that I bileue in him? And Jhesus seide to him thou hast seyn him, and he it is that spekith with thee. And he seide, lord, I bileue, and he fel down and worschipide him. Therfor Jhesus seide to him, I cam into this world into doom: that thei that seen not se; and thei that seen be maad blind. And summe of the farisees herden that weren with him, and thei seiden to him, wher we ben blinde? Jhesus seide to hem, if ye weren blinde, ye schulde not haue synne: but now ye seyen, that we seyn, youre synne dwellith stille.

C H A P. X.

A. **T**reuly treuli I seye to you, he that cometh not in by the dore into the foold of schepe, but

stieth by another weye, is a nyght theef and a day theef. But he that entrieth by the dore, is the scheperde of the scheep. To this the porter openyth; and the scheep heeren his vois: and he clepith his owne scheep by name, and ledith hem out. And whanne he hath don out hise owne scheep, he goith bifore hem, & the scheep fuen him: for thei knowen his vois. But thei fuen not an alien, but fleen fro him: for thei han not knowen the vois of aliens: Jhesus seide to hem this prouerbe: but thei knewen not, what he spak to hem. Therfor Jhesus seide to hem estfoone, treuli, treuli, I seye to you, that I am the dore of the scheep. As manye as han come, weren * nyght theuis and day theuis: but the scheep herden not hem. I am the dore: if ony man schal entre by me, he schal be saued, and he schal go yn & schal go out, and he schal fynde lefewis. A nyght theef cometh not, but that he stele, fle, and leele: and I cam that thei haue lyf, and haue more plenteuouly. I am a good scheepherde a good scheep-herde gyueh his lyf for hise scheep. But an hirid hyne, and that is not the scheperde: whos ben not the scheep hise owne, seeth a wolfcomynge, and leeueth the scheep and fleeth: and the wolf rauyschith, and disparplith the scheep. And the hirid hyne fleeth, for he is an hirid hyne, and it perteyneth not to him of the scheep. I am a good scheperde, and I knowe my scheep, and my scheep knowen me. As the fadir hath knowen me, I knowe the fadir, and I put my lyf for my scheep. I haue othere scheep, that ben not of this foold: & it bihoueth me to bringe hem togidere; and thei schulen here my voys and it schal be maad oo foold, and oo scheperde. Therfor the fadir loueth me, for I putte my lyf, that estfoone I take it. No man takith it fro me, but I putte it of my self: I haue power to putte it, and I haue power to take it agen. this maundement I haue taken of my fadir. Est diffencioun was maad among the Jewis, for these wordis. And manye of hem seiden, he hath a Deuel, and maddith; what heren ye him? Othere men seiden, these wordis ben not of a man that hath a fend: wher the deuel may opene the yghen of blynde men? But the feestis of halowing of the temple weren maad in Jerusalem, & it was wynter. And Jhesus walkide in the temple in the Porche of Salomon. Therfor the Jewis camen aboute him, and seiden to him, how longe takist thou away oure soule? if thou art Crist, seye thou to us opinly. Jhesus answeride to hem, I speke to you, and ye bileuen not, the werkis that I do in the name of my fadir beren witnesing of me. But ye bileuen not; for ye ben not of my scheep; My scheep heren my voys, and I knowe hem, and thei fuen me. And I gyue to hem euerlastyng lyf, and thei schulen not perishe withouten ende, and noon schal rauysche hem fro myn hond. That thing that my fadir gaf to me, is more than alle thingis: and no man may rauysche fro my fadris hond. I and the fadir ben oon. The Jewis tooken up stoones to stone him. Jhesus answeride to hem, I haue schewid you manye goode werkis of my fadir; for which werk of hem stonen ye me? The Jewis answeriden to him, we stonen thee not of goode werk; but of blasfemye, and for thou sithen thou art a man, makist thisilf God. Jhesus answeride to hem, wher it is not writun in youre lawe, that I seide ye ben Goddis? If he seide that thei weren Goddis, to whiche the word of God was maad, and Scripture may not be undoon! Thilk that the fadir hath halowid, and hath sent into the world, ye seyen that thou blasfemest; for I seide, I am God-

dis

† knowlecheide. * fures sunt et latrones.

dis sone. If I do not the werkis of my fadir, nyle ye bileue to me. But if I do, though ye wolen not bileue to me, bileue ye to the werkis: that ye knowe and bileue, that the fadir is in me, and I in the fadir. Therefore thei soughten to take him: and he wente out of her hondis. And he wente eftsoone ouer Jordan, into that place where Jon was first baptisinge; and he dwelte there. And manye camen to him, and seiden; for Jon dide no myracle: and alle thingis whateuer Jon seide of this, weren sothe. And manye bileueden in him.

CHAP. XI.

AND there was a syk man Lazarus of Bethanye, of the castel of Marye and Martha hise sistris. And it was Marye which anointide the lord with oynement and wipte hise feet with hir heeris, whos brother Lazarus was syk. Therfor hise sistris senten to him, and seiden, lord, lo, he whom thou louest, is syk; And Jhesus herde, and seide to hem, this sykenesse is not to the deeth, but for the glorie of God, that mannes sone be glorified by him. And Jhesus loued Martha, and hir sistir Marye, and Lazarus. Therfor whanne Jhesus herde that he was syk, thanne he dwellide in the same place tweye dayes. And after these thingis he seide to hise discipulis, go we eft into Judee. The discipulis seyen to him, maister, now the Jewis soughten for to stone thee; and eft goist thou thidir? Jhesus answeride, wher there be not twelve ouris of the day? if ony man wandre in the day, he hirtith not, for he seeth the light of this world. But if he wandre in the nyght, he stomblith, for light is not in him. He seith these thingis: and after these thingis he seith to hem, Lazarus oure frend slepith; but I go to reyse him fro sleep. Therfor hise discipulis seiden, lord, if he slepith, he schal be faaf. But Jhesus hadde seide of his deeth: but thei gessiden that he seide of slepyng of sleep. Thanne therfor Jhesus seide to hem opinly, Lazarus is deed. And I haue joye for you, that ye bileue, for I was not there, but go we to him. Therfor Thomas, that is seide Didymus, seide to euene discipulis, go we also, that we dye with him. And so Jhesus cam, and foond him hauynge thanne foure dayes in the graue. And bethanye was bilidis Jerusalem, as it were fiftene furlongis. And manye of the Jewis camen to Marye and Martha, to counforte hem of her brother. Therfor as Martha herde that Jhesus cam, sche ran to him: but Marye saat at home. Therfore Martha seide to Jhesus, lord, if thou haddist be here, my brother hadde not be deed. But now I woot, that what euere thingis thou schalt axe of God, God schal geue to thee. Jhesus seith to hir, thi brother schal rise agen. Martha seith to him, I woot that he schal rise agen in the agein rising of the laste day. Jhesus seith to hir, I am agen rising and lyf: he that bileueth in me, yhe though he be deed, he schal lyue; And ech that lyueth, and bileueth into me, schal not dye withouten eende. bileuest thou this thing? sche seith to him, yhe, lord, I haue bileued that thou art Crist the sone of the lyyng God, that hast come into this world. And whanne sche hadde seide this thing; sche wente, and clepid Marye hir sistir in seilence, and seyde, the maister cometh, and clepith thee. Sche as sche herde, aroos anon, and cam to him. And Jhesus came not yit into the castel, but he was yit in that place, where Martha hadde comun agens him. Therefore the Jewis that weren

with hir in the hous, and counfortiden hir, whanne thei fighen Marye that sche roos swythe, & wente out thei sueden hir, and seiden, for sche goith to the graue, to wepe there. But whanne Marye was come where Jhesus was, sche seyng him, fel down to hise feet, and seyde to him, lord, if thou haddist be here, my brother hadde not be deed. And therfor whanne Jhesus saygh hir wepinge and the Jewis wepinge that weren with hir, he made noise in spiryt, and troublid himsilf, and seide, where han ye leyd him? thei seyen to him, lord, come and se. And Jhesus wepte: Therefore the Jewis seiden, lo how he louede him. And summe of hem seiden, wher this man, that openede the yghen of the borun blind man myghte not make, that this schulde not dye? Therfor Jhesus eft makynge noise in himsilf, cam to the graue and ther was a denne, and a stoon was leid thereon. And Jhesus seith, take ye away the stoon. Martha, the sistir of him that was deed, seith to him, lord, he stinkith now: for he * leyn four dayes. Jhesus seith to hir, haue I not seid to thee, that if thou bileuest, thou schalt se the glorie of God? Therfor thei token away the stoon. and Jhesus list up hise yghen, and seide, fadir, I do thankis to thee, for thou hast herde me. And I wiste that thou euermore herist me; but for the puple that stondith aboute, I seide, that thei bileue that thou hast sent me. Whanne he hadde seide these thingis, he cryede with a greet vois, Lazarus, come thou forth. And anon he that was deed, cam out, boundun the hondis and feet with bondis and hise face boundun with a sudarye. and Jhesus seith to hem, unbinde ye him, and suffre ye him to go forth. Therfor manye of the Jewis that camen to Marye and Martha and fighen what thingis Jhesus did, bileueden in him. But summe of hem wenten to the farisees, and seiden to hem, what thingis Jhesus hadde don. Therefore the bischopis and the farisees gaderiden a counfel agens Jhesus, and seiden, what don we? for this man doth manye myraclis. If we leuen him thus, alle men schulen bileue in him; and Romayns schulen come, and schulen take oure place and oure folk. But oon of hem Cayfas by name, whanne he was bischop of that yeer, seide to hem, ye witen nothing, ne thinken, that it spedith to you, that a man dye for the puple, and that al the folk perische not. But he seide not this thing of himsilf: but whanne he was bischop of that yeer; he profecied that Jhesus was to dye for the folk: And not onli for the folk, but that he schulde gadere into oon, the sones of God. that weren scaterid. Therefore fro that day, thei soughten to sle him. Therefore Jhesus walkide not thanne openly among the Jewis, but he wente into a cuntrey bisidis desert, into a cytee that is seide Effren, and there he dwellide with hise discipulis. And the pask of the Jewis was nygh, and manye of the cuntrey wenten up to Jerusalem, bifore the pask, to halowe hemsilf. Therefore thei soughten Jhesus, and spak togidere, stondeinge in the temple, what gessen ye, for he cometh not to the feeste day? For the bischopis and the farisees hadden gyuen a maundement, that if ony man knowe where he is, that he schewe, that thei take him.

CHAP. XII.

THerfor Jhesus bifore sixe dayes of pask, cam to bethanye where Lazarus hadde be deed, whom Jhesus reisede. And thei maden to him a soper there, and Martha mynystride to him: and Lazarus was oon

* hath leyen: — * leye MS penes me.

oon of men that faten at the mete with him. Therefore Marye took a pound of oynement, of trewe narde, preciouſe, and anointide the feet of Jheſus, and wipte hiſe feet with hir heeris: and the hous was fulfillid of the ſauoure of the oynement. Therefore Judas Scarioth, oon of hiſe diſciplis, that was to bitraye him ſeide, Whi is not this oynement ſeeld for thre hundred pens, and is gyuun to nedi men? But he ſeide of this thing, not for it perteynede to him of nedi men; but for he was a theef, and he hadde the purſis, and bar tho thingis that weren ſent. Therefore Jheſus ſeide, ſuffre ye hir: that into the day of my biryng ſche kepe that. For ye ſchulen euermore haue pore men with you, but ye ſchulen not euermore haue me. Therefore myche puple of Jewis knew that Jheſus was there: and thei camen not oonli for Jheſus, but to ſe Lazarus, whom he hadde reiſid fro deeth. But the princis of preſtis thoughten to ſle Lazarus; For manye of the Jewis wenten away, for
 c. him, and bileueden in Jheſus. But on the morewe a myche puple that camen togidere to the feeste day, whanne thei hadden herd that Jheſus cam to Jeruſalem, tooken braunchis of palmes, and camen forth agens him, and crieden, Oſanna, bleſſid is the king of Iſrael that cometh in the name of the lord. And Jheſus foond a yonge aſſe, and ſat on him, as it is wrytun. The doughter of Syon, nyle thou drede. lo, thi king cometh, ſittinge on an aſſe ſole. Hiſe diſciplis knewen not firſte theſe thingis: but whanne Jheſus was glorified, thanne thei hadden mynde: for theſe thingis weren wrytun of him, and theſe thingis thei diden to him. Therfor the puple baar witneſſing that was with him, whanne he clepide Lazarus fro the graue, & reysede him fro deeth. And therefore the puple cam and mette with him, for thei herden that he hadde don this ſigne. Therefore the ſariſees ſeiden to hemſilf, ye ſeen that we profiten nothing: lo al the world wente after him. And there were ſumme hethen men of hem that hadden come up to worſchipe in the feeste day: And theſe camen to Filip, that was of bethſayda of Galilee, and preiden him, and ſeiden, Sire, we wolen ſe Jheſus. Filip cometh and ſeith to Andrew: and eſt, Andrew and Filip ſeyden to Jheſus. And Jheſus anſweride to hem, and ſeyde the our cometh, that mannes ſone
 d. be clarified. Treuli treuly I ſeye to you, but a corn of whete falle into the erthe, and be deed, it dwellith aloone: but if it be deed, it bringith myche fruyt. He that loueth hiſ lyf, ſchal leeſe it: and he that hatith hiſ lyf in this world, kepith it into euerlaſtinge lyf. If ony man ſerue me, ſue he me; and where I am there my mynyſtre ſchal be: if ony man ſerue me, my fadir ſchal worſchipe him. Now my ſoule is troublid, & what ſchal I ſeye? fadir, ſaue me fro this our: but therfor I cam into this our. Fadir, clarifie thi name. and a vois cam fro heuene, and ſeide, and I haue clarified, and eſt I ſchal clarifie: Therefore the puple that ſtood, and herde, ſeyde, that thunder was maad: othere men ſeiden, an aungel ſpak to him. Jheſus anſweride, and ſeide, this vois cam not
 i. for me, but for you. Now is the dome of the world: now the prince of this world, ſchal be caſt out. And if I ſchal be enhaunſid fro the erthe, I ſchal drawe alle thingis to my ſilf. And he ſeide this thing, ſignifyinge by what deeth he was to dye. And the puple anſweride to him, we han herd of the lawe, that Criſt dwellith withouten ende: and how ſeiſt thou, it bihoueth mannes ſone to be arerid? who is this mannis ſone? And thanne Jheſus ſeith to hem yit a litil light is in you: walke ye the while ye han light,

that derkneſſis cacche you not: he that wandrith in derkneſſis woot nete whidur he goith. While ye han light, bileue ye in light, that ye be the children of light. Jheſus ſpak theſe thingis, and wente and hidde him fro hem. And whanne he hadde don ſo manye miraculis bifore hem, thei bileuiden not in him: That the word of Iſaye the profete ſchulde be fulfillid, whiche he ſeyde, lord, who bileuede to oure hering? and to whom is the * word of the lord ſchewid? Therfor thei myghten not bileue, for eſt Iſaye ſeide, He hath blyndid her yghen, and he hath maad hard the herte of hem; that thei ſee not with yghen, and undirſtonde with herte, and that thei be conuertid, and I heele hem. Iſaye ſeide theſe thingis, whanne he ſaygh the glorie of him, & ſpak of hym. Natheleſs, of the princis manye bileueden in him; but for the ſariſees, thei knowlechiden not, that thei ſchulden not be putt out of the ſynagoge. For thei loueden the glorie of men, more than the glorie of God. And Jheſus criede, and ſeyde, he that bileueth in me, bileueth not in me, but in him that ſent me. He that ſeeth me, ſeeth him that ſente me. I light cam into the world, that ech that bileueth in me dwelle not in derkneſſis. And if ony man herith my wordis, and kepith hem, I deme him not: for I cam not that I deme the world, but that I make the world ſaaf. He that diſpiſith me, and takith not my wordis, hath him that ſchal juge him: thilk word that I haue ſpokun ſchal deme him in the laſte day. For I haue not ſpokun of my ſilf; but thilk fadir that ſente me, gaf to me a maundement what I ſchal ſeye, and what I ſchal ſpeke. And I woot, that hiſ maundement is euerlaſtinge lyf: therfor tho thingis that I ſpeke, as the fadir ſeide to me, ſo I ſpeke.

CHAP. XIII.

BIFORE the feeste day of paſk, Jheſus wityng
 A. that hiſ our is comun, that he paſſie fro this world, to the fadir, whanne he hadde loued hiſe that weren in the world, into the ende he loued hem. And whanne the ſoper was maad, whanne the Deuel hadde put thanne into the herte, that Judas of Symount Scarioth ſchulde bitraye him. He witynge that the fadir gaf alle thingis to him into hiſ hondis, and that he wente out fro God, and goith to God, He riſith fro the ſouper, and doth of hiſe clothis, & whanne he hadde take a linnen cloth, he girde him. And aſtirward, he put watir into a baſyn, & bigan to waſche the diſciplis feet, and to wye with the linnen cloth, with which he was gird. And ſo he cam to Symount Petir: and Petir ſeith to him, lord, waſchiſt thou my feet? Jheſus anſweride and ſeide to him, what I do, thou woost not now; but thou ſchalt wite aſtirward. Petir ſeith to him, thou ſchalt neuere waſche my feet: Jheſus anſweride to him, if I ſchal not waſche thee, thou ſchalt not haue part with me. Symount Petir ſeith to him, lord, not oonli my feet, but bothe the hondis and the heed. Jheſus ſeide to him, he that is waſchun, hath no nede, but that he waſche the feet, but he is al cleene: and ye ben cleene, but not alle. For he wiſte who was he that ſchulde bitraye him; therfor he ſeide, ye ben not alle cleene. And ſo aſtir that he hadde waſchun the feet of hem, he took hiſe clothis, and whanne he was ſet to mete agen, eſt he ſeide to hem, ye witen what I haue don to you? ye clepen me maiſter, and lord: and ye ſeyen wel; for I am. Therfor if I Lord and maiſter, haue waſchun youre
 feet

feet, and ye schulen waifche oon anotheris feet. For I haue gouun enfaumple to you, that as I haue don to you, so do ye. Treuli treuli I seye to you, the seruant is not grettere than his lord, neither an apostil is grettere thanne he that sente him. If ye witen these thingis, ye schulen be blefid, if yee don hem I seye not of alle you; I woot whiche I haue chosun: but that the Scripture be fulfillid, he that etith my bred, schal reise his heele agens me. Treuli I seye to you, bifore that it be don, that whanne it is don, ye bileue that I am. Treuli treuli I seye to you, he that takith whom euere I schal sende, resseyueth me: and he that resseyueth me, resseyueth him that sente me. Whanne Jhesus hadde seide these thingis, he was troblid in spirit, and witnesside, and seide, treuli treuli I seye to you, that oon of you schal betraye me. Therfor the disciplis lokiden togidere, doutynge of whom he seide. And so oon of his disciplis was restinge in the bosum of Jhesus, whom Jhesus louede. Therfor Symount Petir bikenith to him, and seith to him who is it of whom he seith? And so whanne he hadde restid agein on the brest of Jhesus, he seith to him, lord, who is it? Jhesus answeride, he it is, to whom I schal areche a sop of breed. and whanne he hadde wett bred, he gaf to Judas of Symount of Scarioth. And after the mossel, thanne Satanas entride into him, and Jhesus seith to him, that thing that thou doist, do thou swithe. And noon of hem that saten at the mete, wiste wherto he seide to him. For summe gessiden, for Judas hadde the pursis, that Jhesus hadde seide to him, bic tho thingis that ben nedeful to us to the feest day: or that he schulde geue summe thing to nedy men. Therefore whanne he hadde takun the mossel, he wente out anoon: and it was nyght. And whanne he was gon out, Jhesus seide, now mannes sone is clarified, and God is clarified in him. If God is clarified in him, God schal clarifie him in himself, and anoon he schal clarifie him. litil sones, yit a litil I am with you, ye schulen seke me: and as I seide to the Jewis, whidir I go, ye moun not come, and to you I sey now. I geue to you a newe maundement, that ye loue togidere, as I louede you, and that you loue togidere. In this thing alle men schulen knowe that ye ben myn disciplis, if ye han loue togidere. Symount Petir seide to him, lord, whidir goist thou? Jhesus answeride, whidir I go, thou maist not sue me now; but thou schalt sue affirward. Petir seith to him, whi may I not sue thee now? I schal putte my lyf for thee. Jhesus answeride, thou schalt putte thi lyf for me? treuli, treuli I seye to thee, the cok schal not crowe, til thou schalt denye me thries. and he seith to hise disciplis.

CHAP. XIV.

A. **B**E not youre herte afrayed, ne drede it: ye bileuen in God, and bileue ye in me. In the hous of my fadir, ben manye dwellingis, if ony thing lasse, I hadde seide to you: for I go to make redy to you a place, and if I go & make redy to you a place, effroone I come, and I schal take you to my fild, that where I am, ye be. And whidir I go ye witen, and ye witen the weye. Thomas seith to him, lord, we witen not whidir thou goist, and how moun we wite the weye? Jhesus seith to him, I am weye, treuthe, and lyf: no man cometh to the fadir but by me. If ye hadden knowe me, sotheli ye hadden knowe also my fadir: and affirward ye schulen knowe him, & ye han seyn him. Filip seith to him, lord, schewe us the fadir, and it suffisith to us. Jhesus seith to him, so longe tyme I am with you, and han

ye not knowen me, Filip? he that seeth me, seeth also the fadir; how seist thou schewe to us the fadir? Bileuest thou not, that I am in the fadir, and the fadir is in me? the wordis that I speke to you, I speke not of my fild: but the fadir himself dwellinge in me, doith the werkis. Bileuen ye not that I am in the fadir, and the fadir is in me: ellis bileue ye for thilke werkis. Treuli, treuli I seye to you, if a man bileueth in me, also he schal do the werkis that I do, and he schal do grettere werkis than these; for I go to the fadir. And whatever thing ye axen the fadir in my name I schal do this thing, that the fadir be glorified in the sone. If ye axen ony thing in my name, I schal do it. If ye louen me, kepe ye my comaundementis. And I schal preie the fadir and he schal geue to you another comfortour, the spirit of treuthe to dwelle with you withouten eende; Which spirit the world may not take, for it seeth him not, neither knowith him: but ye schulen knowe him, for he schal dwelle with you, and he schal be in you. I schal not leue you fadirles, I schal come to you. ghita litil, and the world seeth not now me: but ye schulen se me: for I lyue, and ye schulen lyue. In that ye schulen knowe that I am in the fadir, and ye in me, and I in you. He that hath my comaundementis, and kepith hem, he it is that loueth me: and he that loueth me schal be loued of my fadir, and I schal loue him, and I schal schewe to hym my fild. iudas seith to him, not he of scarioth, lord what is doon that thou schalt schewe thisilf to us and not to the world? iesus answeride and seide to him, if ony man loueth me he schal kepe my word and my fadir schal loue hym and we schulen come to him and we schulen dwelle with him. he that loueth me not kepith not my wordis: and the word which ghe han herd is not myn, but the fadris that sent me. these thingis I haue spoken to ghou dwellynge among ghou, but thilk hooli goost the comfortour, whom the fadir schal sende in my name, he schal teche ghou alle thingis, and schal schewe to ghoulle thingis whateuere thingis I schal seie to ghou. pees I leue to ghou, my pees I ghyue to ghou, not as the world ghyueth I ghyue to ghou. be not ghoure herte afrayed, ne drede it. ghe han herd that I seide to ghou I go and come to ghou. if ghe louyden me, forsothe ghe schulden haue ioie for I go to the fadir, for the fadir is grettere than I. and now I haue seide to ghou bifore that it be doon, that whanne it is doon ghe bileuen. now I schal not speke manye thingis with ghou, for the prynce of this world cometh and hath not in me ony thing. but that the world knowe, that I loue the fadir, and as the fadir ghaf a comaundement to me so I do, rise ghe go we hennys.

CHAP. XV.

I am a verrei vyne and my fadir is an erthe tilier. A. I ech braunche in me that berith not fruyt he schal take awei it, and ech that berith fruyt he schal purge it that it bere the more fruyt. now ghe ben clene for the word that I haue spokun to ghou, dwelle ye in me and I in ghou. as a braunche mai not make fruyt of it fild but it dwelle in the vyne, so neither ghe but ghe dwelle in me. I am a vyne, ghe the braunchis. B. who that dwellith in me and I in him this berith mych fruyt, for withouten me ghe moun no thing do. if ony man dwellith not in me he schal be cast out as a braunche and schal wexe drie. and thei schulen gedre him, and thei schulen caste him into the fier and he brenneth. if ghe dwelle in me and my wordis dwellen in ghou what euere thing ghe wolen ghe schulen

axe and it schal be doon to ghou. in this thing my fadir is clarified, that ghe brynge forth ful mych fruyt, and that ghe be maad my disciplis. as my fadir louyde me I haue loued ghou dwelle ye in my loue. if ghe kepen my comaundementis ghe schulen dwelle in my loue, as I haue kept the comaundementis of my fadir and I dwelle in his loue. these thingis I spak to ghou that my ioie be in ghou, and
 D. ghoure ioie be fulfillid. this is my comaundement, that ghe loue togidre as I louyde ghou. no man hath more loue than this that a man putte his lyf for hise frendis. ghe ben my frendis if ghe doen tho thingis that I comaunde to ghou. now I schal not clepe ghou seruautis, for the seruaut woot not what his lord schal do, but I haue clepid ghou frendis, for al thingis what euere I herde of my fadir I haue maad knowun to ghou. ghe han not chosen me but I chees ghou, and I haue put ghou that ghe go and brynge forth fruyt and ghoure fruyt dwelle, that what euere thing ghe
 E. axen the fadir in my name, he ghyue to ghou. these thingis I comaunde to ghou, that ghe loue togidre. if the world hatith ghou, wite ghe that it hadde me in hate rather than ghou. if ghe hadden be of the world, the world schulde loue that thing that was his, but for ghe ben not of the world, but I chees ghou fro the world therefore the world hatith ghou. haue ghe mynde of my worde which I seide to ghou, the seruaut is not grettere than his lord. if thei han pursued me, thei schulen pursue ghou also. if thei han kept my word, thei schulen kepe ghoure also. but thei schulen do to ghou alle these thingis for my name, for thei knowen not him that sente me. If I hadde not come and hadde not spoken to hem thei schulden not haue synne, but now thei han noon excusacioun of her synne. he that hatith me hatith also my fadir. if I hadde not doon werkis in hem whiche noon other man dide thei schulden not haue synne, but now bothe thei han seien and han hatid me and my fadir. but that the word be fulfillid that is witten in her lawe for thei hadden me in hate withouten cause. but whanne the comfortour schal come which I schal sende to ghou fro the fadir, a spyryt of treuthe which cometh of the fadir, he schal bere witnessyng of me, and ghe schulen bere witnessyng, for ghe ben with me fro the bigynnyng.

CHAP. XVI.

THESE thingis I haue spoken to ghou, that ghe ben not schlaundrid. thei schulen make ghou withouten the synagoge; but the our cometh, that ech man that sleeth ghou deme that he doith seruyse to god. and thei schulen do to ghou these thingis for thei han not knowen the fadir neither me. but these thingis I spak to ghou, that whanne the our of hem schal come ghe haue mynde that I
 * toolde to ghou. I seide not to ghou these thingis fro the bigynnyng for I was with ghou. and now I
 B. go to him that sente me and no man of ghou axith me whidir thou goist; but for I haue spokun to ghou these thingis heuyette hath fulfillid ghoure herte. but I seie to ghou treuthe, it spedith to ghou that I go, for if I go not forth the comfortaar schal not come to ghou, but if I go forth I schal sende him to ghou, and whanne he cometh he schal reprove the world of synne and of rightwysnesse and of doom. of synne, for thei han not bileued in me. and of rightwysnesse for I go to the fadir and now ghe schulen not see me. but of doom for the prince of this world is

now demed. ghit I haue many thingis for to seie to ghou but ghe moun not bere hem now. but whanne thilk spyryt of treuthe cometh he schal teche ghou al treuthe. for he schal not speke of hymself but what euere thingis he schal heere he schal speke, and he schal telle to ghou tho thingis that ben to come. he schal clarifie me, for of myn he schal take and schal telle to ghou alle thingis whiche euere the fadir hath ben myne, therefore I seide to ghou for of myn he schal take and schal telle to ghou. a litil and thanne
 D. ghe schulen not se me, and eftsoone a litil and ghe schulen se me, for I go to the fadir. therefore summe of hise disciplis seiden togidre, what is this thing that he seith to us? a litil and ghe schulen not se me, and eftsoone a litil and ghe schulen se me, for I go to the fadir. therefore thei seiden, what is this that he seith to us a litil? we witen not what he spekith. and iesus knew that thei wolden axe him, and he seide to hem, of this thing ghe seken among ghou for I seide a litil and ghe schulen not se me, and eftsoone a litil and ghe schulen se me. treuli, treuli, I seie to ghou that ghe schulen morene and wepe, but the world schal haue ioie. and ghe schulen be sorouful, but ghoure sorowe schal turne into ioie. a womman whanne sche berith child hath heuyneffe for hir tyme is come, but whanne sche hath born a sone now sche thenkith not on the peyne for ioie for a man is born into the world. and therefore ghe han now sorowe but eftsoone I schal se ghou and ghoure herte schal haue ioie and no man schal take fro ghou ghoure ioie. and in that dai ghe schulen not axe me ony thing. treu-
 P. ly, treuly, I seie to ghou, if ghe axen the fadir ony thing in my name he schal ghyue to ghou. til now ghe axiden no thing in my name; axe ghe and ghe schulen take that ghoure ioie be ful. I haue spoken to ghou these thingis in prouerbis, the our cometh whanne now I schal not speke to ghou in prouerbis but openli of my fadir I schal telle to ghou. in that dai ghe schulen axe in my name, and I seie not to ghou that I schal preie the fadir of ghou, for the fadir hymself loueth ghou, for ghe han loued me and han bileued that I wente out fro god. I wente out fro the fadir and I cam into the world, eftsoone I leue the world and I go to the fadir. hise disciplis seiden to him, lo now thou spekest openli and thou seist no prouerbe, now we witen that thou woost alle thingis and it is not neede to thee that ony man axe thee, in this thing we bileuen that thou wentest out fro god. iesus answeride to hem, now ghe bileuen, lo the our
 G. cometh and now it cometh, that ghe be disparplid ech into hise owne thingis, and that ye leue me aloone: and I am not aloone for the fadir is with me. these thingis I haue spoken to ghou, that ghe haue pees in me. in the world ghe schulen haue disese, but triste ghe I haue ouercome the world.

CHAP. XVII.

THESE thingis iesus spak. and whanne he
 A. hadde cast up hise ighen into heuene he seide, fadir the our cometh clarifie thi sone that thi sone clarifie thee. as thou hast ghoun to him power of ech fleisch, that al thing that thou hast ghoun to him he ghyue to hem euerlastyng lyf: and this is euerlastyng lyf that thei knowe thee verrei god aloone and whom thou hast sent iesus crist. I haue clarified thee on the erthe, I haue endid the werk that thou hast ghoun to me to do. and now fadir clarifie thou me at thi filf with the clerenesse that
 I

I hadde at thee bifore the world was maad. I haue schewid thi name to tho men whiche thou hast ghoun to me of the world. thei weren thine, and thou hast ghoun hem to me and thei han kept thi word. and now thei han knowun that alle thingis that thou hast ghoun to me ben of thee. for the wordis that thou hast ghoun to me I ghaſ to hem. and thei han taken and han knowen verili that I wente out fro thee, and thei bileuyden that thou ſentist me. I preie for hem, I preie not for the world. but for hem that thou hast ghoun to me. for thei be thine, and alle my thingis ben thine and thi thingis ben myne and I am claried in hem. and now I am not in the world, and theſe ben in the world, and I come to thee hooli fadir, kepe hem in thi name whiche thou ghaueſt to me, that thei be oon as we *ben*. while I was with hem I kepte hem in thi name, thilke that thou ghaueſt to me I kepte, and noon of hem perifchide but the ſone of perdicoun, that the ſcripture be fulfillid. but now I come to thee, and I ſpeke theſe thingis in the world, that thei haue my ioie fulfillid in hemſelf. I ghaſ to hem thi word, and the world hadde hem in hate for thei ben not of the world as I am not of the world. I preie not that thou take hem awei fro the world, but that thou kepe hem fro yuel. thei ben not of the world as I am not of the world: halowe thou hem in treuthe, thi word is treuthe, as thou ſentist me into the world, alſo I ſente hem into the worlde, and I halowe my ſelf for hem, that alſo thei be halowid in treuthe. and I preie not oonli for hem, but alſo for hem that ſchulen bileue into me bi the word of hem, that alle be oon as thou fadir in me and I in thee, that alſo thei in us be oon that the world bileue that thou haſt ſent me. and I haue ghoun to hem the clerenefſe that thou haſt ghoun to me, that thei be oon as we ben oon, and I in hem and thou in me, that thei be endid into oon, and that the worlde knowe that thou ſentist me and haſt loued hem as thou haſt loued alſo me. fadir thei whiche thou ghaueſt to me I wole that where I am that thei be with me, that thei ſe my clerenefſe that thou haſt ghoun to me, for thou louedist me bifore the making of the world. fadir right fulli the world knew thee not, but I knew thee, and theſe knewen that thou ſentist me. and I haue maad thi name knownen to hem and ſchal make knowun, that the loue bi which thou haſt loued me be in hem and I in hem.

CHAP. XVIII.

A. **W**Hanne iefus hadde ſeid theſe thingis he wente out with hiſe diſciplis ouer the ** ſtronde* of cedron, where was a gherd into which he entride and hiſe diſciplis. and iudas that bitraide him knew the place, for ofte iefus cam thidir with hiſe diſciplis. therfore whanne iudas hadde take a company of knyghtis and mynyſtris of the biſchopis and of the faricees, he cam thidir with lanternes and *† brondis* and armeris. and ſo iefus witynge alle thingis that weren to come on him, wente forth and ſeide to hem, whom ſeken ghe? thei anſweriden to him jheſus of nazareth. iefus ſeith to hem I am. and iudas that bitraide him ſtood with hem. & whanne he ſeide to hem I am, thei wenten abak and ſelden down on the erthe. and eft he axide hem whom ſeken ghe? & thei ſeiden jheſus of nazareth. he anſweride to hem, I ſeide to ghou that I am, therfore if ghe ſeken me ſuffre ghe theſe to go awei, that the worde which he ſeide ſchulde be fulfillid, for I loſte not ony of hem

whiche thou haſt ghoun to me. therfore Symound petir hadde a ſwerd and drough it out and ſmoot the ſeruaunt of the biſchop and kittide of hiſ right eere; and the name of the ſeruaunt was malcus. therfore iefus ſeide to petir, putte thou thi ſwerd into thi ſchethe: wolt thou not that I drynke the cuppe that my fadir ghaſ to me? therfore *†** the company of knyghtis and the tribune and the mynyſtris of the iewis taken jheſus and bounden him and ledden him fiſt to annas, for he was fadir of caifas wyf that was biſchop of that gheer. and it was caifas that ghaſ counſeil to the iewis, that it ſpedith that oo man die for the peple. but ſymound petir ſuede jheſus and another diſciple. and thilk diſciple was knowun to the biſchop and heentride with jheſus into the halle of the biſchop. but petir ſtood at the dore withoutforth. therfore the tothir diſciple that was knowun to the biſchop wente out and ſeide to the womman that kepte the dore and broughte yn petir. and the danyfel kepere of the dore ſeide to petir wher thou art alſo of this mannys diſciplis? he ſeide I am not. and the ſeruauntis and mynyſtris ſtooden at the coolis, for it was coold and thei warmyden hem: and petir was with hem ſtondyng and warmyng him. and the biſchop axide jheſus of hiſe diſciplis and of hiſ techyng. iefus anſweride to him, I haue ſpoken openli to the world, I taughte euermore in the ſynagoge and in the temple whidir alle the iewis camen togidre, and in hidlis I ſpak no thing. what axiſt thou me? axe hem that herden what I haue ſpoken to hem; lo thei witen what thingis I haue ſeid. whanne he hadde ſeid theſe thingis oon of the mynyſtris ſtondyng nygh ghaſ a buſſe to jheſus and ſeide, anſweriſt thou ſo to the biſchop? iefus anſweride to him, if I haue ſpok yuel, bere thou witneſſyng of yuel, but if I *ſeide* wel whi ſmytiſt thou me? and annas ſente him bounden to caifas the biſchop, and ſymound petir ſtood and warmyde him, and thei ſeiden to him, wher alſo thou art hiſ diſciple? he denyede and ſeide I am not. oon of the biſchopis ſeruauntis, coſyn of him whos eere petir kitte of, ſeide, ſigh I thee not in the ** gherd* with him? and petir eſtſoone denyede. and anon the cok crewe. thanne thei ledden jheſus to caifas into the moot halle, and it was eerli. and thei entriden not into the *†* moot halle, that thei ſchulden not be deſoulid, but that thei ſchulden ete paſk. therfore pilat wente out withoutforth to hem and ſeide, what accuſyng bringen ghe aghens this man? thei anſweriden and ſeiden to him, if this were not a myſdoere we hadden not bitaken him to thee. thanne pilat ſeith to hem, take ghe him and deme ghe him aſtir ghoure lawe. and iewis ſeiden to him, it is not leſſul to us to ſle ony man; that the word of jheſus ſchulde be fulfillid which he ſeide, ſignyfyng bi what deeth he ſchulde die. therfore eſtſoone pilat entride into the moot halle and clepide iefus and ſeide to him. art thou kyng of iewis? iefus anſweride and ſeide to him, ſeiſt thou this thing of thi ſelf, either othere han ſeid to thee of me? pilat anſweride, where I am a iew? thi folk and biſchopis bitoken thee to me. what haſt thou doen? iefus anſweride, my kyngdom is not of this world. if my kyngdom were of this world my mynyſtris ſchulden ſtryue that I ſchulde not be taken to the iewis, but now my kyngdom is not here. and ſo pilat ſeide to him thanne thou art a kyng. iefus anſweride, thou ſeiſt that I am a kyng. to this thing I am born, and to this I am comun into the world to bere witneſſyng to treuthe. ech that is of treuthe heerith my vois. pilat ſeith to him, what is treuthe? and whanne he hadde

** torrentem.**† facibus & armis.**†* cohors**** horto.**† prætorium.*

hadde seid this thing est he wente out to the iewis and seide to hem I fynde no cause in hym. but it is a custome to ghou that I delyuere oon to ghou in pask, therefore wolen ghe that I delyuere to ghou the kyng of iewis? alle crieden estsoone and seiden, not this but barraban, and barrabas was a theef.

CHAP. XIX.

Therfore pilat took thanne iesus and scourgide. & knyghtis writhen a crown of thornys and setten on his heed, and diden aboute him a cloth of purpur and camen to hym and seiden, heil kyng of iewis, and thei ghauen to him bussetis. estsoone pilat wente out and seide to hem, lo I brynge him out to ghou, that ghe knowe that I fynde no cause in him, and so iesus wente out beringe a crowne of thornys and a cloth of purpur. and he seide to hem lo the man. but whanne the bisschopis and mynystris hadden seien hym, thei crieden and seiden, crucifie, crucifie him. pilat seith to hem, take ghe hym and crucifie ghe, for I fynde no cause in him. the iewis answeriden to him we han a lawe, and bi the lawe he owith to die, for he made him goddis sone. therefore whanne pilat hadde herd this word he dredde the more. and he wente into the moothall estsoone and seide to iesus, of whennys art thou? but iesus ghaf noon answer to him. pilat seith to him spekist thou not to me? woost thou not that I haue power to crucifie thee and I haue power to delyuere thee? iesus answeride, thou schuldest not haue ony power aghens me but it were ghouun to thee fro aboue. therefore he that bitook me to thee hath the more synne, fro that tyme pilat foughte to delyuere him. but the iewis crieden and seiden, if thou delyuerist this thou art not the emperouris frend; for ech man that makith himself kyng aghensyeth the emperour. and pilat whanne he hadde herd these wordis ledde jhesus forth and sat for domesman in a place that is seid † lithostratos, but in ebreu golgatha. and it was pask euen as it were the sixte our. and he seith to the iewis, lo ghoure kyng. but thei crieden & seiden, take awei, take awei, crucifie him. pilat seith to hem, schal I crucifie ghoure kyng? the bisschopis answeriden, we han no kyng but the emperour. and thanne pilat bitook him to hem that he schulde be crucified. and thei taken iesus and ledde him out and he bar to himself a cross, and wente out into that place that is seid caluarie in ebrew golgatha, where thei crucifieden him and othere tweyne with him oon on this side and oon on that side and jhesus in the myddil. and pilat wroot a title and sette on the cross. and it was writun JESUS OF NAZARETH KING OF IEWIS. therefore manye of the iewis radden this title, for the place where jhesus was crucified was nygh the cytee, and it was writun in ebrew, greek and latyn. therefore the bisschopis of the iewis seiden to pilat, nyle thou write kyng of iewis but for he seide I am kyng of iewis. pilat answeride, that that I haue writen I haue writen. therefore the knyghtis whanne thei hadden crucifieden him taken hise clothis and made foure partis, to ech knyght a part, and a coote. and the coote was without seem and woun al aboute, therefore thei seiden togidre, kitte we not it, but caite we lott whos it is. that the scripture be fulfillid seiynge, thei partiden my clothis to hem, and on my cloth they kessen lott. and the knyghtis diden these thingis. but bifidis the cross of jhesus stoodden his modir and the sistir of his modir

marie cleophe and marie maudeleyn. therefore whanne jhesus hadde seien his modir and the disciple stondynge whom he louyde, he seith to his modir, woman lo thi sone. aftirward he seith to the disciple, lo thi modir. and fro that our the disciple took hir into his modir. aftirward iesus witinge that now alle thingis ben endid, that the scripture were fulfillid he seith, I thirste. and a vessel was set ful of vynegre, and thei leiden yn isope aboute the spounge ful of vynegre and putten to his mouth. therefore whanne iesus hadde taken the vynegre he seide, it is endid; and whanne his heed was bowid down he ghaf up the goost. therefore for it was pask euen, that the bodis schulden not abide on the cross in the sabot, for that was a greet sabot dai, the iewis prieden pilat that the hipis of hem schulden be brokun and thei taken awei. therefore knyghtis camen and thei braken the thighes of the firste and of the tothir that was crucified with him. but whanne thei weren comun to iesus as thei sighen him deed, thanne thei braken not hise thighes. but oon of the knyghtis openyde his side with a spere, and anoon blood and watir wente out. and he that sigh baar witnesfyng, and his witnesfyng is trewe, and he woot that he seith trewe thingis that ghe bileue. and these thingis weren down, that the scripture schulde be fillid, ghe schulen not breke a boon of him, and estsoone a nothir scripture seith, thei schulen se into whom thei *† pigheten thorough. but aftir these thingis ioseph of aramathie priede pilat, that he schulde take the awei bodi of jhesus, for that he was a disciple of jhesus, but pryuy fordrede of the iewis, & pilat suffride. and so he cam and took awei the bodi of jhesus. and nycodeme cam also, that hadde come to hym first bi nyght, and broughte a medling of myrre and aloes as it were an hundrid pound. and thei taken the bodi of jhesus and bounden it in lynnun clothis with swete smellynge oynementis, as it is the custome to iewis for to byrie. and in the place where he was crucified was a gherd, and in the gherd a newe || graue in which ghit no man was leid. therefore there thei putten jhesus for the * vigil of iewis seest, for the sepulcre was nygh.

CHAP. XX.

AND in oo dai of the woke marie maudeleyn a. cam eerli to the graue whanne it was ghit derk: and sche sigh the stoon moued awei fro the graue. therefore sche ran and cam to symound petir and to a nothir disciple whom iesus louyde and seith to hem, thei han taken the lord fro the graue and we witen not where thei han leid him. therefore petir wente out and thilk othir disciple and thei camen to the graue. and thei tweyne runnen togidre, and thilk othir disciple ran bifore petir and cam first to the graue. and whanne he stoupide he sigh the § scheetis liggyng, nethes he entride not. therefore symound petir cam fuyng him and he entride into the graue. and he sigh the scheetis leid, and the sudarie that was on his heed not leid with the scheetis but bi it self wlapid into a place. therefore thanne thilk disciple that cam first to the graue entride, and sigh and bileuyde. for thei knewen not ghit the scripture, that it bihoste him to rise aghen fro deeth. therefore the disciplis wenten estsoone to hemself. but marie stood at the graue with- c. outforth wepyng. and the while sche wepte sche bowide hir and biheeld forth into the graue. and sche

* Cesaris.

† lithostratos.

*† transfixerunt.

|| monumentum.

* paraſceuen.

§ linteamina.

ſche ſigh tweyne aungelis ſittynge in whyt, con at the heed and oon at the feet where the bodi of ihesus was leid, and thei ſeyn to hir, womman what wepiſt thou? ſche ſeide to hem for thei han take awei my lord, and I woot not where thei han leid him. whanne ſche hadde ſeid theſe thingis ſche turnyde backward and ſigh ihesus ſtondyng, and wiſte not that it was iesus. iesus ſeith to hir, womman what wepiſt thou? whom ſekſt thou? ſche geſſynge that he was a gardynere ſeith to hym, ſyre, if thou haſt taken him up, ſeie to me where thou haſt leid him and I ſchal take him awei. iesus ſeith to hir, marie. ſche turnyde and ſeith to him, rabony, that is to ſeie maiſtir. iesus ſeith to hir, nyle thou touche me, for I haue not ghit ſlighed to my fadir. but go to my britheren & ſeie to hem, I ſlighe to my fadir and to ghoure fadir, to my god and to ghoure god. marie maudeleyn cam tellynge to the diſciplis, that I ſigh the lord and theſe thingis he ſeide to me. therefore whanne it was euen in that dai oon of the ſabotis and the ghatis weren ſchit where the diſciplis weren gederid for drede of the iewis, iesus cam and ſtood in the myddil of the diſciplis. and he ſeith to hem, pees to ghou. and whanne he hadde ſeid this he ſchewide to hem hondis and ſide. therefore the diſciplis ioieden for the lord was ſeien. and he ſeith to hem eſt, pees to ghou. as the fadir ſente me, I ſende ghou. whanne he hadde ſeid this he blew on hem and ſeide, take ghe hooli gooft. whos ſynnes ghe forghyuen tho ben forghyuen to hem, and whos ghe withholdun tho ben withholdun.

E. but thomas oon of the twelue that is ſeid didymus was not with hem whanne iesus cam. therefore the othere diſciplis ſeiden, we han ſeien the lord. and he ſeide to hem but I ſe in hiſe hondis the ſitchyng of the nailis, and putte my ſyngir into the place of the nailis, and putte myn hond into hiſe ſide I ſchal not bileue. and aſtir eichte daies eſtſoone hiſe diſciplis weren withynne, and thomas with hem, iesus cam while the ghatis weren ſchit, and ſtood in the myddil and ſeide pees to ghou. aſtirward he ſeith to thomas, putte yn here thi ſyngir and ſe myne hondis, and putte hidir thin hond & putte into my ſide, and nyle thou be unbileful but ſeithful. thomas anſweride and ſeide to him, my lord and my god. iesus ſeith to him, thomas for thou haſt ſeien me thou bileuydiſt, bleſſid ben thei that ſighen not and han bileued, and iesus dide manye othere ſignes in the ſight of hiſe diſciplis whiche ben not writun in this book: but theſe ben writun, that ghe bileue that iesus is criſt the ſone of god, and that ghe bileuynge haue lyf in his name.

CHAP. XXI.

A. Aſtirward iesus eſtſoone ſchewide him to hiſe diſciplis at the ſee of tiberias, and he ſchewide him thus. there weren togidre ſymound petir and thomas that is ſeid didymus, and nathanael that was of the cane of galilee and the ſones of zebedee & tweyne othere of hiſe diſciplis. ſymound petyr ſeith to hem, I go to fiſſche. thei ſeyn to him, and we comen with thee. and thei wenten out and wenten into a boot, and in that nyght thei took-

en nothing. but whanne the morowe was comun iesus ſtood in the brynk, netheles the diſciplis knewen not that it was iesus. therefore iesus ſeith to hem, children wher ghe han ony ſoupyng thing? thei anſweriden to him, nai. he ſeide to hem putte ghe the nett into the right half of the rouwyng and ghe ſchulen ſynde. and thei puttiden the nett, and thanne thei myghten not drawe it for multitude of fiſſchis. therefore thilk diſciple whom iesu louyde ſeith to petir, it is the lord. ſymound petir whanne he hadde herde that it is the lord, gyrte him with a coote for he was nakid, and wente into the ſee. but the othere diſciplis camen bi boot, for thei weren not ſer fro the lond, but as a two hundrid cubitis, drawyng the nett of fiſſchis. and as thei came down into the lond thei ſighen coolis liggyng and a fiſch leid on and breed. iesus ſeith to hem, bringe ghe of the fiſſchis whiche ghe han taken now. ſymound petyr wente up and drough the nett into the lond ful of grete fiſſchis an hundrid fiſty and thre. and whanne thei weren ſo manye the nett was not broken. iesus ſeith to hem, come ghe ete ghe. and no man of hem that ſaten at the mete durſt axe him who art thou? wityng that it is the lord. and iesus cam and took breed and ghaſt to hem and fiſch alſo. now this thridde tyme iesus was ſchewid to hiſe diſciplis whanne he hadde riſen aghen fro deeth. and whanne * thei hadden eten iesus ſeith to ſymound petir, † ſymound of icon loueſt thou me more than theſe? he ſeith to him, ghe lord. thou woofſt that I loue thee. iesus ſeith to him ſede theu my lambren. eſt he ſeith to him, ſymound of icon loueſt thou me? he ſeith to him ghe lord, thou woofſt that I loue thee. he ſeide to him ſede thou my lambren. he ſeith to him the thridde tyme, ſymound of icon loueſt thou me? petir was heuy for he ſeith to him the thridde tyme loueſt thou me? and he ſeith to him, lord, thou knowiſt alle thingis, thou woofſt that I loue thee. iesus ſeith to him ſede my ſcheep. treuli treuli I ſeie to thee, whanne thou were ghongere thou girdidiſt thee and wandridiſt where thou woldiſt. but whanne thou ſchalt wexe eldere thou ſchalt holde forth thine hondis and a nothir ſchal girde thee and ſchal lede thee whidir thou wolt not. he ſeide this thing ſignifyng bi what deeth he ſchulde gloriſie god. and whanne he hadde ſeid theſe thingis he ſeith to him, ſue thou me. petir turnyde and ſigh thilk diſciple ſuyng whom iesus louyde, which alſo reſtide in the ſouper on his breſte, and he ſeide to him lord who is it that ſchal bitraie thee? therefore whanne petir hadde ſeien this, he ſeith to iesu, lord but what this? iesus ſeith to him, ſo I wole that he dwelle til that I come, what to thee? ſue thou me. therefore this word wente out among the britheren that thilk diſciple dieth not. and iesus ſeide not to him that he dieth not, but ſo I wole that he dwelle til I come what to thee? this is thilk diſciple that berith witneſſyng of theſe thingis and wrcot hem. and we witen, that his witneſſyng is trewe. and ther ben alſo manye othere thingis that iesus dide, whiche if thei ben writun bi ech bi hymſilf, I deme that the world hymſilf ſchal not take tho bookis that ben to be writun.

Here endith the goſpel of icon and bigynneth a prolog on the epiſtle to Romayns.

S

ROM

* prandiſſent

† Simon Joannis.

ROMAYNS.

Romayns be in the cuntrei of italie. thei weren disseyved first of false profetis that is false teacheris, and under the name of oure lord ihesus crist thei weren brought into the lawe and profetis, *that is into cerymonyes either fleischli kepyng of moises lawe, and of profetis accordyng with the cerymonyes, which usyng is contrarie now to the treuthe and fredom of cristis gospel.* Poul aghen clepith these romayns to verrei feith and treuthe of the gospel, and writith to hem this pistle fro corinthe. * Jerom in his prolog on this epistle seith this.

CHAP. I.

Poul the seruaunt of ihesus crist clepid an apostle, departid into the gospel of god which he hadde bihote tofore bi hise profetis in hooli scripturis of his sone, which is maad to hym of the seed of dauith bi the fleisch. and he was bifore ordeyned the sone of god in vertu bi the spyryt of halowyng of the aghenrisyng of deede men of ihesus crist oure lord, bi whom we han resseyued grace and the office of apostil to obeie to the feith in alle folkis for his name, among whiche ghe ben also clepid of ihesus crist: to alle that ben at rome derlyngis of god and clepid hooli. grace to ghou and pees of god oure fadir and of the lord ihesus crist. first I do thankyngis to my god bi ihesus crist for alle ghou for ghoure feith is schewid in al the world. for god is a witnesse to me to whom I serue in my spyryt in the gospel of his sone that withouten ceessyng I make mynde of ghou euer in my preicis. and bifeseche if in any maner sum tyme I haue a spedi weie in the wille of god to come to ghou for I desyre to se ghou to parten sumwhat of spyritual grace that ghe be confermed, that is to be coumfortid togidre in ghou bi feith that is bothe ghoure and myn togidre. and britheren I nyle that ghe unknowe that ofte I purposide to come to ghou and I am lett to this tyme that I haue sum fruyt in ghou as in othere folkis to greekis and to barbarys to wise men and to unwise men I am dettour, so that that is in me is redy to preche the gospel also to ghou that ben at rome. for I schame not the gospel for it is the vertu of god into heelte to ech man that bileueth, to the iew first and to the greek. for the rightwisnesse of god is shewid in it of feith into feith, as it is writun for a iust man lyueth of feith. for the wraththe of god is schewid fro heuene on al unpittee & wickidnesse of tho men that withholden the treuthe of god in unrightwysnesse. for that thing of god that is knowun is schewid to hem, for god hath schewid to hem. for the unvisibile thingis of him that ben undirstondun ben biholdun of the creature of the world bi tho thingis that ben maad, ghe and the euerlastinge vertue of him and the godheed, so that thei moun not be excusid. for whanne thei hadden knowen god, thei glorifieden him not as god neithir diden thankyngis but thei vanysshiden in her thoughtis, and the unwise herte of hem was derkid. for thei seiynge that hemself weren wise thei weren maad foolis & thei chaungiden the glorie of god uncorruptible into the liknesse of an ymage of a deedly man and of briddis and of four footid beestis and of serpentis. for which thing god bitook hem into the desires of her herte into unclen-

nesse that thei punnyfche with wrongis her bodies in hemself. the whiche chaungiden the treuthe of god into leesyng, and herieden and seruyden to a creature rather than to the creator that is blefid into worldis of worldis, amen. therefore god bitook hem into passions of schenschipec. for the women of hem chaungiden the kyndeli uss into that uss that is aghens kynde. also the men forfooken the kyndeli uss of womman. and brennyden in her desyres togidre, and men into men wroughten filthehe, and resseyuyden into hemself the mede that bihoste of her errour. and as thei preuyden that thei hadden not god in knowyng, god bitook hem into a repreuable witt, that thei do tho thingis that ben not couenable, that thei be fulfillid with al wickidnesse, malice, fornyacioun, couetyse † weiwardnesse, ful of enuye, mansleyngis, stryf, gile, yuel wille, priuy bachiteris, detraictouris, hateful to god, deba-touris, proude and highe ouer mesure, fynderis of yuele thingis, not obeiyng to fadir and modir, unwise, unmanerli, withouten love, withouten boond of pees, withouten merci. the whiche whanne thei hadden knowe the rightwisnesse of god undirstooden not, that thei that doen siche thingis ben worthi the deeth, not oonli thei that doen tho thingis, but also thei that consenten to the doeris.

CHAP. II.

Wherfore thou art unexcusable ech man that demest. for in what thing thou demest another man thou condempnest thi self, for thou doist the same thingis whiche thou demest. & we witen, that the doom of god is astir treuthe aghens hem that doen siche thingis. but gesslist thou man that demest hem that doen siche thingis. and thou doist tho thingis, that thou schalt ascape the doom of god? wher thou dispisist the riches of his goodnesse, and the pacience and the long abidyng, knowist thou not that the benygnyte of god ledith thee to forthinkyng. but astir thin hardnesse and unrepentaunt herte thou tresorist to thee wraththe in the dai of wraththe and of schewing of the rightful doom of god, that schal ghelde to ech man astir hise werkis: sotheli to hem that ben bi pacience of good werk, glorie and honour and uncorupcioun to hem that seken euerlastyng lyf. but to hem that ben of stryf and that assenten not to treuthe but bileuen to wickidnesse, wraththe and yndignacioun, tribulacioun and angwisch into ech soule of man that worchith yuel, to the iew first and to the greek. but glorie and honour and pees to ech man that worchith good thing to the iew first and to the greek, for accepcioun of persones is not anentis god. for who euere han synned withouten the lawe schulen perissche withouten the lawe, and who euere han synned in the lawe thei schulen be demed bi the lawe. for the heereris of lawe ben not iust anentis god,

* this seith Jerom in his prolog on this pistle to romaynes.

† nequitia.

god, but the doers of the lawe schulen be maad iuste. for whanne hethene men that han not lawe doen kyndeli tho thingis that ben of the lawe, thei not hauynge such maner lawe ben lawe to hemself that schewen the werk of the lawe writun in her hertis. for the conscience of hem gheldith to hem a witnessyng bitwix hemself of thoughtis that ben accusyng or defendinge in the dai whanne god schal deme the priuy thingis of men astir my gospel bi iesu crist. but if thou art named a iew and resist in the lawe and hast glorie in god, & hast knowe his wille. and thou lerned bi the lawe preuest the more profitable thingis, and tristist thi self to be a ledere of blynde men, the light of hem that be in derknessis, a techere of unwise men, a maistir of ghonge children that hast the fourme of kunnyng and of treuthe in the lawe. what thanne techist thou another and techist not thi self? thou that prechist that me schal not stele, stealist. thou that techist that me schal not do lecherie, doist lecherie. thou that wlatist mawmetis, doist sacrilegie. thou that hast glorie in the lawe, unworshipist god bi brekyng of the lawe. for the name of god is blasfemed bi ghou among hethen men as it is writun. for circumcisioun profitith if thou kepe the lawe, but if thou be a trespassour aghen the lawe, thi circumcisioun is maad prepucie. therefore if prepucie kepe the rightwysnesse of the lawe, wher his prepucie schal not be arettid into circumcisioun? and the prepucie of kynde that fulfillith the lawe schal deme thee that bi letre and circumcisioun art trespassour aghen the lawe. for he that is in opyn is not a iew, neither it is circumcisioun that is openli in the fleisch, but he that is a iew in hid. and the circumcisioun of herte in spyryt not bi the letre, whos preisyng is not of men but of god.

CHAP. III.

WHAT thanne is more to a iew? or what profyt of circumcisioun? mych bi al wise, first for the spekyngis of god weren bitaken to hem. and what if summe of hem bileuyden not? wher the unbileue of hem hath avoidid the feith of god? god forbede. for god is sothfast, but ech man a liere as it is writun, that thou be iustified in thi wordis and ouercome whanne thou art demed. but if oure wickidnesse commende the rightwysnesse of god, what schulen we seie? wher god is wickid that bringith yn wraththe? astir man I seie. god forbede. ellis hou schal god deme this world? for if the treuthe of god hath aboundid in my leesyng into the glorie of him, what ghit am I demed as a synnere? and not as we ben blasfemed, and as sum men seyn, that we seyn, do we yuele thingis that goode thingis come, whos dampnacioun is iust. what thanne? passen we hem? nai. for we han schewid bi skile, that alle bothe iewis and greekis ben undir synne as it is writun, for ther is no man iust, ther is no man undirstondyng neither sekyng god. alle * bowiden awei togidre, thei ben maad unprofitable, ther is noon that doith good thing, ther is noon tilto oon. the throte of hem is an open sepulchre, with her tungis thei diden gilefulli, the venym of snakis is undir her lippis. the mouth of whiche is ful of cursyng and bittyrnesse, the feet of hem ben swifte to schede blood. forowe and cursidnesse ben in the weies of hem, and thei knewen not the weie of pees, the drede of god is not before her d. ighen. and we witen, that what euer thingis the lawe spekith it spekith to hem that ben in the lawe,

that ech mouth be stoppid and ech world be maad fuget to god, for of the werkis of the lawe ech fleisch schal not be iustified bifore him, for bi the lawe ther is knowing of synne. but now withouten the lawe the rightwysnesse of god is schewid that is witnessid of the lawe and the profetis. and the rightwysnesse of god is bi the feith of iesu crist into alle men and on alle men that bileuen in him. for ther is no departyng, for alle men synnyden and han nede to the glorie of god, and ben iustified freeli bi his grace bi the aghenbiyng that is in crist iesu. whom god ordeynede forghyvere bi feith in his blood, to the schewyng of his rightwysnesse for remyscioun of bifore goynge synnes, in † the bringe up of god to the schewing of his rightwysnesse in this tyme, that he be iust and iustifyinge him that is of the feith of iesu crist. wher thanne is thi gloryng? it is excludid. bi what lawe? of dedis doynge? nai but bi the lawe of feith. for we demen a man to be iustified bi the feith withouten werkis of the lawe. whethir of iewis is god oonly, wher he is not also of hethen men? ghis and of hethen men. for oo god is that iustifieth circumcisioun * of feith, and prepucie bi feith. distrien we therefore the lawe bi the feith? god forbede. but we stabliffen the lawe.

CHAP. IV.

WHAT thanne schulen we seie, that abraham oure fadir astir the fleisch soond? for if abraham be iustified of werkis of the lawe he hath glorie, but not anentis god. for what feith the scripture? abraham bileuyde to god, and it was arettid to him to rightwysnesse. and to him that worchith mede is not arettid bi grace but bi dette. sotheli to him that worchith not but bileueth into him that iustifieth a wickid man his feith is arettid to rightwysnesse astir the purpos of goddis grace. as dauidh seith, the blessidnesse of a man whom god acceptith he ghyueth to hym rightwysnesse withouten werkis of the lawe, blessid ben thei whos wickidnessis ben forghouun and whos synnes ben hid. blessid is that man to whom god arettide not synne. thanne whether dwellith this blisfulnesse oonly in circumcisioun, or also in prepucie? for we seyn that the feith was arettid to abraham to rightwysnesse. hou thanne was it arettid? in circumcisioun or in prepucie? not in circumcisioun but in prepucie. and he took a signe of circumcisioun a tokene of rightwysnesse of the feith which is in prepucie, that he be fadir of alle men bileuyng bi prepucie. that it be arettid also to hem to rightwysnesse, and that he be fadir of circumcisioun, not oonly to hem that ben of circumcisioun, but also to hem that suen the stepis of the feith, which feith is in prepucie of oure fadir abraham. for not bi the lawe is biheest to abraham or to his seed, that he schulde be eyr of the world, but bi the rightwysnesse of †* feith. for if thei that ben of the lawe ben eyris feith is distried, biheest is doon awei, for the lawe worchith wraththe. for where is no lawe there is no trespass *neither is trespassyng*. therfor rightfulness is of the feith, that bi grace biheest be stable to ech seed not to that seed oonly that is of the lawe, but to that that is of the feith of abraham, which is fadir of us alle, as it is writun, for I haue sett thee fadir of manye folkis bifore god to whom thou hast bileued. which god quykeneth deede men, and clepith tho thingis that ben not as tho that ben. which abraham aghens hope bileuyde into hope, that he schulde be

* bowen

† sustentatione.

* by.

†* the feith.

be maad fadir of manye folkis as it was seid to him, thus schal thi seed be as the sterres of heuene, and as the grauel that is in the brynke of the see. and he was not maad unstedfast in the bileue, neither he biheeld his bodi thanne nygh deed whanne he was almoost of an hundrid gheer, ne the wombe of sare nygh need. also in the biheest of god he doutide not with untruff, but he was countortid in bileue ghyuyng glorie to god. witynge moost fulli that what euere thingis god hath bihight, he is myghti also to do, therefore it was arettid to him to rightwysnesse. and it is not writun oonli for him, that it was arettid to him to rightfulnessse, but also for us to whiche it schal be arettid that bileuen in him that reitide oure lord ihesu crist fro deeth, which was bitaken for oure synnes, & roos aghen for oure iustifying.

CHAP. V.

Therfore we iustified of seith haue we pees at god bi oure lord ihesu crist bi whom we han nygh goyng to bi seith into this grace in which we * stonde and han glorie in the hope of the glorie of goddis children, and not this oonli, but also we glorien in tribulaciouns, witynge that tribulacioun worchith pacience, and pacience preuyng, and preuyng hope, and hope confoundith not. for the charite of god is spred abroad in oure hertis bi the hooli goost that is ghoun to us. and while that we weren sike affir the tyme what diede crist for wickid men? for unnethis dieth ony man for the iust man, and ghit for a good man perauenture summan dar die. but god commendith his charite in us, for if whanne we weren ghit synners † affir the tyme crist was deed for us thanne mych more now we iustified in his blood schulen be saaf fro wraththe bi him. for if whanne we weren enemyes we ben recounceiled to god bi the deeth of his sone, mych more we recounceiled schulen be saaf in the lyf of him. and not oonli this but also we glorien in god bi oure lord ihesu crist, bi whom we han resseyued now recounceilyng. therefore as bi oo man synne entride into this world, and bi synne deeth, and so deeth passide forth into alle men in which man alle men synnyden. for tilto the lawe synne was in the world, but synne was not rettid whanne lawe was not. but deeth regnyde fro adam tilto moises also into hem that synnyden not in liknesse of the trespassyng of adam the which is liknesse of crist to comynge. but not as gilt so the ghifte. for if thorough the gilt of oon manye ben deede, mych more the grace of god, and the ghifte in the grace of oo man ihesu crist hath aboundid into manye men. and not as bi oo synne so bi the ghifte. for the doom of oon into condemnacioun, but grace of manye giltis into iustificacioun. for if in the gilt of oon deeth regnyde thorough oon, mych more * men that taken plentee of grace and of ghyuyng and of rightwysnesse schulen regne in lyf bi oon iesus crist. therefore as bi the gilt of oon into alle men into condemnacioun, so bi the rightwysnesse of oon into alle men into iustifying of lyf. for as bi inobedience of oo man manye ben maad synners, so bi the obedience of oon manye schulen be iuste. and the lawe entride that gilt ichulde be plenteous, but where gilt was plenteous, grace was more plenteous. that as synne regnyde into deeth, so grace regne bi rightwysnesse into euerlastyng lyf bi ihesu crist oure lord.

CHAP. VI.

Therfore what schulen we seie? schulen we dwelle in synne that grace be plenteous? god forbede. for hou schulen we that ben deede to synne lyue ghit thereynne? whethir britheren ghe knowen not, that whiche euere we ben baptisid in crist ihesu we ben baptisid in his deeth. for we ben togidre byried with him bi baptym into deeth. for as crist roos fro deeth bi the glorie of the fadir, so walke we in a newenesse of lyf. for if we plauntid togidre ben maad to the lyknesse of his deeth, also we schulen be of the liknesse of his risyng aghen. witynge this thing, that oure oolde man is crucified togidre that the bodi of synne be distried that we serue no more to synne, for he that is deed is iustified fro synne. and if we ben deede with crist we bileuen that also we schulen lyue togidre with him. witynge for crist risyng aghen fro deeth now dieth not, deeth schal no more haue lordschipe on him. for that he was deed to synne he was deed oonys, but that he lyue he lyueth to god. so ghe deme ghousilf to be deede to synne but lyuyng to god in ihesu crist oure lord. therefore regne not synne in oure deedli bodi, that ghe obeie to hise coucetyngis, neither ghyue ghe ghoure membris armuris of wickidnesse to synne, but ghyue ghe ghousilf to god as thei that lyuen of deede men, and ghoure membris armuris of rightwysnesse to god. for synne schal not haue lordschipe on ghou, for ghe ben not undir the lawe but undir grace. what therefore? schulen we do synne for we ben not undir the lawe but undir grace? god forbede. witen ghe not that to whom ghe ghyuen ghou seruauantis to obeie to, ghe ben seruauantis of that thing to which ghe han †† obeied? either of synne to deeth, either of obedience to rightwysnesse. but I thanke god, that ghe weren seruauantis of synne, but ghe han § obeied of herte into that fourme of techyng in which ghe ben bitaken. and ghe delyuerid fro synne ben maad seruauantis of rightwysnesse. I seie that thing that is of man for the unstablenesse of ghoure fleisch. but as ghe han ghoun ghoure membris to serue to unclennesse and to wickidnesse into wickidnesse, so now ghyue ghe ghoure membris to serue to rightwysnesse into hoolynesse. for whanne ghe weren seruauantis of synne ghe weren free of †* rightfulnessse. therefore what fruyt hadden ghe thanne in tho thingis in whiche ghe schamen now? for the ende of hem is deeth. but now ghe delyuered fro synne and maad seruauantis to god han ghoure fruyt into hoolinessse and the ende euerlastyng lyf. for the wagis of synne is deeth, the grace of god is euerlastyng lyf in crist ihesu oure lord.

CHAP. VII.

Britheren wher ghe knowen not, for I speke to men that knowen the lawe, for the lawe hath lordschipe in a man as long tyme as it lyueth. for that womman that is undir an husbonde is boundun to the lawe while the husbonde lyueth, but if hir husbonde is deed sche is delyuerid fro the lawe of the husbonde. therefore sche schal be clepid auoutresse if sche be with another man while the husbonde lyueth. but if hir husbonde is deed sche is delyuerid fro the lawe of the husbonde that sche be

* stondun. † secundum tempus. * we takyng. MS. Jof. item MS. Eman: fol. nisi quod, takin pro taken. Caeteri, minus recte, men that takinge. accipientes — regnabunt. L.V. †† obeishid. § obeishid. †* rightwysnesse.

be not auoutresse if sche be with another man. and so my britheren ghe ben maad deede to the lawe bi the bodi of crist that ghe ben of another, that roos aghen fro deeth that ghe bere fruyt to god. for whanne we weren in fleisch passiouns of synnes that weren bi the lawe wroughten in oure membris to bere fruyt to deeth. but now we ben unboundun fro the lawe of deeth in which we weren holdun, so that we seruen in newenesse of spyryt and not in ooldnesse of lettre. what therefore schulen we seie, the lawe is synne? god forbede. but I knew not synne but bi lawe. for I wiste not that coueityng was synne, but for the lawe seide thou schalt not coueite. and thorough occasioun taken synne bi the maundement hath wrought in me al coueityse. for withouten the lawe synne was deed and I lyuyde withouten the lawe sumtyme. but whanne the comaundement was comen synne lyuyde aghen, but I was deed and this comaundement that was to lyf was foundun to me to be to deeth. for synne thorough occasioun taken bi the comaundement disseyuyde me, and bi that it slough me. therefore the lawe is hooli and the comaundement is hooli and iust and good. is thanne that thing that is good maad deeth to me? god forbede. but synne that it seme synne thorough good thing wroughte deeth to me that me synne ouer maner thorough the comaundement. and we witen that the lawe is spiritual, but I am fleischli feld undir synne. for I undirstonde not that that I worche, for I do not the good thing that I wole, but I do thilk yuel thing that I hate. and if I do that thing that I wole not, I consente to the lawe that it is good, but now I worche not it now, but the synne that dwellith in me. but and I woot that in me, that is in my fleisch dwellith no good. for wille liyth to me but I fynde not to parfoume good thing. for I do not thilk good thing that I wole, but I do thilk yuel thing that I wole not. and if I do that yuel thing that I wole not I worche not it, but the synne that dwellith in me. therefore I fynde the lawe to me wyllynge to do good thing, for yuel thing liyth to me. for I delyte togidre to the lawe of god aftyr the yinner man, but I see a nother lawe in my membris aghen fightynge the lawe of my soule, and makynge me caityf in the lawe of synne that is in my membris. I am an * unceli man, who schal delyuer me fro the bodi of this synne? the grace of god bi iesu crist oure lord. therefore I myself bi the soule serue to the lawe of god, but bi fleisch to the lawe of synne.

CHAP. VIII.

A. Therefore now no thing of dampnacioun is to hem that ben in crist iesu, whiche wandren not aftir the fleisch. for the lawe of the spyryt of lyf in crist iesu hath delyuerid me fro the lawe of synne and of deeth. for that that was ympossible to the lawe in what thing it was syk bi fleisch, god sente his sone into the likenesse of fleisch of synne, and of synne dampnyde synne in fleisch, that the iustifying of the lawe were fulfillid in us that goen not aftir the fleisch but aftir the spyryt. for thei that ben aftir the fleisch saueren tho thingis that ben of the fleisch, but thei that ben aftir the spyryt feelen tho thingis that ben of the spyryt. for the prudence of fleisch is deeth, but the prudence of spyryt is lyf and pees. for the wisdom of the fleisch is enemy to god for it is not suget to the lawe

of god, for neither it mai, and thei that ben in fleisch moun not plesse to god. but ghe ben not in fleisch but in spyryt, if netheles the spyryt of god dwellith in ghou. but if ony hath not the spyryt of crist, this is not his. for if crist is in ghou the bodi is deed † fro synne, but the spyryt lyueth for iustifying. and if the spyryt of him that reiside iesu crist fro deeth dwellith in ghou, he that reiside iesu crist fro deeth schal quykene also ghoure deedli bodies for the spyryt of him that dwellith in ghou. therefore britheren we ben dettouris not ^{D.} to the fleisch that we liue aftir the fleisch. for if ghe lyuen aftir the fleisch ghe schulen die, but if ghe bi the spyryt fleen the dedis of the fleisch ghe schulen lyue. for who euer ben led bi the spyryt of god these ben the sones of god. for ghe han not take eitsoone the spyryt of seruage in drede, but ghe han take the spyryt of adopcioun of sones in which we crien abba fadir. and thilk spyryt gheldith witnesing to oure spyryt that we ben the sones of god. if sones and cyris, and cyris of god, and cyris togidre with crist, if netheles we suffren togidre that also we ben glorified togidre. and I deme, ^{E.} that the passiouns of this tyme ben not eueue worthi to the glorie to comynge that schal be schewid in us. for the abiding of creature abidith the schewynge of the sones of god, but the creature is suget to vanyte not willinge, but for him that made it suget in hope. for * thilk creature schal be delyuerid fro seruage of corrupcioun into liberte of the glorie of the sones of god. and we †† wite, that ech creature sorowith and traucilith with payne til ghit, and not oonli it, but also we ussif that han the firste fruytis of the spyryt. and we ussif sorowen withynne us for the adopcioun of goddis sones abidinge the aghen biyng of oure bodi. but bi hope we ben maad saaf. for hope that is seien is not hope. for who hopith that thing that he seeth? and if we hopen that thing that we seen not, we abiden bi pacience. and also the spyryt helpith oure ynfyrmyte, for what we schulen preie as it bihoueth we witen not, but thilk spyryt axith for us with sorowynge that moun not be toold out. for he that sekith the hertis woot what the spyryt desyreth, for bi god he axith for hooli men. and we ^{G.} witen, that to men that louen god alle thingis worchen togidre into good to hem that aftir purpos ben clepid seyntis. for thilk that he knew bifore he bifore ordeynyde bi grace to be maad lyk to the ymage of his sone, that he be the firste bigeten among manye britheren. and thilke that he bifore ordeynyde to blisse hem he clepide, and whiche he clepide hem he iustifiede, and whiche he iustifiede, and hem he glorifiede. what thanne schulen we seie to these thingis? if god for us who is aghens us? the which also sparide not his owne sone but for us alle bitook him, hou also ghafe he not to us alle thingis with him? who schal accuse aghens the chosen men of god? it is god that iustifieth. who is it that condempneth? it is iesu crist that was deed, ghe the which roos aghen, which is on the right half of god, and the which preieth for us. who thanne schal departe us fro the charite of crist? tribulacioun or angwisch, or hunger or nakidnesse or persecucioun or peril or swerd? as it is writun, for we ben slayn al dai for thee, we ben gessid as scheep of slaughtir. but in alle these thingis we ouercomen for hym that louyde us. but I am certeyn that neithir deeth, neithir lyf, neithir aungelis, neithir principatis, neithir vertues, neithir present thingis, neithir thingis to comynge,

T

neithir

* infelix

† for.

* the ilk.

†† witem.

neithir strengthe, neither highthe, neithir depnesse, neithir noon othir creature mai departe us fro the charite of god that is in iesu crist oure lord.

CHAP. IX.

I Seie treuthe in crist iesu I lie not, for my conscience berith witnessyng to me in the hooli goost, for greet heuynesse is to me and contynuel sorowe to myn herte. for I mylf desiride to be departid fro crist for my britheren that ben my cōsyns aftir the fleisch that ben men of israel. whos is adopcioun of sones and glorie and testament and gyuyng of the lawe, and seruyse and biheestis. whos ben the fadris and of whiche is crist aftir the fleisch that is god aboue alle thingis blessid into worldis, amen. but not that the word of god hath falle down, for not alle that ben of israel thesē be israelitis. neithir thei that ben seed of abraham alle ben sones, but in isaac the seed schal be clepid to thee. that is to seie, not thei that ben sones of the fleisch ben sones of god, but thei that ben sones of biheest ben demed in the seed. for whi? this is the word of biheest, aftir this tyme I schal come and a sone schal be to fare. and not oonli sche, but also rebecca hadde tweie sones of oo liggyng bi, of isaac oure fadir. and whanne thei weren not ghit borun, neithir hadden doon ony thing of good eithir of yuel, that the purpos of god schulde dwelle bi eleccioun, not of werkis but of god clepyng, it was seid to him, that the more schulde serue the lasse, as it is writun, I louyde iacob, but I hatide esau. what therefore schulen we seie? wher wickidnesse be anentis god? god forbede. for he seith to moises, I schal haue mercy on whom I haue mercy, and I schal ghyue merci on whom I* haue mercy. therefore it is not neithir of man willynge neithir rennyng, but of god hauynge mercy. and the scripture seith to farao, for to this thing I haue styrid thee, that I schewe in thee my vertu, and that my name be teeld in al erthe. therefore of whom god wole he hath mercy, and whom he wole he endurith. thanne seist thou to me, what is sought ghit, for who withstondith his will? oo man what art thou that answerist to god? wher a maad thing seith to him that made it, what hast thou maad me so? wher a pottere of cley hath not power to make of the same gobet oo vessel into onour, a nothir into dyspyt? that if god willinge to schewe his wraththe and to make his power knowun hath suffrid in greet pacience vessels of wraththe* able into deeth, to schewe the riches of his glorie into vessels of merci whiche he made redi into glorie. whiche also he clepide not oonli of iewis, but also of hethen men as he seith in osee, I schal clepe not my peple my peple, and not my loued my loued, and not getyng merci getyng mercy. and it schal be in the place where it is seid to hem not ghe my peple, there thei schulen be clepid the sones of god lyuyng. but itaie crieth for israel, if the noumbre † of the children of israel schal be as grauel of the see, the relis schulen be maad saaf. for sothe a word makynge an ende and abreggyng in equitye, for the lord schal make a word || breggid on al the erthe. and as isaie bifore seide, but god of oostis hadde left to us seed, we hadden be maad as sodom, and we hadden be lyk as gomorre. therefore what schulen we seie? that hethen men that sueden not rightwysnesse han gete rightwysnesse, ghe the rightwys-

nesse that is of feith, but israel suynge the lawe of rightwysnesse cam not parlytli into the lawe of rightwysnesse. whi? for not of feith but as of werkis. and thei spurnyden aghens the stoon of offensioun, as it is writun, lo I putte astoon of offensioun in sion, and a stoon of slaundre, and ech that schal bileue in it schal not be confoundid.

CHAP. X.

BRitheren, the wille of myn herte and my bisech-^A yng is maad to god for hem into heelthe. but I bere witnessyng to hem, that thei han loue of god, but not aftyr kunnyng. for thei unknowynge goddis rightwysnesse and sekyng to make stidfast her owne rightfulness, ben not fuget to the rightfulness of god, for the ende of the lawe is crist to rightwysnesse to ech man that bileueth. for moises wroot, for the man that schal do rightwysnesse that is of the lawe schal lyue in it. but the rightwysnesse that is of bileue seith thus, seie thou not in thin herte, who schal stighe into heuene, that is to seie to lede down crist? or who schal go down into helle, that is to aghen clepe crist fro deeth? but what seith the scripture? the word is nygh in thi mouth, and in thin herte. this is the word of bileue which we prechen, that if thou knouelechist in thi mouth the lord iesu crist and bileuest in thin herte, that god reise him fro deeth, thou schalt be saaf. for bi herte me bileueth to rightwysnesse, but bi mouth knoueleching is maad to heelthe. for whi? scripture seith, ech that bileueth in him schal not be confoundid. and ther is no distincsioun of iew and of greek, for the same lord of alle is riche in alle that ynwardli clepen him, for ech man who euer schal ynwardli clepe the name of the lord schal be saaf. hou thanne schulen thei ynwardli clepe him into whom thei han not bileued? or hou schulen thei bileue to him whom thei han not herd? hou schulen thei heere withouten a prechour? and hou schulen thei preche but thei be sent? as it is writun, hou sayre ben the feet of hem that prechen pees, of hem that prechen goode thingis? but not alle men obien to the gospel. for isaie seith, lord, who bileuyde to oure heeryng? therefore seith is of heeryng, but heeryng bi the word of crist. but I seie, wher thei herden not? ghis sotheli, the word of hem wente out into al erthe, and her wordis into the endis of the world. but I seie, wher israel knew not? first moises seith, I schal lede ghou to enuye that ghe be no folk, that ghe be an unwise folk, I schal sende ghou into wraththe. and isaie is boold and seith, I am foundun of men that seken me not, openli I apperide to hem that axiden not me. but to israel he seith, al dai I streighte out myne hondis to a peple that bileuyde not but aghenseide me.

CHAP. XI.

Therfore I seie, whethir god hath put awei his peple? god forbede. for I am an israelite of the seed of abraham of the lynage of beniamyn. god hath not put awei his peple which he bifore knew. wher ghe witen not what the scripture seith in elie? hou he preieth god aghens israel, lord thei han slayn thi profetis, thei han *† undurdoluen thine auteris, and I am left aloone and thei seken my

* schal haue * apta in interitum. † of israel. || breuiatum. *† sustoderunt.

my lyf. but what feith goddis answer to him? I haue left to me seuene thousandis of men that han not bowid *her* knees bifore baal. so therfore also and this tyme the relifs ben maad faaf bi the che- syng of the grace of god. and if it be bi the grace of god it is not now of werkis, ellis grace is not now grace. what thanne? isracl hath not geten this that he soughte, but eleccioun hath geten, and the othere ben blyndid as it is writun, god ghat to hem a spyryt of compunccioun, ighen that that thei se not, and eeris that thei heere not into this dai. and dauyd seith, be the boord of hem maad into a * gryn bifore hem, and into catchyng & into sclau- dre and into gheldyng to hem, be the ighen of hem maad derk that thei se not, and bowe thou doun algatis the bak of hem. therfore I seie, wher thei offendiden so that thei schulden falle doun? god forbede. but bi the gilt of hem heelte is maad into hethen men that thei sue hem, that if the gilt of hem ben richeffis of the world, and the makynge lessé of hem ben richeffis of hethen men, hou mych more the plente of hem? but I seie to ghou he- then men, for as longe as I am apostle of hethen men I schal onoure my mynysterie if in ony maner I stire my fleisch for to folowe, and that I make summe of hem faaf. for if the los of hem is the recounceilyng of the world, what is the † takyng up but lyf of deede men? for if a litil part of that that is taastid be hooli, the hool gobet is hooli. and if the roote is hooli, also the braunchis. what if ony of the braunchis ben brokun whanne thou were a wielde olyue tree art graffid among hem, and art maad selowe of the roote and of the fatnesse of the olyue tree? nyle thou haue glorie aghens the braunchis. for if thou gloriest, thou berist not the roote, but the roote thee. therfore thou seist the braunchis ben brokun that I be graffid yn. wel. for unbileue the braunchis ben brokun, but thou ston- dist bi feith, nyle thou saure high thing but drede thou, for if god sparide not the kyndeli braunchis, lest perauenture he spare not thee. therfore se the goodnesse and the * ferfnesse of god, ghe the ferf- nesse into hem that felden doun, but the goodnesse of god into thee, if thou dwelst in goodnesse. ellis also thou schalt be kit doun. ghe and thei schulen be set yn, if thei dwellen not in unbileue. for god is myghti to sette hem yn eftsoone. for if thou art kit doun of the kyndeli wielde olyue tree, and a- ghens kynde art set into a good olyue tree, hou mych more thei that ben bi kynde schulen be sett in her olyue tree? but britheren I wole not, that ghe unknowe this mysterie, that ghe be not wise to ghou silf, for blyndenesse hath feld aparti in isracl til that the plente of hethene men entride, and so al isracl schulde be maad faaf as it is writun, he schal come of syon that schal deliure and turne away the wickidnesse of iacob. and this testament to hem of me whanne I schal do awei her synnes. astir the gospel thei ben enemyes for ghou, but thei ben moost dereworthe bi the eleccioun for the fadris. and the ghiftis and the clepyng of god ben with- out forthynkyng. and as sumtyme also ghe bileuy- den not to god, but now ghe han gete merci for the unbileue of hem, so and these now bileuyden not into ghoure merci, that also thei gete merci. for god closide togidre alle thingis in unbileue that he haue merci on alle. a the highnesse of the richeffis of the wisdom and of kunnyng of god, hou yn- comprehensible ben hise domes? and hise weies ben unferchable. for whi, who knew the witt of the lord?

or who was his counseilor? or who formere ghat to him and it schal be quyt to him? for of him and bi him and in him ben alle thingis, to him be glorie into †† worldis of worldis. amen.

CHAP. XII.

THerfore britheren I biseche ghou bi the merci of god, that ghe ghyue ghoure bodies a ly- uying sacrifice hooli plesyng to god and ghoure fer- uyse resonable. and nyle ghe be confourmyd to this world, but be ghe resourmed in newenesse of ghoure witt that ghe preve which is the wille of god good and wel plesyng and perfit. for I seie bi the grace that is ghoun to me to alle that ben among ghou, that ghe saure not more than it bihoueth to saure, but for to saure to sobrenesse, and to ech man as god hath departid the mesure of feith. for as in oo bodi we han manye membrs, but alle the mem- brs han not the same dede, so we manye ben oo bodi in crist and ech ben membrs oon of another. therfore we that han ghiftis dyuersyng astir the grace that is ghoun to us, eithir profecie astir the refoun of feith, eithir feruys in mynysstringe. ei- thir he that techith in techinge, he that styrith soffli in monestinge, he that gyueth in symplenesse, he that is souereyn in bisynesse, he that hath mercy in gladnesse. loue withouten feynyng, hatyng yuel, drawyng to good, louyng togidre bi the charite of brithershood. ech come bifore to worschipe o- thir. not slough in bisynesse, feruent in spyryt, fer- uynge to the lord, ioyinge in hope, pacient in tri- bulacioun, bisi in preier, ghyuynge good to the ne- dis of seyntis, kepinge hospitalite. blesse ghe men that pursuen ghou, blesse ghe and nyle ghe curse. for to ioie with men that ioien, for to wepe with men that wepen, feele ghe the same thing togidre, not sauryng high thingis, but consentyng to meke thingis. nyle ghe be prudent anentis ghousilf, to no man gheldinge yuel for yuel, but purueie ghe goode thingis not oonli bifore god, but also bifore alle men. if it may be doon *† that is of ghou, haue ghe pees with alle men. ghe moost dere bri- theren, not defendyng ghousilf, but ghyue ghe place to wraththe. for it is writen, the lord seith to me veniaunce, and I schal ghele. but if thin ene- my hungrith, fede thou him, if he thirstith ghyue thou drynk to him. for thou doynge this thing schalt gedre togidre coolis on his heed. nyle thou be ouercomun of yuel, but || ouercome yuel bi good.

CHAP. XIII.

Eueri soule be suget to highere powers. for A. ther is no power but of god, and tho thingis that ben of god ben ordeyned. therfore he that aghenstondith power aghenstondith the ordenaunce of god, and thei that aghenstonden geten to hemilf dampnacioun. for princis ben not to the drede of good werk but of yuel. but wolt thou that thou drede not power, do thou good thing and thou schalt haue preisyng of it, for he is the mynstre of god to thee into good. but if thou doist yuel drede thou, for not without cause he berith the swerd. for he is the mynstre of god, veniere into wraththe to him that doist yuel. and therfore bi nede be ghe suget not oonli for wraththe but also for conscience. for therfore ghe ghyuen tributis, thei

* laqueum. † assumptio. * severitatem. †† worldis, amen. †* that that is || overcome thou

thei ben the mynystris of god and seruen for this same thing. therefore ghelde ghe to alle men dettis, to whom tribute, tribute; to whom tol, tol; to whom drede, drede; to whom honour, honour. to no man owe ghe any thing, but that ghe loue
 c. togidre: for he that loueth his neighbore hath fulfilled the lawe. for thou schalt do no lecherie, thou schalt not sle, thou schalt not stele, thou schalt not feie fals witnessyng, thou schalt not coucite the thing of thi neighbore, and if ther be any othir maundement, it is * instorid in this word, thou schalt loue thi neighbore as thi self. the loue of neighbore worchith not yuel, therefore loue is the fulfilling of
 d. the lawe. and we knowen this tyme, that the our is now that we rise fro sleep, for now oure helthe is neer than whanne we bileuyden. the nyght wente bfore, but the dai hath neighed, therefore caste we awei the werkis of derknessis, and be we clothid with the aarmuris of light. as in dai wandre we honestli, not in superflu seestis and drunkenessis, not || in beddis and unchastitees, not in stryf and in envy: but be ghe clothid in the lord iesu crist, and do ghe not the bisynesse of fleisch in desyris.

CHAP. XIII.

BUT take ghe a syk man in bileue, not in † demyngis of thoughtis. for a nothir man leuch that he mai etc alle thingis, but he that is syk etc wortis. he that etith dispise not him that etith not; and he that etith not, deme not him that etith, for god hath take him to him. who art thou that demest a notheris seruauant? to his lord he stondith or fallith fro him. but he schal stonde, for the lord is myghti to make him parfyt. for whi, oon demeth a dai bitwix a dai, a nothir demeth ech dai; ech man encreesse in his witt. he that undirstondith the dai, undirstondith to the lord. and he that etith, etith to the lord, for he doith thankings to god. and he that etith not etith not to the lord, and doith thankings to god. for no man of us lyueth to hymself. and no man dieth to hymself. for wher we lyuen, we lyuen to the lord, and whether we dien, we dien to the lord. therefore wher we lyuen or dien we ben of the lord. for whi, for this thing crist was deed and roos aghen, that he be lord bothe of quyke and of deede men. but what demest thou thi brothir? or whi dispisist thou thi brother? for alle we schulen stonde bfore the trone of crist, for it is writun, I lyue seith the lord, for to me ech kneel schal be bowid, and ech tunge schal knoueleche to god. therefore ech of us schal ghelde resoun to god for hymself. therefore no more deme we ech other, but more deme ghe this thing, that ghe putte not hyrtyng or
 d. schlaundre to a brothir. I woot and triste in the lord iesu, that no thing is comyn bi him, no but to him that demeth any thing to be unclene, to him it is unclene. and if thi brothir be maad soori in conscience for mete, now thou walkist not affir charite, nyle thou thorough thi mete leese him for whom crist diele. therefore be not oure good thing blasfemed. for whi, the rewme of god is not mete and drynk, but rightwysnesse and pees and ioie in the hooli goost. and he that in this thing serueth crist pleth god and is proued to men. therefore sue we tho thingis that been of pees, and kepe we togidre tho thingis that ben of edificacioun. nyle thou for mete distric the werk of god, for alle thingis ben clene, but it is yuel to the man that etith bi offendyng. it is good to not etc fleisch, and to not drynke

wyn, neithir in what thing thi brothir offendith, or is schlaundrid, or is maad syk. thou hast seith anentis thisilf, haue thou bfore god. blefid is he that demeth not hymself in that thing that he preueth. for he that demeth is damyned if he etith, for it is not of seith, and al thing that is not of seith is synne.

CHAP. XV.

BUT we * saddere men owen to susteyne the feblensses of like men, and not plesse to usself. ech of us plesse to his neighbore in good to edificacioun. for crist pleside not to hymself as it is writun, the reproues of men dispisyng the felden on me. for what euer thingis ben writun tho ben B. writun to oure techyng, that † bi the pacience and coumfort of scripturis we han hope. but god of pacience and of solace ghyue to ghou to undirstonde the same thing ech into othir affir iesu crist, that ghe of oo wille with oo mouth worschipe god and the fadir of oure lord iesu crist. for which thing take ghe togidre as also crist took ghou into the onour of god. for I seie, that iesu crist was a mynystre of circumcision for the treuthe of god to conferme the biheestis of fadris, & hethene men owen to honoure god for merci, as it is writun, therefore, lord, I schal knoueleche to thee among hethen men, and I schal syng to thi name. and est he seith, ghe hethen men be ghe glad with his people. and est alle hethen men herie ghe the lord, and alle peplis magnifie ghe him. and est isaie seith, there schal be a roote of iesse that schal rise up to gouerne hethene men & hethene men schulen hope in him. and god of hope fulfille ghou in al ioie and pees in bileuyng, that ghe encreesse in hope and vertu of the hooli goost, and, britheren, I myself am cerceyn of ghou, that also ghe ben ful of loue. and ghe ben § fillid with al kunnyng so that ghe moun moneste ech other. and, britheren, more boldli I wroot to ghou aparti as bryngyng ghou into mynde, for the grace that is ghoun to me of god, that I be the mynystre of crist iesu among hethene men. and I halowe the gospel of god that the offryng of hethen men be acceptid and halowid in the hooli goost, therefore I haue glorie in crist iesu to god. for I dar not speke any thing of tho thingis whiche crist doith not bi me into obedience of hethen men in word and dedis in vertu of tokenes and grete wondris in vertu of the hooli goost. so that fro ierusalem bi cumpas to the illyryk see I haue fillid the gospel of crist. and so I haue prechid this gospel, not where crist was named, leste I bilde upon a notheris ground, but as it is writun, for to whom it is not told of him, thei schulen se, and thei that herden not schulen undirstonde. for which thing I was lettid ful myche to come to ghou, and I am lettid to this tyme. and now I haue not ferthere place in these cuntreis but I haue desier to come to ghou of manye gheeris that ben passid. Whanne I bigynne to passe into spayne I hope that in my goyng I schal se ghou, and of ghou I schal be led thidir, if I use ghou first in parti. therefore now I schal passe forth to ierusalem to mynystre to seyntis, for macedonye & acaye han assaied to make sum ghiste to pore men of seyntis that ben in ierusalem. for it plesid to hem, and thei ben dettouris of hem, for hethen men ben maad parteneris of her goostli thingis, thei owen also in fleischli thingis to mynystre to hem. therefore whanne I haue endid this

* instauratur. || in cubilibus. † disceptationibus. * firmiores. † bi pacience. § fulfid.

this thing and haue assigned to hem this fruyt, I schal passe bi ghou into spayne. and I woot that I comynge to ghou schal come into the abundaunce of the blessing of crist. therefore britheren, I biseche ghou bi oure lord iesu crist, and bi charite of the hooli goost, that ghe helpe me in youre preieris to the lord, that I be delyuerid fro the unseithful men that ben in iudee, & that the offryng of my seruyse be acceptid in ierusalem to seyntis, that I come to ghou in ioie bi the wille of god, and that I be refreischid with ghou. and god of pees be with you alle amen.

CHAP. XVI.

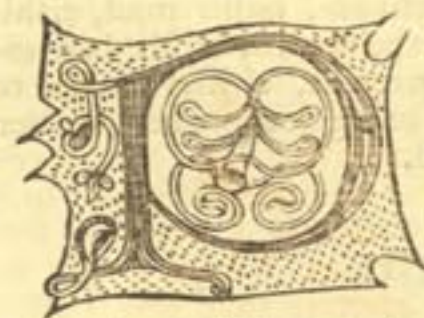
AND I commend to ghou seben oure sistir which is in the seruyse of the chirche that is at cencris that ghe resseyue hir in the lord worthili to seyntis, and that ghe helpe hir in what euer cause sche schal nede of ghou, for sche helpide manye men and my silf. grette ghe prisca and aquila myne helpers in crist iesu which undirputtiden her neckis for my lyf: to whiche not I aloone do thankynge, but also alle the chirchis of hethen men. and grette ghe wel her * meyneal chirche. grette wel esenete loued to me that is the firste of alie in crist iesu. grette wel marie the which hath traucilid mych in us. grette wel andronyk and iulian my cosyns and myne euene prisoners whiche ben noble among the apostlis, † which weren bifore me in crist. grette wel ampliate moost dereworthe to me in the lord. grette wel urban oure helpere in crist iesu, and stacchen my derlyng. grette wel appellem the noble in crist. grette wel hem that ben of aristoblis hous. grette wel erodion my cosyn. grette wel hem that be of narciscies hous that ben in the lord. grette wel trifenam and trifosam whiche women

traucilen in the lord. grette wel persida moost dereworthe womman that hath traucilid mych in the lord. grette wel rufus chosen in the lord, and his modir and myn. grette wel † anfycrete, flegoncia, hermen, patroban, herman and britheren that be with hem. grette wel filologus and iulian and neureum, and his sistir and olympiades, and alle the seyntis that ben with hem. grette ghe wel togidre in hooli cofis. alle the chirchis of crist greeten ghou wel. but britheren I preie ghou that ghe aspice hem that maken dissentiouns and hirtynge bisidis the doctrine that ghe han lerned, and bowe ghe awei fro hem. for suche men seruen not to the lord crist but to her wombe, and bi swete wordis and blessingis disseyuen the hertis of ynnocent men. but ghoure obedience is pupplischid into euery place, therefore I haue ioie in ghou. but I wole that ghe be wise in good thing and symple in yuel. and god of pees trede satanas undir ghoure feet swiftly. the grace of oure lord iesu crist be with you. tymothe myn helpere greetith ghou wel, and also lucyus and iason and socipater my cosyns. I tereyus grette ghou wel that wroot this epistle in the lord. gayus myn cost greetith ghou wel, and al the chirche. crastus trefere of the citee greetith ghou wel, and quartus brothir. the grace of oure lord iesu crist be with ghou alle amen. and honour and glorie be to him that is myghty to conferme ghou bi my gospel and prechyng of iesu crist bi the reuelacioun of mysterie holdun stille in tymes euerlastynge. which mysterie is now maad open bi scripturis of profetis bi the comaundement of god without bigynnyng & endyng to the obedience of feith in alle hethene men, the mysterie knowun bi iesu crist to god aloone || wys, to whom be onour and glorie into worldis of worldis, amen. *here endith the pistle to romayns and bigynneth the prolege on the firste pistle to corinthis.*



Orynthis ben § of acaye and thei in lyk maner herden of the postle the word of treuthe, and weren peruertid in many maneris of false apostlis. summe weren peruertid of eloquence of filosofie ful of wordis; othere men weren ledde into the secte of lawe of iewis, *that is, to holde it nedeful with the gospel.* the postle clepith aghen these corynthis to verei feith and wisdom of the gospel, and writith to hem fro effesie bi tymothe his disciple. Jerom in his prolog on this epistle seith al this.

I C O R Y N T H, Chap. I.



DOUL clepid a postle of iesus crist bi the wille of god & fostenes brothir, to the chirche of god that is at corinthe, to hem that ben halowid in crist iesus and clepid seyntis with alle that ynwardli clepen the name of oure lord iesus crist in ech place of hem and of oure. grace to ghou and pees of god oure fadir and of the lord iesus crist. I do thankynge to my god euermore for ghou in the grace of god that is ghoun to ghou in crist iesus. for in alle thingis ghe ben maad riche in him in ech word and in ech kunnyng as the witnessyng of crist is confermed in ghou, so that no thing faile in ghou in any grace that abiden the schewyng of oure lord iesus crist. which also schal conferme ghou into the ende withoute cryme in the dai of the comyng of oure lord iesus crist. a trewe god bi whom ghe ben

clepid into the selouschipe of his sone iesus crist oure lord. but, britheren, I biseche ghou bi the name of oure lord iesus crist, that ghe alle seie the same thing, and that dissenciouns be not among ghou, but be ghe parsynt in the same witt and in the same kunnyng. for, my britheren it is teeld to me of hem that ben at cloes, that stryves ben among ghou. and I seie that that ech of ghou seith, for I am of poul and I am of apollo, and I am of cefas, but I am of crist. whethir crist is departid? whethir poul was crucified for ghou? either ghe ben baptisid in the name of poul? I do thankynge to my god, that I baptiside noon of ghou but crispus and gayus, lest ony man seie, that ghe ben baptisid in my name. & I baptiside also the hous of stephan. but I woot not that I baptiside ony other, for crist sente me not to baptise, but to preche the gospel, not in wisdom of word, that the cros of crist be not voided awei. for the word of the cros

U is

* domesticam. † and which. †† Asyncretum. || sapienti. ¶ men of Acale. MSS. Eman. 8vo. Pepys 4to. Jelf. Christ. Coll. Trin. fol. (numero 5) in 4 reliquis; men deest. MS alter Pepys: caret omnino prologis.

is foli to hem that periffchen, but to hem that ben maad faaf, that is to feie to us, it is the vertu of god. for it is writun, I fchal diftrie the wifdom of wifemen, and I fchal reprove the prudene of prudent men. where is the wif man? where is the wif lawiere? where is the purchafour of this world? whether god hath not maad the wifdom of this world fonnyd? for the world in wifdom of god knew not god bi wifdom, it pleside to god bi foli of prechyng to make hem faaf that bileuyden. for iewis feken lignes, and grekis feken wifdom but we prechen crift crucified to iewis fclandre, and to he-thene men foli, but to * tho iewis and grekis that we ben clepid we prechen crift the vertu of god, and the wifdom of god. for that that is foli thing of god is wifer than men, and that that is feble thing of god is strengere than men. but, britheren, fe ghe ghoure clepyng. for not manye wifemen affir the fleifch, not manye myghti, not manye noble, but god chees tho thingis that ben fonnyd of the world to confounde wifemen, and god chees the feble thingis and difpifable thingis of the world to confounde the ftrong thingis. and god chees the unnoble thingis of the world & tho thingis that ben not to diftrie tho thingis that ben, that ech man haue not glorie in his fight. but of him ghe ben in crift iclus, which is maad of god to us wifdom and rightwyfneffe and hoolynesse and aghen-biying; that, as it is writun, he that glorieth haue glorie in the lord.

C H A P. II.

AND I, britheren, whanne I cam to ghou, cam not in the † highneffe of word eithir of wifdom, tellynge to ghou the witneffing of crift. for I demyde not me to kunne any thing among ghou but crift iclus and him crucified. and I in ** fykneffe and drede and mych tremblyng was among ghou, and my word and my prechyng was not in †† futele ftyrynge wordis of mannys wifdom, but in fchewyng of spyryt and of vertu, that ghoure feith be not in the wifdom of men, but in the vertu of god. for we fpeken wifdom among parfite men, but not wifdom of this world, neither of princis of this world that ben diftried, but we fpeken the wifdom of god in myfterie, which wifdom is hid. which wifdom god bifore ordeinyde bifore worldis into oure glorie, which noon of the princis of this world knew. for if thei hadden knowen thei fchulden neuer haue crucified the lord of glorie. but as it is writun, that ighe faigh not, ne cere herde, neither it fighede into herte of man what thingis god *† araiede to hem that louen him, but god fchewide to us bi his spyryt. for whi the spyryt ferchith alle thingis ghe the depe thingis of god. and who of men woot what thingis ben of man, but the spyryt of man that is in him? fo what thingis ben of god no man knowith but the fpirit of god. and we han not refseyued the spyryt of this world but the spyryt that is of god, that we wite what thingis ben ghoun to us of god. whiche thingis we fpeken also not in || wif wordis of mannys wifdom, but in the doctrine of the spyryt, and maken a likneffe of fpyritual thingis to gooftli men. for a § beeftli man parfeyueth not tho thingis that ben of the spyryt of god, for it is foli to him. and he mai not undirftonde, for it is examyned gooftli

but a fpyritual man demeth alle thingis, and he is demed of no man as it is writun, and who knew the §* witt of the lord? or who taughte him? and we han the witt of crift.

C H A P. III.

AND I, britheren, myghte not fpeke to ghou as to fpyritual men, but as to fleifchli men. as to litle children in crift I ghaf to ghou mylk drynk not mete. for ghe myghten not ghith neither ghe moun now. for ghith ghe ben fleifchli. for while ftryf is among ghou wher ghe ben not fleifchli, and ghe goon affir man? for whanne fum feith I am of poul, another but I am of apollo, wher ghe ben not men? what therfore is apollo, and what poul? thei ben mynyftris of him to whom ghe han bileued, and to ech man as god hath ghyuen. I plantide, apollo moiftide, but god ghaf encreeffyng therfore neither he that plantith is any thing neither he that moiftith, but god that ghyueth encreeffyng. and he that plantith and he that moiftith ben oon. and ech fchal take his owne meede affir his traucil, for we ben the helperis of god, ghe ben the erthe tyliyg of god, ghe ben the bildyng of god. affir the grace of god that is ghoun to me as a wiys maifter carpenter I fettide the foundement, and a nother bildith aboue. but ech man fe how he bildith aboue. for no man mai sette a nother foundement outaken that that is fett, which is crift iclus. for if any bildith ouer this foundement gold, filuer, precioufe ftoons, fteekis, hey or fteobil eueri mannys werk fchal be open. for the dai of the lord fchal declare, for it fchal be fchewid in fier, the fier fchal preue the werk of ech man, what maner werk it is. if the werk of any man dwelle stille which he bildide aboue he fchal refseyue mede. if any mannys werk brenne he fchal fuffre harm but he fchal be faaf, fo nethes as bi fier. witen ghe not that ghe ben the temple of god, and the fpyryt of god dwelith in ghou? and if any ||§ defoule the temple of god, god fchal leeve him; for the temple of god is hooli which ghe ben. no man difseyue hymfelf, if any man among ghou is feen to be wiys in this world, be he maad a fool that he be wiys. for the wifdom of this world is foli anenits god, for it is writun I fchal cathe wifemen in her §† fel wifdom; and eft the lord knowith the thoughtis of wifemen for tho ben veyn. therfore no man haue glorie in men, for alle thingis ben ghoure, eithir poul, eithir apollo, eithir cesas, eithir the world, eithir lyf, eithir deeth, eithir thingis present, eithir thingis to comyng. for alle thingis ben ghoure, and ghe ben of crift, and crift is of god.

C H A P. IIII.

SO a man gesse us as mynyftris of crift, and difpenderis of the mynyftries of god. now it is fought among the difpenderis that a man be foundun trewe. and to me it is for the leeft thing that I be demed of ghou or of mannys dai, but neither I deme myfelf. for I am no thing †† ouertrowyng to myfelf, but not in this thing I am iuftified, for he that demeth me is the lord. therfore nyle ghe deme bifore the tyme til that the lord come which fchal lightne the hid thingis of derknelfis,

* the. † fublimate. ** infirmitate. †† perfuafibilibus. *† preparavit. || doctis. § animalis §* fenfum.
||§ defoulth. §† aſtutia. †† confcius.

nessis, and schal schewe the counseils of hertis, and thanne preisyng schal be to ech man of god. and, britheren, I have transfigurid these thingis into me and into apollo for ghou, that in us ghe lerne lest ouer that it is writun oon aghens a nothir be blowun with pride for anothir. who * demeth thee? and what hast thou that thou hast not resseyued? what gloriest thou as thou haddist not resseyued? now ghe ben fillid, now ghe ben maad riche, ghe regnen withouten us, and I wolde that ghe regnen, that also we regne with ghou. and I gesse, that god schewide us the laste apostlis as thilke that ben sent to the deeth; for we ben maad a spectacle to the world and to aungelis and to men. we foolis for crist, but ghe prudent in crist. we sike but ghe stronge. ghe noble, but we unnoble. til into this our we hungren and thirsten and ben nakid, and ben smytten with buffatis, and we ben unstable and we traucilen worchyng with oure hondis. we ben cursid, and we blessen. we suffre persecucioun and we abiden longe. we ben blasfemed, and we bisechen. as clenfyngis of this world we ben maad the outcastyng of alle thingis til ghit. I write not these thingis that I confounde ghou, but I warne as my moost dereworthe sones. for if ghe han ten thousand of undir maistris in crist, but not manye fadris. for in crist iesus I haue gendrid ghou bi the gospel. therefore, britheren, I preie ghou be ghe foloweris of me as I of crist. therefore I sente to ghou tymothe which is my moost dereworthe sone & feithful in the lord, which schal teche ghou my weies that ben in crist iesus as I teche euery where in ech chirche. as though I schulde not come to ghou so summe ben blowun with pride. but I schal come to ghou soone if god wole, and I schal knowe not the word of hem that ben blowun with pride, but the vertu, for the rewme of god is not in word but in vertu. what wolen ghe? schal I come to ghou in a gherde, or in charite and in spyryt of myldenesse?

CHAP. V.

† IN al maner fornyacioun is herd among ghou, and such fornyacioun which is not among hethen men, so that summan haue the wyf of his fadir. ghe ben * bolnun with pride, and not more hadden weilyng, that he that dide this werk be takun aweil fro the myddil of ghou. and I absent in bodi but present in spyryt now haue demed as present him that hath thus wrought. whanne ghe ben gaderid togidre in the name of oure lord iesus crist and my spyryt with the vertu of the lord iesus, to take such a man to sathanas into the periffchyng of fleisch, that the spyryt be saaf in the dai of oure lord iesus crist. ghoure gloriyng is not good. witen ghe not that a litil fourdow † apeyareth al the gobet? clense ghe out the oold § fourdow, that ghe be newe spryngyng togidre, as ghe ben therf. for crist offrid is oure pask, therefore ete we not in oold fourdow, neithir in fourdow of malice and of weewardnesse, but in therf thingis of clerenesse and of treuthe. I wroot to ghou in a pistle, that ghe be not medlid with lechouris, not with lechouris of || this world, ne coucitouse men, ne raueynouris, ne with men seruyng to mawmetis, ellis ghe schulden haue goon out of this world. but now I wroot to ghou, that ghe be not mengid but if he that is

named *† a brothir among ghou, and is a lechour or coucitouse or seruyng to idolis, or a cursere or ful of drunkenesse or a raueynour, to take not mete with siche. for what is it to me to deme of hem that ben withoutforth? whether ghe demen not of thingis that ben withynneforth? for god schal deme hem that ben withoutforth. do ghe aweil yuel fro ghousilf.

CHAP. VI.

D AR ony of ghou that hath a cause aghens a nothir be demed at wickid men, and not at hooli men? wher ghe witen not that seyntis schulen deme of this ||† world? and if the world schal be demed bi ghou, be ghe unworthi to deme of the leeste thingis? witen ghe not that we schulen deme aungelis? hou myche more worldli thingis? therefore if ghe han worldli domes, ordeyne ghe tho contemptible men that ben in the chirche to deme. I seie to make ghou aschamed, so ther is not ony wys man that mai deme bitwix a brothir and his brothir, but a brothir with brothir stryuet in doom, and that among unfeithful men. and now trespas is algatis in ghou, for ghe han domes among ghou. whi rather take ghe no wrong? whi rather suffren ghe not disseyt? but also ghe doen wrong, and doen fraude and that to britheren. wher ghe witen not that wickid men schulen not †§ weelde the kyngdom of god? nyle ghe erre, neither lechouris, neithir men that seruyn mawmetis, neithir auouteris, neithir lechouris aghens kynde, neithir thei that doen lecherie with men, neithir theuys, neithir auerouse men, neithir ful of drunkenesse, neithir curseris, neithir raueynouris schulen §|| weelde the kyngdom of god. and ghe weren sumtyme these thingis. but ghe ben waifchen, but ghe ben halowid, but ghe ben iustified in the name of oure lord iesus crist, and in the spyryt of oure god. alle thingis ben lefful to me, but not alle thingis ‡ ben spedeful. alle thingis ben lefful to me, but I schal not be brought down undir ony mannys power. mete to the wombe and the wombe to metis, and god schal distric bothe this and that. and the bodi not to fornyacioun but to the lord, and the lord to the bodi. for god reilide the lord and schal reilide us bi his uertu. witen ghe F. not that ghoure bodies ben membris of crist? schal I thanne take the membris of crist, and schal I make hem the membris of an hoore? god forbede. whether ghe witen not, that he that cleueth to an hoore is maad oo bodi? for he feith ther schulen be tweyne in oo fleisch. and he that cleueth to the lord is oo spyryt. flee ghe fornyacioun. al synne, whatever synne a man doith, is withoute the bodi, but he that doith fornyacioun synneth aghens his bodi. whether ghe witen not that ghoure membris ben the temple of the hooli goost that is in ghou whom ghe han of god? and ghe ben not ghoure owne, for ghe ben bought with greet priys. glorific ghe and bere ghe god in ghoure bodi.

CHAP. VII.

B UT of thilke thingis that ghe han writen to A. me, it is good to a man to touche not a woman. but for fornyacioun ech man haue his owne wyf, and ech womman haue hir owne hosebonde. the

* discernit. † Omnino. * inflati, bolnun, or bollen, or bolned, or bolner. †† corrumpit. § fourdough. || the. ‡ sic omnes MS. 10. †† sic omnes. 10. †§ possidebunt, welde. §|| welde. ‡ expediunt.

wite, that crist is heed of ech man, but the heed of the womman is the man, and the heed of crist is god. ech man preiynge or profeciynge whanne his heed is bilid, defoulth his heed: but ech womman preiynge or profeciynge whanne hir heed is not bilid defoulth hir heed; for it is oon as if sche were * ballid. and if a womman be not keuerid, be sche † pollid. and if it is foul thing to a womman to be pollid, or to be *maad ballid*, hile sche hir heed. but a man schal not hile his heed, for he is the ymage and the glorie of god: but a womman is the glorie of man. for a man is not of the womman, but the womman of the man. and the man is not maad for the womman, but the womman for the man. therefore the womman schal haue an hilyng on hir heed also for aungelis. nethes neithir the man is withoute womman, neithir the womman is without man in the lord. for whi as the womman is of man, so the man is bi the womman, but alle thingis ben of god. deme ghe ghousilf. bisemeth it a womman not bilid on the heed to preie to god? neithir the kynde itsilf techith us. for if a man norissche long heer it is schenscipe to him. but if a womman norissche long heer it is glorie to hir, for heeris ben ghoun to hir for keueryng. but if ony man is seien to be ful of stryf we han not such custom neithir the chirche of god. but this thing I comaunde. not preisyng that ghe comen togidre not into bettre but into the worse. first for whanne ghe comen togidre into the chirche I heere that dissencious ben and in parti I leue. for it bihoueth cressies to be that thei that ben preued ben openli c. knownen in ghou. therefore whanne ghe comen togidre into oon, now it is not to ete the lordis soper. for whi ech man bifortakith his soper to ete, and oon is hungri and a nothir is drunken. whethir ghe han not housis to ete and drynke? or ghe dispisen the chirche of god, and confounden hem that han noone? what schal I seie to ghou? I preise d. ghou? but herynne I preise ghou not. for I haue taken of the lord that thing which I haue bitaken to ghou. for the lord iesus in what nyght he was bitraied took breed and dide thankyngis and braak and seide, take ghe and ete ghe, this is my bodi which schal be bitraied for ghou, do ghe this thing into my mynde. also the cuppe astir that he hadde soupid and seide, this cuppe is the newe testament in my blood, do ghe this thing as ofte as ghe schulen drynke, into my mynde. for as ofte as ghe schulen ete this breed and schulen drynke the cuppe, ghe schulen tell the deeth of the lord til that he come. therefore who euere etith the breed or drynkith the cuppe of the lord unworthili, he schal be gilty of the bodi and of the blood of the lord. but preue a man hymself, and so ete he of thilk breed & drynke of the cuppe. for he that etith and drynkith unworthili, etith and drynkith doom to him, not wiseli demynge the bodi of the lord. therefore among ghou manye ben sike and feble, and manye slepen. and if we demyden wiseli usilf, we schulen not be demed. but while we ben demed of the lord we ben chastisid, that we be not dampnyd with this world. therefore, my britheren, whanne ghe comen togidre to ete, || abide ghe togidre. if ony man hungrith ete he at hoom, that ghe come not togidre into doom: and I schal dispoise othere thingis whanne I come.

CHAP. XII.

BUT of spiritual thingis, britheren, I nyle that ghe unknowen. for ghe witen that whanne a. ghe weren hethen men hou ghe weren led goynge to doumbe mawmetis. therefore I make knowun to ghou, that no man spekyng in the spyryt of god seith departing fro iesus. and no man mai seie the lord iesus, but in the hooli goost. and dyuerse ther be, but it is al oo spirit. and dyuerse scruyces ther ben, but it is al oo lord. and dyuerse worchyngis ther ben, but al is oo god that worchith alle thingis in alle thingis. and to ech man the schewyng of spyryt is ghoun to profyt. the word of wisdom is ghoun to oon bi spyryt. to a nothir the word of kunnyng bi the same spyryt. seith to a nothir in the same spyryt. to a nothir grace of heelthis in oo spyryt. to a nothir worchyng of vertues. to a nothir profecie. to a nothir verrei knowyng of spyritis. to a nothir kyndis of langagis. to a nothir expounyng of wordis. and oon and the same spirit worchith alle these thingis departyng to ech bi hemilf as he wole. for as ther is oo bodi, and hath manye membrs, and alle the membrs of the bodi whanne tho ben manye ben oo bodi, so also crist. for in oo spyryt alle we ben baptisid into oo bodi eithir iewis eithir hethene, eithir seruauentis eithir free, and alle we ben fillid with drynk in oo spyryt. for the bodi is not oo membre but manye. if the foot seith for I am not the hond I am not of the bodi, not therefore it is not of the bodi. and if the eere seith for I am not the yghc I am not of the bodi, not therefore it is not of the bodi. if al the bodi is the ighe, where is heeryng? and if al the bodi is heeryng where is smellyng? but now god hath sett membrs, and ech of hem in the bodi as he wolde. that if alle weren oo membre, where were the bodi? but now ther ben manye membrs but oo bodi. and the ighe mai not seie to the hond I haue no nede to thi werkis. or est the heed to the feet ghe ben not necessarie to me. but mych more tho that ben seien to be the lowere membrs of the bodi ben more nedeful. and thilke that we gessen to be the unworthiere membrs of the bodi, we ghyuen more honour to hem. and tho membrs that ben †† dishonest han more honestee. for oure honeste membrs han nede of noon. but god tempride the bodi ghyuyng more worschipe to it to whom it failide, that debate be not in the bodi. but that the membrs be bisi into the same thing ech for othir. and if oo membre suffrith ony thing alle membrs suffren therewith. eithir if oo membre ioieth, all membrs ioien togidre. and ghe ben the bodi of crist and membrs of membre. but god sette summe in the chirche; first apostlis, the secunde tyme profetis, the thridde techeris. astirward vertues, astirward graces of heelyngis, helpyngis, gouernailis, kyndis of langagis, interpretaciouns of wordis. whethir alle apostlis? *† whethir alle profetis? whether alle techeris? whether alle vertues? whethir alle men han grace of heelyngis? whethir alle speken with langagis? whethir alle expowen? but sue †† ghe the bettre goostli ghiftis, and ghit I schew to ghou a more excellent weie.

CHAP.

* *ballid* recte, ut mihi videtur, sed MSS. omnes nostri, hoc etiam 'oco, habent *pollid*. Editio autem altera, *maad ballid* MSS Sidn. et Magd.
 † tondeatur || invicem expectate §† inhonesti. *† nunquid omnes prophetæ? nunquid omnes doctores?
 nunquid omnes virtutes? — *Lat Vulg*: Sic MSS 6. inter quos 3 optimæ notæ, et Antiquitate præstantes. †† we.

CHAP. XIII.

IF I speke with tungis of men and of aungels and I haue not charite, I am maad as bras fownynge, or a cymbal tynklynge. and if I haue profecie and knowe alle myteries and al kynnyng, and if I haue al feith, so that I moue hillis fro her place, and I haue not charite I am nought. and if I departe alle my goodis into the metis of pore men, and if I bitake my bodi so that I brenne and if I haue not charite it profitith to me no thing. charite is pacient, it is benygne. charite enuyeth not, it doith not wickidli, it is not blowun, it is not coucitous, it sekith not tho thingis that ben hise owne. it is not stired to wraththe, it thenkith not yuel, it ioieth not on wickidnesse, but it ioieth togidre to treuthe. it suffrith alle thingis, it bileueth alie thingis, it hopith alle thingis, it susteyneth alle thingis. charite fallith neuere down. whethir profecies schulen be voidid, eithir langagis schulen ceese, eithir science schal be distried. for * aparti we knowen, and aparti we profecien, but whanne that schal come that is parfyte, that thing that is of parti schal be auoidid. whanne I was a litil child I spak as a litil child, I undirstood as a litil child, I thoughte as a litil child; but whanne I was maade a man I voidide tho thingis that weren of a litil child. and we seen now bi a † myrour ** in derknesse, but thanne face to face. now I knowe of parti, but thanne I schal knowe as I am knowun. and now dwellen feith, hope and charite these thre, but the moost of these is charite.

CHAP. XIII.

SUE ghe charite, †† loue ghe spyritual thingis, but more that ghe profecien. and he that speketh in tunge spekith not to men but to god. for no man heerith, but the spyryt spekith myteries. for he that profecieth spekith to men to edificacioun and monestyng and coumfortyng. he that spekith in tunge edifieth himsilf, but he that profecieth edifieth the chirche of god, and I wole, that alle ghe speken in tungis but more that ghe profecie. for he that profecieth is more than he that spekith in langagis, * but perauenture he expowne that the chirche take edificacioun. but now, britheren, if I come to ghou and speke in langagis, what schal I profite to ghou? but if I speke to ghou eithir in reuelacioun, eithir in science, eithir in profecie, eithir in techyng? for tho thingis that ben || withouten the soule and ghyueth voicis, eithir pipe eithir harpe, but tho ghyuen distinccioun of fownyngis hou schal it be knowun that is sungun eithir that that is trumpid? for if a trumpe ghyue an uncerteyn fown, who schal make hymilf redi to bateil? so but ghe ghyue an opun word bi tunge, hou schal that that is seid be knowun? for ghe schulen be spekyng ††† in veyn: ther ben manye kindis of langagis in this world, and no thingis without vois. but if I knowe not the vertu of a vois, I schal be to him to whom I schal speke a barbaryk, and he that spekith to me *shal be* a barbarik. so ghe for ghe ben § louers of spyritis seke ghe that ghe be plenteuous to edificacioun of the chirche. and therefore he that spekith in langage, preie that he ex-

powne. for if I preie in tunge my spyryt preieth, myn undirstondyng is without fruyt. what thanne? I schal preie in spyryt, I schal preie in mynde. I schal seie salm in spyryt, I schal seie salm also in mynde. for if thou blestist in spyryt, who fillith the place of an idyot, hou schal he seie amen on thi blessing? for he woot not what thou seist. for thou doist wel thankyngis but a nothir man is not edified. I thanke my god §§ for I speke in the langage of alle ghou, but in the chirche I wole speke tyue wordis in my witt that also I teche othere men, than ten thousandis of wordis in tunge. britheren, nyle ghe be maad children in §§§ wittis, but in mallice be ghe children, but in wittis be ghe parfite. for in the lawe it is writun, that in othir tungis and othir lippis I schal speke to this peple, and neithir so thei schulen heere me seith the lord. therefore langagis ben into tokene not to feithful men but ¶ to men out of the feith. but profecies ben not to men out of the feith, but to feithful men. therefore if al the chirche come togidre into oon and alle men speken in tungis, if idiotis, eithir men out of the feith, entren, whethir thei schulen not seie what ben ghe woode? but if alle men profecien, if ony unfeithful man or idiot entre he is conuyct of alle, he is wiseli demed of alle. for the hid thingis of his herte ben knowun. and so he schal falle down on the face and schal worschipe god, and schewe verili that god is in ghou. what thanne britheren? whanne ghe comen togidre ech of ghou hath a salm, he hath techyng, he hath apocalips, he hath tunge, he hath expounyng; alle thingis be thei doon to edificacioun. whethir a man spekith in tunge bi tweie men eithir thre at the mooste and bi parties that oon ynterprete. but if ther be not an ynterpretour, be he stille in the chirche, and speke he to himsilf and to god. profetis tweyne or thre seie, and othir wiseli deme. but if ony thing be schewid to a sittere the formere be stille. for ghe moun profecie alle ech by himilf, that alle men lerne and alle ¶ moneste. and the spyritis of profetis be suget to profetis. for whi god is not of dissencoun but of pees: as in alle chirchis of hooli men I teche. women in chirchis be stille, for it is not suffrid to hem to speke, but to be suget as the lawe seith. but if thei wolen ony thing lerne at hoom axe thei her husbandis, for it is foul thing to a womman to speke in chirche. whethir of ghou the word of god cam forth? or to ghou aloone it cam? if ony man ¶¶ is seien to be a profete or spyritual, knowe he tho thingis that I write to ghou for tho ben the comaundementis of the lord. and if ony man unknowith, he schal be unknowe. therefore britheren, loue ghe to profecie, and nyle ghe forbede to speke in tungis. but be alle thingis doon honestli and bi due ordre in ghou.

CHAP. XV.

BRithren, I make the gospel knowun to ghou A. which I haue prechid to ghou, which also ghe han taken, in which ghe stonden also bi which ghe schulen be faued. bi which resoun I haue prechid to ghou if ghe holden, if ghe han not bilcued ideli. for I bitook to ghou at the bigynnyng that thing which also I haue resseyued, that crist was deed for oure synnes by the scripturis, and that he was biried, and that he roos aghen in the thridde dai afir scripturis,

* ex parte. † speculum. ** in enigmate. †† amulamini, see chap. x. *** nisi. || sine anima. ††† in aera.
§ amulatores. §§ quod. §§§ sensibus. ¶ infidelibus. ¶¶ exhortentur. ¶¶¶ videtur.

scripturis, and that he was seien to cesas, and astir these thingis to elleuene. astirward he was seien to mo than fyue hundrid britheren togidre, of whiche manye lyuen ghit, but summe ben deede. astirward he was seien to iames, and astirward to alle the apostlis: and last of alle he was seien also to me as to a * deede borun child. for I am the leeste of apostlis, that am not worthi to be cliped apostle, for I pursuyde the chirche of god. but bi the grace of god I am that thing that I am. and his grace was not voide in me; for I traucilide more plenteousli than alle thei, but not I but the grace of god with me. but whethir I or thei so we han prechid, and so ghe han bileued. and if crist is prechid that he roos aghen fro deeth, hou seyn summen among ghou that the aghenrisyng of deede men is not? and if the aghenrisyng of deede men is not, neithir crist roos aghen fro deeth. and if crist roos not, oure prechyng is veyn, † oure seith is veyn, and we ben foundun false witneffis ¶ of god. for we han seid witneffyng aghens god, that the reiside crist whom he reiside not, if deede men risen not aghen. for whi if deede men risen not aghen, neithir crist roos aghen. and if crist roos not aghen oure seith is veyn, and ghit ghe ben in ghoure synnes. and thanne thei that han died in crist han perished. if in this lyf oonli we ben hopynge in crist we ben more wretchis than alle men. but now crist roos aghen fro deeth the firste fruyt of deede men. for deeth was bi a man, and bi a man is aghenrisyng fro deeth. and as in adam alle men dien, so in crist alle men schulen be quykened. but ech man in his ordre, the firste fruyt crist, astirward thei that ben of crist, that bileuyden in the comyng || of crist. astirward an ende, whanne he schal bitake the kyngdom to god and to the fadir, whanne he schal avoid al princeheed and power & vertu. but it bihoueth him to regne til he putte alle hise enemyes undir hise feet. and § at the laste deeth the enemy schal be distried, for he hath maad suget alle thingis undir hise feet. and whanne he seith, alle thingis ben soget to him, withouten doute ¶¶ outaken him that sugetide alle thingis to him. and whanne alle thingis ben suget to him, thanne the sone hymself schal be suget to him that made suget alle thingis to him, that god be alle thingis in alle thingis. else what schulen thei do that ben baptisid for deede men? if in no wise deede men risen aghen, wherto ben thei baptisid for hem, and wherto ben we in percil eueri our? ech dai I die for ghoure glorie, britheren, which glorie I haue in crist iesus oure lord. if astir man I haue foughten to beestis at essie, what profitith it to me if deede men risen not aghen? etc we and drynke we, for we schulen die to morowe. nyle ghe be disseyued, for yuele spechis distrien goode ** thewis. awake ghe iuste men, and nyle ghe do synne, for summe han ignoraunce of god, but to reuerence I speke to ghou. but sum man seith, hou schulen deede men rise aghen? or in what maner bodi schulen thei come? unwise man, that thing that thou sowist is not quykened but it die first. and that thing that thou sowist, thou sowist not the bodi that is to come but a nakid corn, as of whete or of summe othir feedis, and god ghyueth to it a bodi as he wole. and to ech of feedis a propre bodi. not ech fleisch is the same fleisch, but oon is of men, anothir is of beestis, a nothir is of briddis, a nothir of fischis. and heuenli bodies ben, and ertheli bodies ben, but

oo glorie is of heuenli bodies, and a nothir is of ertheli. a nothir clerenesse is of the sunne, a nothir clerenesse is of the moone, and a nothir clerenesse is of steris. and a sterre dyuersith fro a sterre in clerenesse. and so the aghenrisyng of deede men. it is sowun in corrupcioun, it schal rise in uncorrupcioun. it is sowun in unnobled, it schal rise in glorie. it is sowun in ynfirmyte, it schal rise in uertu. it is sowun a beestli bodi, it schal rise a spiritual bodi. if ther is a beestli bodi, ther is also a spiritual bodi, as it is writun, the firste man adam was maad into a foule lyuyng. the laste adam into a spyryt quikenyng. but the firste is not that that is spyrutal, but that that is beestli, astirward that that is spyrutal. the firste man of erthe is ertheli, the secunde man of heuene is heuenli. such as the ertheli man is, suche ben the ertheli men. and suche as the heuenli man is, suche ben also the heuenli men. therefore as we han born the ymage of the ertheli man, bere we also the ymage of the heuenli. britheren, I seie this thing, that fleisch and blood moun not welde the kingdom of god. neithir corrupcioun schal welde uncorrupcioun. lo I seie to ghou †† priuyte of hooli thingis, and alle we schulen rise aghen, but not alle we schulen be chaungid. in a moment, in the twynklyng of an ighe, in the last trumpe. for the trumpe schal sowne, and deede men schulen rise aghen without corrupcioun and we schulen be chaungid. for it bihoueth this corruptible thing to clothe uncorrupcioun, and this deedly thing to put awei undeedlyness. but whanne this deedly thing schal clothe undeedlyness, thanne schal the word be doon that is writun, deeth is ||§ sown up in victorie. deeth where is thi victorie? deeth where is thi pricke? but the pricke of deeth is synne, and the uertu of synne is the lawe. but do we thankyngis to god, that ghaft to us victorie bi oure lord iesus crist. therefore my dereworthe britheren, be ghe stidefast, and unmouable, beyng plenteouse in werk of the lord, euermore witynge that ghoure traucil is not idil in the lord.

CHAP. XVI.

BUT of the gederyngis of monci that ben maad into seyntis as I ordeynyde in the chirchis of galathie, so also do ghe oo dai of the woke. ech of ghou kepe at hymself kepyng that that plesith to him, that whanne I come the gaderingis be not maad. and whanne I schal be present whiche men ghe preuen I schal sende hem bi epistlis to bere ghoure §§ grace into ierusalim, that if it be worthi that also I go, thei schulen go with me. but I schal come to ghou whanne I schal passe bi macedonye, for whi I schal passe bi macedonye. but perauenture I schal dwelle at ghou, or also dwelle the wyntir, that ghe lede me whidir euer I schal go. and I wole not now se ghou in my passyng, for I hope to dwelle with ghou awhile if the lord schal suffre. but I schal dwelle at essen tilto witsontide. for a greet dore and an open is opened to me, and manye aduersaries. and if tymothe come, se ghe that he be without drede with ghou, for he worchith the werk of the lord as I. therefore no man despise him, but lede ghe him forth in pees that he come to me, for I abide him with britheren. but, britheren, I make knowun to ghou of apollo, that I preiede him myche that

* Abortiu. a mysborn chyld. MS. Sidn. et Wicl. Homil. in Epist. qui penes me, 2 legunt nostra, 3 vestra. D. W. ¶ to || ejus. § novissime. ¶¶ præter. ** mores. †† mysterium. † § absorpta. §§ gratiam.

† vestra nostra, in MSS. Lat. nonnullis, quos vidi: ex Quinque, § novissime. ¶¶ præter. ** mores. †† mysterium.

that he schulde come to ghou with britheren, but it was not his wille to come now, but he schal come whanne he schal haue leifer. walke ghe and stonde ghe in the feith, do ghe manli and be ghe coumfortid in the lord, and be alle ghoure thingis doon in charite. and britheren I biseche ghou ghe knownen the hous of stephan * and of fortunati and achaici, for thei ben the firste fruytis of achaic and into mynysterie of seyntis thei han ordeined hemself. that also ghe ben sogetis to siche, and to ech worchyng togidre and traueilyng. for I haue ioie in the presence of stephan and of fortunate and achaici, for thei filliden that thing that failide to ghou. for

thei han refreisschid bothe my spyryt and ghoure. therfore knowe ghe hem that ben suche maner men. alle the chirkis of asie greeten ghou wel. aquyla and † prisca with her homeli chyrche greeten ghou mych in the lord, at the which also I am || herborid. alle britheren greeten ghou wel. greeete ghe wel togidre in hooli cofis. my greetynge bi poulis hond. if any man loueth not oure lord iesus crist be he cursid § mara natha *||. the grace of oure lord iesus crist be with ghou. my charite be with ghou alle in crist iesus oure lord. amen. *here endith the firste epistle to corintbies and bigynneth a prolog on the ii.*

AFTIR penaunce doon poul writith to corynthis a pistle of coumfourt fro troade bi titus, and he preilith hem, and excitith to better thingis, and schewith that thei weren maad soori but amendid, Jerom in his prolog on this epistle seith at this.

2 CORYNTH.

CHAP. I.



DOUL apostle of iesus crist bi the wille of god and tymothe brothir to the chyrche of god that is at corynth with alle seyntis that ben in al achaic, grace to ghou and pees of god oure fadir and of the lord iesus crist. blelid be god and the fadir of oure lord iesus crist, fadir of mercies and god of al coumfourt, which coumfortith us in al oure tribulacioun that also we moun coumforte hem that ben in al disese bi the monestynge bi which also we ben monestid of god. for as the passiouns of crist ben plenteuous in us, so also bi crist oure coumfourt is plenteuous. and whethir we ben in tribulacioun, for ghoure tribulacioun and heelte. eithir we ben coumfortid for ghoure coumfourt. eithir we ben monestid for ghoure monestynge and heelte, whiche worchith in ghou the suffring of the same passiouns whiche also we suffren, that oure hope be ‡ fad for ghou. witynge for as ghe ben selowis of passiouns, so ghe schulen be also of coumfourt. for britheren, we wolen, that ghe wite of oure tribulacioun that was doon in asie. for § ouermaner we weren greued ouer-mycht, so that it ** anoiede us ghe to lyue. but we in usilf hadden answer of deeth, that we truste not in us, but in god that reisith deed men. which delyueride us and delyuerith fro so grete perils into whom we hopen. also ghit he schal deliure while also ghe helpen in preier for us, that of the perfoones of manye facis of that ghyuyng that is in us thankynge be doon for us bi manye men to god. for oure glorie is this, the witnessynge of oure conscience, that in sympleneisse and clenness of god and not in fleischli wisdom but in the grace of god we lyuyden in this world, but more plenteuousli to ghou. and we writen not other thingis to ghou than tho that ghe han rad and knowe. and

I hope, that into the ende ghe schulen knowe as also ghe han knowe us aparti. for we ben ghoure glorie as also ghe ben oure in the dai of oure lord iesus crist. and in this †† tristenynge I wolde first come to ghou that ghe schulen have the seconde grace, and passe bi ghou into macedonye, and est from macedonye come to ghou, and of ghou be led into iudee. but whanne I wolde this thing, wher I uside || § unsidefastnesse? eithir tho thingis that I thenke I thenke astir the fleisch, that at me be it is and it is not? but god is trewe, for oure word that was at ghou is and is not is not therynne, but is ‡‡ is in it. for whi iesus crist the sone of god which is prechid among ghou bi us, bi me and siluan and tymothe ther was not in him is and is not, but is was in him. for whi hou manye euer ben bihectis of god in thilk is *ben fulfillid*. and therfore bi him *we seyn amen*, to god to oure glorie. sotheli it is god that confermeth us with ghou in crist, and the which anoyntide us, and which markide us, and ghafernys of the spyryt in oure hertis. for I § clepe god to witnesse a-ghens my soule, that I sparunge ghou cam not ouer to corynthe. not that we ben lordis of youre feith, but we ben helperis of ghoure ioie, for thorough bileue ghe stonden.

CHAP. II.

AND I ordeynye this thing at me, that I schulde not come eistsoone in heuynesse to ghou. for if I make ghou soori, who is he that gladith me but he that is sorouful of me? and this same thing I wroot to ghou that whanne I come I haue not sorowe on sorowe of the which it biholte me to have ioie. and I triste in ghou alle that my ioie is of alle ghou. for of mych tribulacioun and angwisch of herte I wroot to ghou bi manye teeris. not that ghe be fori, but that ghe wite what charite I *|| haue more plenteoulli in ghou. for if any man hath maad me sorouful, he hath not maad me sorouful but aparti that I charge not ghou alle.

Y this

* (This Stephan was a woman.) In margine MSS. Cai, Pepy's 4to. Eman. fol. Trin. fol. Trin. Svo. intra Textu a woman, post Stephan Similiter Editio altera interponat the woman, MSS. Sidn. & Magd. † priscilla. || hospitor. § Wiclefiana autem mea be he cursed Maranatha adiecto in ora libri Maranatha that is in the coming of the Lord Selden de Syned. *|| (Maranatha, that is, the coming of the Lord.) In Margine habent MSS. 5. quique. Alius, in Textu sicut & altera Editio in MSS. Sidn. & Magd. MS. Christ. Call in Margine. (Maranatha, that is, the coming of our Lord Ihu Crist) ‡ firma § supra modum. ** tederet. †† confidentia. || § leuitate ‡‡ (it, that is treuthe) in margine, MSS. Cai & Trin. Svo. & MS. Christi Col idem habet in Textu versio altera MSS. Sidn. & Magd. ¶ clepide *|| have plenteuously.

this blamyng that is maad of manye suffisith to him that is such oon, so that aghenward ghe rathir forghyuen and coumforte lest perauenture he that is such a maner man be sopun up bi more greet heuynesse. for which thing I biseche ghou that ghe conferme charite into him. for whi therfore I wroot this, that I knowe ghoure preel whether in alle thingis ghe ben obedient. for to whom ghe han forghyuen any thing also I haue forghyue. for I that that I forghaf if I forghaf any thing *baue ghoutun* for ghou in the persoone of crist, that we ben not disseyued of sathanas. for we knowen hise thoughtis. but whanne I was comun to troade for the gospel of crist, and a dore was opened to me in the lord, I hadde not reste to my spyryt for I soond not my brothir tite. but I seide to hem fare wel, and I passide into macedonye. and I do thankis to god that euermore makith us to haue uictorie in crist iesus, and schewith bi us the odour of his knowing in ech place. for we ben the good odour of crist. to god among these that ben maad saaf, and among these that perisschen. to othir sotheli odour of deeth into deeth, but to othere we ben odour of lyf into lyf. and to these thingis who is so able? for we ben not as manye that doen auoutrie bi the word of god, but we speken of clennesse as of god bifore god in crist.

CHAP. III.

Bigynnen we therfore estsoone to preise ussif? or whether we nedenas summen pistlis of preisyng to ghou or of ghou? ghe ben oure pistle writen in oure hertis which is knowen and red of alle men and maad open. for ghe ben the pistle of crist mynystrid of us, and writen not with enke, but bi the spyryt of the lyuyng god. not in stoonene tablis, but in fleischli tablis *E.* of herte. for we han such trist bi crist to god, not that we ben sufficient to thenke any thing of us as of us, but oure sufficiencie is of god. which also made us able mynystris of the newe testament, not bi lettre but bi spyryt. for the lettre sleeth, but the spyryt quykeneth. and if the mynystracioun of deeth writun bi lettre in stoonys was in glorie, so that the children of israel myghten not biholde into the face of moises for the glorie of his cheer which is auoidid, hou schal not the mynystracioun of the spyryt be more in glorie? for if the mynystracioun of dampnacioun was in glorie, mych more the mynysterie of rightwysnesse is plenteous in glorie. for neithir that that was cleer was glorified in this part for the excellent glorie. and if that that is auoidid is bi glorie, mych more that that dwellith stille is in glorie. therfore we that han such hope usen mych trist. and not as moises leide a veil on his face, that the children of israel schulden not biholde into his face, which veil is auoidid, but the wittis of hem ben astonyed. for into this dai the same veil in redyng of the oolde testament dwellith not schewid, for it is auoided in crist. but into this dai whanne moises is rad the veil is put on her herris. but whanne israel schal be conuertid to god the veil schal be doon awci, and the spyryt is the lord. and where the spyryt of the lord is there is freedom. and alle we that with open face seen the glorie of the lord ben transfourmyd into the same ymage fro clerenesse into clerenesse as of the spyryt of the lord.

CHAP. III.

Herfore we that han this admynystracioun, affir this that we han geten merci faile we not, but do we awci the priuy thingis of schame, not walkyng in futil gile, neithir doynge auoutrie bi the word of god, but in schewyng of the treuthe, commendynge ussif to ech conscience of men bifore god. for if also oure gospel is keuerid, in these *B.* that perisschen it is keuerid. in which god hath blend the soulis of unseithful men of this world, that the lightnyng of the gospel of the glorie of crist which is the ymage of god schyne not. but we prechen not ussif but oure lord iesus crist, and *C.* us ghoure seruantis bi iesus crist. for god that seide light to schyne of derknessis he hath ghyue light in oure hertis to the lightnyng of the science of the clerenesse of god in the face of iesus crist. and we han this tresour in *** brotil vessels, that the worthynesse be of goddis vertu and not of us. in alle thingis we suffren tribulacioun, but we ben not *†* angwisschid or *auoied*. we ben maad pore, but us wantith no thing. we suffren persecucioun, but we ben not forlaken. we ben maad lowe, but we ben not confoundid. we ben cast down, but we perisschen not. and euermore we be-
ren aboute the sleynge of iesus in oure bodi, that also the lyf of iesus be schewid in oure bodies. for euermore we that lyuen ben taken into deeth for iesus, that the lyf of iesus be schewid in oure deedil fleisch. therfore deeth worchith in us but lyf in ghou. and *D.* we han the same spyryt of seith, as it is writun, I haue bileued, wherfore I han spoke. and we bileuen, wherfore also we speken. witynge that he that re-
side iesus *||* schal also reise us with iesus, and schal ordeyne with ghou and alle thingis for ghou, that a plenteuous grace bi manye thankyngis be plenteuous into the glorie of god. for which thing we failen not, but though oure uttir man be corruptid, netheles the ynnere man is renewid fro dai to dai. but that light thing of oure tribulacioun that lastith now but as it were bi a moment, worchith in us ouer measure an euerlastyng *§* birthun into the highnesse of glorie. while that we biholden not tho thingis that ben seien, but tho that ben not seien. for tho thingis that ben seien ben but duryng for a schort tyme, but tho thingis that ben not seien ben euerlastyng.

CHAP. V.

AND we witen, that if oure ertheli hous of this dwellyng be dissolued, that we han a bildyng of god, an hous not maad bi hondis euerlastyng in heuene. for whi in this thing we morenen couetyng to be clothid aboute with oure dwellyng which is of heuene. if netheles we ben foundun clothid and not nakid. for whi we that ben in this tabernacle forowen withynne, and ben heuyed for that that we wolen not be spoilid, but be clothid aboute, that thilk thing that is deedli be sopun up of lyf. but who is it that makith us into this same thing, god that ghaf to us the **** eernes of the spyryt. therfore we ben *††* hardi algatis and witen, that the while we ben in this bodi we goon in pilgrimage fro the lord. for we walken by feith, and not bi cleer sight. but we ben hardi and han good wille more to

* britil

† angustiamur.

|| schal reise also with us iesu.

MS. Sur schal reise also us with iesu, MSS. omnes. i. e. 9.

MS. Crist lest, schal also us with iesu.

§ poudus.

** pignus.

†† audentes.

to be in pilgrimage fro the bodi, and to be present to god. and therefore we stryuen whethir absent whethir present to plesse to him. for it behoueth us alle to be schewid bfore the trone of crist, that euey man telle the propre thingis of the bodi as he hath doen eithir good eithir yuel. therefore we witynge the drede of the lord counseilen men, for to god we ben open. and I hope, that we ben open also in ghoure consciences. we commend not uisilf eithsoone to ghou, but we ghyuen to ghou occasion * to haue glorie for us, that ghe haue to hem that glorien in the face and not in the herte. for othir we † bi mynde passen to god, eithir we ben sobre to ghou. for the charite of crist dryueth us, gessyng this thing, that if oon diede for alle thanne alle weren dedde. and crist diede for alle, that thei that lyuen lyuen not now to hemself, but to him that diede for hem and roos aghen. therefore we fro this tyme knowen no man astir the fleisch, though we knowen crist astir the fleisch, but now we knowen not. therefore if ony newe creature is in crist, the oolde thingis be passid, and lo alle thingis ben of god. which recounceilde us to him bi crist, and ghaft to us the seruyse of recounceilyng. and god was in crist recounceilinge to him the world, not rettyng to hem her gyltis, and puttide in us the word of recounceilyng. therefore we usen message for crist as-if god monestith bi us, we bisechen for crist be ghe recounceild to god. god the fadir made him synne, || *that is a sacrifice for synne* for us which knew not synne, that we schulden be maad rightwysnesse of god in him.

CHAP. VI.

BUT we helpynge monesten, that ghe resseyue not the grace of god in veyn. for he seith in tyme wel pleynge I haue herd thee, and in the dai of heelte I haue helpid thee. lo now a tyme acceptable, lo now a dai of heelte. ghyue we to no man § offensioun, that oure seruise be not reproued. but in alle thingis we ghyue usilf as the mynistris of god in mych pacience, in tribulacioun, in nedis, in angwischis, in betyngis, in prisouns, in diffencioun withynne, in traucilis, in wakyngis, in fastyngis, in chastite, in kunnyng, in long abiding, in swetnesse, in the hooli goost, in charite not feyned, in the word of treuthe, in the uirtu of god. bi armuris of rightwisnesse on the right half and on the list half. bi glorie and * uunoblei, bi yuel fame and good fame. as disseyueris and trewe men, as thei that ben unknowun and knowun, as men dyng, and lo we lyuen. as chastid, and not maad deed. as sorouful and euermore ioiynge. as hauynge nede, but makynge manye men riche. as no thing hauynge, and weldynge alle thingis. a ghe corynthis, oure mouth is open to ghou. oure herte is alargid. ghe ben not angwischid in us, but ghe ben angwischid in ghoure ‡ ynwardnessis. and I seie as to soncs, ghe that han the same reward, be ghe alargid. nyle ghe bere the ghok ** with unfeithful men. for what parting of rightwysnesse with wickidnesse? or what felouschipe of light to derkenessis? and what according of crist to belial? or what part of a feithful with the unfeithful? and what consent to the temple of god with mawmetis? and ghe ben the temple of the lyuynge god, as the lord seith, for I schal dwelle in hem, and I schal

walke among hem. and I schal be god of hem, and thei schulen be a peple to me. for which thing go ghe out of the myddil of hem, and be ghe departid seith the lord, and touche ghe not unclene thing and I schal resseyue ghou, and schal be to ghou into a fadir, and ghe schulen be to me into soncs and doughtris seith the lord almyghti.

CHAP. VII.

THerfore, moost derworthe britheren, we that han these bihectis, clense we us fro al filthe of the fleisch and of the spyryt, doynge hoolynesse in the drede of god. take ghe us, we han hirt no man, we han †† apeired no man, we han bigilid no man. I seie not to ghoure condempnyng, for I seide bfore that ghe ben in ¶ ghoure hertis to die togidre and § lyue togidre. mych trist is to me anentis ghou, mych gloryng is to me for ghou. I am fillid with coumfort I am plenteuous in ioie in al oure tribulacioun. for whanne we weren comun to macedonye our fleisch hadde no reste, but we suffriden al tribulacioun, withoutforth fightyngis, and dredis withynne. but god that coumfortith meke men coumfortide us in the comyng of tite. and not oonli in the comyng of him, but also in the coumfort bi which he was coumfortid in ghou. tellynge to us ghoure desier, ghoure wepyng, ghoure loue for me, so that I ioiede more. for though I made ghou soori in a pistle, it *† rewit me not though it rewide. seyng that though thilk pistle made ghou soori at an hour, now I haue ioie. not for ghe weren maad sorouful, but for ghe weren maad sorouful to penaunce. for whi ghe ben maad soori astir god, that in no thing ghe suffre *|| peyrement of us. for the sorowe that is astir god worchith penaunce into sidersast heelte, but sorowe of the world worchith deeth. for lo this same thing that ghe ben sorouful astir god, hou myche *§ bisynesse it worchith in ghou, but defendyng, but yndignacioun, but drede, but desier, but ‡ loue, but venaunce. in alle thingis ghe han ghoun ghousilf to be undesouild in the cause. therefore though I wroot to ghou I wroot not for him that dide the injurie, neithir for him that suffride, but to schewe oure bisynesse which we han for ghou bfore god. therefore we ben coumfortid. but in §† ghoure coumfort more plenteuousli we ioieden more on the ioie of tite, for his spyryt is fulfillid of alle ghou. and if I gloriode ony thing anentis him of ghou, I am not confoundid: but as we han spoke to ghou alle thingis, so also oure glorie that was at tite is maad treuthe. and the †† ynwardnesse of him be more plenteuousli in ghou. which hath in mynde the obedience of ghou alle, hou with drede and tremblyng ghe resseyayden him. I haue ioie that in alle thingis I trist in ghou.

CHAP. VIII.

BUT, britheren, we maken knowun to ghou the grace of god that is ghoun in the chirchis of macedonye, that in mych asaiyng of tribulacioun the plentee of the ioie of hem was, and the highest pouert of hem was plenteuous into the riches of the symplenesse of hem. for I bere witnesyng to hem, astir myght and aboue myght thei weren

* gloriandi. † mente excedimus. || deest MS. Surenden. Jes. et Pepys. 12. item Trinit fol. et Mori Reliqui 6, antiquissimi habent in margine: quorum tres (Caj, Christi et Eman 8vo) in fine habent Austyn MS fol. Coll: Bened (si bene memini) eandem habet Glossam, cum Lire, loco Austyn. § ony offensioun. ¶ ignobilitatem. ‡ visceribus. ** of †† corrupimus. ¶ nostris. §§ to lyue. *† pœnitet. *|| detrimentum. *§ sollicitudinem. ‡ emulationem. §† nostra †† viscera.

weren wilful, with mych monestyng bisechyng us the grace and the comynyng of mynystyng that is maad to hooly men: and not as we hopiden, but thei ghauen hemself first to the lord, afterward to us bi the wille of god, so that we preieden tite, that as he bigan so also he parfoume in ghou this grace. but as ghe abounden in alle thingis in feith and word and kunnyng and al bisyneffe more ouer and in ghoure charite into us that also in this grace ghe abounde. I seie not as comaundinge, but bi the bisyneffe of othir men, appreyunge also the good * witt of ghoure charite. and ghe witen the grace of oure lord iesus crist, for he was maad nedi for ghou whanne he was riche, that ghe schulden be maad riche bi his nedynesse. and I ghyue counseil in this thing, for this is profitable to ghou that not oonli han bigunne to do but also ghe bigunne to haue wille fro the formere gheer. but now parfoume ghe in dede, that as the discrecioun of wille is redi so be it also of parfoumyng of that that ghe han. for if the wille be redi it is acceptid affir that that it hath, not affir that that it hath not. and not that it be remissioun to othir men, and to ghou tribulacioun. But of euennesse in the present tyme ghoure aboundaunce fulfille the † myse of hem, that also the aboundaunce of hem be a fulfylling of ghoure myse. that euennesse be maad, as it is writun, he that § gedride myche was not encreesid, and he that § gedride litil hadde not lesse. and I do thankis to god that ghafe the same bisyneffe for ghou in the herte of tite. for he refeyuyde exortacioun or monestyng. but whanne he was ** bisiere bi his wille he wente forth to ghou, and we senten with hym a brothir whos preisyng is in the gospel bi alle chirchis. and not oonli but also he is ordeyned of chirchis the felowe of oure pilgrimage into this grace that is mynystrid of us to the glorie of the lord and to oure ordeyned wille. eschewyng this thing, that no man blame us in †† the plente that is mynystrid of us to the glorie of the lord. for we purucien goode thingis not oonli before god, but also before alle men. for we senten with hem also oure brothir whom we han preued in manye thingis ofte that he was bisi but now mych bisiere for mych trist in ghou, eithir for tite that is my felowe and helpere in ghou, eithir for oure britheren apostlis of the chirchis of the glorie of crist. therefore schewe ghe into hem the face of chirchis, that schewyng that is of ghoure charite and of oure glorie for ghou.

CHAP. IX.

FOR of the mynystrie that is maad to hooly men, it is to me of plente to write to ghou. || for I knowe ghoure wille for the which I haue glorie of ghou anentis macedonyes. for also achae is redi fro a gheer passid, and ghoure loue hath styred ful manye. and we han sent britheren that this thing that we glorien of ghou be not auoidid in this parti. that as I seide ghe be redi, lest whanne macedonyes comen with me and fynden ghou unredi we beschamed that we sighen ghou not in this substance. therefore I gesside necessarie to preie britheren that thei come before to ghou, and make redi this bihight blessing to be redi so

as blessing and not as auarice. for I seie this thing, c. he that fowith scarli schal also repe scarli, and he that fowith in blessing schal also repe of blessing. ech man as he castide in his herte, not of heuynesse or of nede, for god loueth a glad ghyuere. and god is myghti to make al grace abounden in ghou, that ghe in alle thingis euermore han al sufficiency and abounde into al good werk as it is writun, he delide abroad, he ghafe to pore men, his rightwysnesse dwellith withouten ende. and he that mynystrieth seed to the sower schal ghyue also breed to etc, and he schal multiplie ghoure seede, and make mych the encreesingis of fruytis of ghoure rightwysnesse. that in alle thingis ghe maad riche wexen plenteuouse into al symplenesse, which worchith bi us doying of thankis to god. for the mynystrie of this office not oonli fillith tho thingis that failen to hooly men, but also multiplieth manye thankis to god bi the preuyng of this mynystrie, which glorificien god in the obedience of ghoure knowlechyng in the gospel of crist, and in symplenesse of comunycacioun into hem and into alle, and in the bisechyng of hem for ghou that desiren ghou for the excellent grace of god in ghou. I do thankis to god of the ghyfte of him that mai not be teld.

CHAP. X.

AND I my self poul biseche ghou bi the myldenesse and softnesse of crist, which in the face am meke among ghou, and I absent triste in ghou. for I preie ghou that lest I present be not boold bi the trist in which I am gessid to be boold into summe that demen us as if we † wandren affir the fleisch. for we walkinge in fleisch fighten not affir the fleisch. for the aarmuris of oure knyghthood ben not fleischli, but myghti bi god to the distruccioun of strengthis. and we distrien counseils and al highnesse that higheth itself aghens the science of god, and dryuen into caityste al undurstondyng into the seruyse of crist. and we han redi to venge al unobedience whanne ghoure obedience schal be fillid. se ghe the thingis that ben affir the face. if ony man tristith to himself that he is of crist, thenke he this thing est anentis hymself for as he is cristis so also we. for if I schal glorie ony thing more of oure power which the lord ghafe to us into edifying and not into ghoure distruccioun, I schal not be schamed. but that I be not gessid as to seere ghou bi epistlis, for thei seyn that the epistlis ben †§ greuouse and stronge, but the presence of the bodi is feble, and the word worthi to be dispisid, he that is such oon thenke this, for suche as we absent ben in word bi pistlis, suche we ben present in dede. for we doren not putte us among or comparisowne us to summen that commenden hemself, but we mesure us in usself, and comparisownen usself to us. for we schulen not haue glorie our mesure, but bi the mesure of the reule which god mesuride to us the mesure that stretchith to ghou. for we ouerstretchen not forth us as not stretchyng to ghou. for to ghou we camen in the gospel of crist, not gloryng ouer mesure in othir mennys traucils. for we han hope of ghoure feith that § wexith in ghou to be magnified bi oure reule in aboundaunce, also to preche into tho thingis that ben

* ingenium. † inopiam. § *habuit* male inferitur in MSS Latinis, nec tamen omnibus. Editiones optimae non habent. vox *gedride* ergo bis rubrica notatur in MSS antiq. — §§ these 2 words are scored with red ink. ** *solicitor*. †† *this*. || Here this chapter begins in the printed edition of the Lat. Vulg. *Paris*: 1549. In the editions of *Lions* 1532. & *Paris* 1543. and *Benedictine* 1693. it begins as it does here. I have before me 4 MSS of the *Lat. vulgate*, which all begin the chapter as here. †‡ *ambulemus*. †§ *graves*. § *crescentis*.

ben bighondis ghou, not to haue glorie in othir man-
nys reule in these thingis that ben maad redi. he
g. that glorieth haue glorie in the lord. for not he
that commendith hymself is preued, but whom
god commendith.

CHAP. XI.

I Wolde that ghe wolden suffre a litil thing of
myn unwisdom, but also support ghe me. for
I loue ghou bi the loue of god, for I haue spousid
ghou to oon husbonde to ghelde a chaast virgyn to
crist. but I drede lest as the serpent disseuyde
eue with his futil fraude, so ghoure wittis ben co-
rupt and fallen down fro the symplenesse that is in
crist. for if he that cometh prechith anothir crist
whom we prechiden not, or if ghe taken a nothir
spyryt whom ghe taken not, or a nothir gospel
which ghe resseyuyden not, rightli ghe schulden
suffre. for I wene that I haue doon no thing lesse
than the grete apostlis. for though I be unlearned
in word, but not in kunnyng. for in alle thingis I
am opun to ghou. or whether I haue do synne
mekynge myself that ghe ben enhaunsid? for free-
li I prechide to ghou the gospel of god. I made
nakid othir chirchis, and I took † soude to ghoure
seruyse. and whanne I was among ghou and hadde
nede I was chargeous to no man. for britheren
that camen fro macedonye fulfilliden that that fail-
ide to me. and in alle thingis I haue kept and schal
kepe me withouten charge to ghou. the treuthe
of crist is in me; for this glorie schal not be brokun
in me in the cuntreis of achaie. whi? for I loue not
ghou? god woot. for that that I do, and that that
I schal do is that I kitte awei the occasioun of hem
that wolen occasioun, that in the thing in which the glo-
rien thei be foundun as we. for such false apostlis ben
trecherouse werkmen & transfiguren hem into apostlis
of crist. and no wondir; for sathanas himself trans-
figurith him into an aungel of light. therefore it is
not greet if hise mynystris ben transfigurid as the
mynystris of rightwysnesse, whos ende schal be af-
tir her werkis. || est I seie lest ony man gesse me
to be unwiys, ellis take ghe me as unwiys, that
also I haue glorie a litil what. that that I speke,
I speke not aftr god, but as in unwisdom, in this
substaunce of glorie. for manye men glorien aftr
d. the fleisch, and I schal glorie. for ghe suffren glad-
li unwise men whanne ghe self ben wise. for ghe
susteynen if ony man dryueth ghou into seruage, if
ony man deuourith, if ony man takith, if ony man
is enhaunsid, if ony man smytith ghou on the face.
bi unnoblei I seie, as if we weren like in this par-
ti. in what thing ony man dar, in unwisdom I seie,
and I dar. thei be ebrewis? and I. thei ben is-
raelitis? and I. thei ben the seed of abraham?
and I. thei ben the mynystris of crist? and I.
as § lesse wiys I seie, I more. in ful manye tra-
ueils, in prisouns more plenteuoulli. in woundis
aboue maner. in deethis oftetyms. I resseyuyde
of the iewis fyue sithis fourti strokis oon lesse, thries
I was beten with gherdis, oonys I was stoned, thries
I was at schipbreche, nyght and dai I was in the
depnesse of the see. ¶ in weies ofte, in pereils of
floodis, in pereils of theues, in pereils of kyn, in
pereils of hethen men, in pereils in citee, in pe-
reils in desert, in pereils in the see, in pereils a-
mong false britheren, in traueil and nedynesse, in
manye wakingis, in hungur and thirst, in manye

fastyngis, in coold and nakidnesse. withoute tho
thingis that ben withoutforth, myn ech daies tra-
ueilyng is the bisynesse of alle chirchis. who is syk
and I am not syk? who is sclaudrid and I am
not brent? if it bihoueth to glorie, I schal glorie
in tho thingis that ben of myn ynfyrmyte. god and
the fadir of oure lord iesus crist that is blelid into
worldis woot that I lie not. the prouost of da-
mask of the king of the folk arethe kepte the cy-
tee of damascenes to take me: and bi a wyndow
in a * leep I was latun down bi a wal, and so I
ascapide hise hondis.

CHAP. XII.

IF it bihoueth to haue glorie it spedith not. but
I schal come to the visiouns and to the reue-
laciouns of the lord. I woot a man in crist that
bifore fourtene gheer whether in bodi, whethir out
of the bodi I woot not, god woot, that such a
man was rauyschid tilto the thridde heuene. and
I woot such a man whethir in bodi or out of bodi
I noot, god woot, that he was rauyschid into pa-
radise, and herde priuy wordis which it is not les-
ful to a man to speke. for sliche maner thingis I
schal glorie, but for me no thing, no but in myne
ynfyrmytees. for if I schal †† wilne to glorie I
schal not be unwiys, for I schal seie treuthe. but
I spare, lest ony man gesse me ouir that thing that
seeth in me or heerith ony thing of me. and leest
the greetnesse of reuelaciouns enhaunce me in pride,
the pricke of my fleisch an aungel of sathanas is
ghouun to me that he buffate me. for which thing
thries I preiede the lord, that it schulde go awei
fro me. and he seide to me, my grace suffisith to
thee, for vertu is parfyti maad in ynfyrmytee. ther-
fore gladli I schal glorie in myne ynfyrmytees that
the vertu of crist dwelle in me. for which thing
I am plesid in myne ynfyrmytees, in dispisyngis,
in nedis, in persecutiouns, in angwischis for crist.
for whanne I am syk thanne I am myghti. I am
maad unwitti, ghe constreynyden me. for I oughte
to be commendid of ghou, for I dide no thing
lesse than thei that ben apostlis aboue maner. though
I am nought, netheles the signes of myn apostil-
heed ben maad on ghou in al pacience and signes
and grete wondris and uertues. & what is it that
ghe hadden lasse than othir chirchis, but that I
my self greuyde ghou not? forghyue ghe to me
this wrong. lo this thridde tyme I am redi to come
to ghou, and I schal not be greuous to ghou. for I
seke not tho thingis that ben ghoure but ghou. for
neithir soncs owen to tresoure to fadir and modir,
but the fadir and modir to the soncs. for I schal
ghyue moost wilfulli, and I my self schal be ghyuen
aboue for ghoure soulis, though I more loue ghou
and be lesse loued. but be it, I greuyde not ghou,
but whanne I was futil I took ghou with gile. whe-
thir I disseuyde ghou bi ony of hem whiche I
sente to ghou? I preiede tite, and I sente with hym
a brothir. whethir tite bigilide ghou? whether we
gheden in the same spyryt? whethir not in the
same steppis? sum tyme ghe wenen that we schu-
len excuse us anentis ghou. bifore god in crist we
speken, and moost dere britheren alle thingis for
ghoure edifyng. but I drede lest whanne I come
I schal fynde ghou not sliche as I wole, and I schal
be foundun of ghou such as ghe wolen not, lest
peraenture stryuyngis, enuyes, sturdinessis, dissen-
ciouns,

† soude.

|| iterum

§ minus sapiens.

¶ in itineribus.

* sporta.

†† voluero.

ciouns, and detracciouns, priuy spechis of discord, bolnyngis *bi pride*, debatis ben among ghou. and lest estloone whanne I come god make me lough a-nentis ghou, and I biweile manye of hem that bi-fore synnyden, and diden not penaunce on the un-clenneffe and fornyacioun and unchastite that thei han doen.

C H A P. XIII.

LO this thridde tyme I come to ghou, and in the mouth of tweyne or of thre witnessis eue-ri word schal stonde. I seide bifore and seie bifore as present twies and now abient to hem that bifore han synned and to alle othir. for if I come est-foone I schal not spare. whethir ghe seken the preef of that crist that spekith in me which is not feble in ghou. for though he was crucified of yn-fyrmytee, but he lyueth of the uertu of god. for also we ben sike in him but we schulen lyue with him of the uertu of god in us. assai ghoulf if

ghe ben in the feith, ghe ghoulf preue: whethir ghe knowen not ghoulf for crist iesus is in ghou? but in hap ghe ben reprouable, but I hope that ghe knowen that we ben not reprouable. and we preien the lord, that ghe do no thing of yuel. not that we seme preued, but that ghe do that that is good, and that we ben as reprouable. for we moun no thing aghens treuthe but for the treuthe. for we ioien whanne we ben sike, but ghe ben myghti. and we preien this thing ghoure perfeccioun. ther-fore I absent write these thingis, that I present do not hardere bi the power which the lord ghaf to me into edificacioun, and not into ghoure distruc-cioun. britheren, henns forward ioie ghe, be ghe parfite, excite ghe, undirstonde ghe the same thing. haue ghe pees, and god of pees and of loue schal be with ghou. greece ghe wel togidre in hooli cofis. alle hooli men greeten ghou wel. the grace of oure lord iesus crist, and the charite of god, and the co-mynnyng of the hooli goost be with alle ghou amen. *here endith the secound epistle to corynthies, and bi-gynneth a prolog on the epistle to galathies.*

Galathies ben greekis. thei tooken first of the apostle the word of treuthe. but affir his goyng awei thei weren temptid of false apostlis that thei weren turned into the lawe & circumcisioun. the postle aghencepith hem to the feith of treuthe, and writith to hem fro effesies. *Jerom in his prolog on this epistle seith this.*

G A L A T H I E S.

C H A P. I.



DOUL the apostle not of men, ne bi man, but bi iesus crist and god the fadir that reiside hym fro deeth, and alle the britheren that ben with me to the chirchis of galathie, grace to ghou and pees of god the fadir and of the lord iesus crist that ghaf hymself for oure synnes to delyuere us fro the present wickid world, bi the wille of god and oure fadir, to whom is worschipe and glorie into worldis of worldis, Amen. I wondre, that so soone ghe ben thus moued fro him that clepide ghou into the grace of crist into a nothir euangelie. which is not a nothir, but that ther ben summe that trou-blen ghou, and wolen * myturne the euangelie of crist. but though we or an aungel of heuene pre-chide to ghou bifidis that that we han prechid to ghou, be he acursid. as I haue seid bifore, and now estfoone I seie, if ony preche to ghou bifidis that that ghe han undirsongen, be he acursid. for now whethir counseile I men or god? or whethir I seche to plesse men? if I pleside ghit men, I were c. not cristis seruauant. for, britheren, I make knowun to ghou the euangelie that was prechid of me, for it is not bi man, ne I took it of man ne lernyde but bi reuelacioun of iesus crist. for ghe han herd my conuersacioun sumtyme in the iewerie that I pur-suide † passyngli the chirehe of god and faught a-

ghen it. and I profitide in the iewerie aboue ma-nye of ‡ myne euene elderis in my kynrede, and was more aboundauntli a § folowere of my fadris tra-diciouns. but whanne it pleside him that depar-tide me fro my modris wombe and clepide bi his grace to schewe his sone in me, that I schulde preche him among the hethen, anon I || drough me not to fleisch and blood. ¶ ne I cam to ierusalim to the apostlis that weren tofore me, but I wente into arabie, and estfoones I turnyde aghen into da-mask. and sith thre gheer affir I cam to ierusa-lim to se petir, and I dwellide with him fiftene daies. but I saugh noon othir of the apostlis but iames oure lordis brothir. and these thingis whiche I write to ghou lo tofore god I lie not. affirward I cam into the coostis of syrie and cilice. but I was unknowun bi face to the chirchis of iudee that weren in crist, and thei hadden oonli an heeryng, that he that pursuyde us sumtyme prechide now the feith aghens which he faught sumtyme, and in me thei glorifieden god.

C H A P. II.

AND sith fourtene gheer affir estfoones I wente up to ierusalim with barnabas and took with me tite. I wente up bi reuelacioun and spak with hem the euangelie which I prechide among the he-thene: and ** bi hemself to these that semyden to be sumwhat lest I runne or hadde runne in veyn. and neithir tite that hadde be with me while he was hethene was compellid to be circuncidid, but for false

* conuertere.

† supra modum.

‡ coetaneos meos,

§ amulator.

|| acquievi.

¶ neque.

** scorum.

false britheren that weren brought yn whiche hadden entrid to aspie oure fredom which we han in crist iesus to brynge us into seruage. but we ghyuen no place to subieccioun, that the treuthe of the gospel schulde dwelle with ghou. but of these that femyden to be sumwhat whiche thei weren sumtyme it perteynyde not to me, for god takith not the perfoone of man. for thei that femyden to be sumwhat ghauen me no thing. but * aghenward whanne thei hadden seen that the euangelie of precucie was ghoun to me as the euangelie of circuncisioun was ghoun to petir. (for he that wroughte to petir in apostilheod of circuncisioun wroughte also to me among the hethene.) and whanne thei hadden knowe the grace of god that was ghoun to me, iames and petir and ioon whiche weren seien to be the pilers, thei ghauen righthond of selouschippe to me and to barnabas, that we among the hethene, and thei into circuncisioun, oonli that we hadden mynde of pore men, the which thing I was ful bisi to doon. but whanne petir was comen to antioche I aghenstood him in the face, for he was worthi to be undirnomun. for bifore that ther camen summe fro iames he eet with hethen men. but whanne thei weren come he withdrough and departide him dredynge hem that weren of circuncisioun. and the othere iewis assentiden to his seynng, so that barnabas was drawn of hem into that seynng. but whanne I sigh that thei walkiden not rightli to the treuthe of the gospel, I seide to petir bifore alle men, if thou that art a iew lyuest hethenlich and not iewlich, hou constreynest thou hethene men to bicomme iewis? we iewis of kynde and not synful men of the hethen knowen that a man is not iustified of werkis of the lawe, but bi the feith of iesus crist. and we bileuen in iesus crist, that we ben iustified of the feith of crist, and not of the werkis of lawe. wherfore of the werkis of lawe ech fleisch schal not be iustified. and if we sechen to be iustified in crist we ouresilf ben foundun synful men. whethir crist be mynstre of synne? god forbede. and if I bilde aghen thingis that I haue distried, I make mysilf a trespassour. for bi the lawe I am deed to the lawe, and I am † fitchid to the cross, that I lyue to god with crist. and now lyue not I but crist lyueth in me. but I lyue now in fleisch I lyue in the feith of goddis sone that louyde me, and ghauf hymself for me. § I caste not aweie the grace of god. for if rightfulness be thorough lawe, thanne crist diede withouten cause.

CHAP. III.

A Unwitti galathians tofore whose ighen iesus crist is ‖ exilid, and is crucified in ghou. who hath disseiued ghou that ghe obeien not to treuthe? this oonli I wilne to lerne of ghou, whethir ghe han undirfonge the spyryt of the werkis of the lawe, or of heeryng of bileue? so ghe ben foolis, that whanne ghe han bigunne in spyryt ghe ben endid in fleisch? so grete thingis ghe han suffrid withoute cause, if it be withoute cause. he that ghyueth to ghou spyryt and worchith vertues in ghou, whethir of werkis of the lawe or of heeryng of bileue? as it is writun, abraham bileuyde to god, and it was rettid to hym to rightfulness. and therefore knowe ghe that these that ben of bileue ben the sones of abraham. and the scripture § seynge

after that ‡ god iustifieth the hethene of bileue toolde tofore to abraham, that in thee alle the hethene schulen be bleffid. & therefore these that ben of bileue schulen be bleffid with feithful abraham. for alle that ben of the werkis of lawe ben undir curs. for it is writun, ech man is cursid that abidith not in alle thingis that ben writun in the book of the lawe to do tho thingis. and that no man is iustified in the lawe bifore god it is opyn, for a rightful man lyueth of bileue. but the lawe is not of bileue but he that doith tho thingis of the lawe schal lyue in hem. but crist aghenboughte us fro the curs of the lawe, and was maad acursid for us. for it is writun, ech man is cursid that hongith in the tree, that among the hethene the blessing of abraham were maad in crist iesus, that we undirfongen the biheest of spyryt thorough bileue. britheren, I seie astir man, †† no man dispisith the testament of a man that is conformed, or §§ ordeined aboue. the biheestis weren seid to abraham and to his seed. he seith not in seedis as in manye, but as in oon, and to thi seed that is crist. ## but ^D I seie this testament is conformed of god, the lawe that was maad astir *† foure hundrid and thritti gheer makith not *the testament* veyn to auoide aweie the biheest. for if critage were of the lawe, it were not now of biheest, but god grauntide to abraham thorough biheest. what thanne the lawe? it was set for trespassyng tilto the seed come to whom he hadde maad biheest, *which lawe* was ordeyned bi angelis in the hond of a mediatour. but a mediatour is not of oon but god is oon. is thanne the lawe aghen the biheestis of god? god forbede. for if the lawe were ghoun that myghte quykene, verili were rightfulness of lawe. but the scripture hath concluded alle thingis undir synne, that the biheest of the feith of iesus crist were ghoun to hem that bileuen. and tofore that bileue cam thei weren kept undir the lawe enclosid into that bileue that was to be schewid. and so the lawe was oure undirmaister in crist, that we ben iustified of bileue. but astir that bileue cam, we ben not now undir the undirmaister. for alle ghe ben the children of god thorough the bileue of iesus crist. for alle ghe that ben baptisid ben clothid with crist. ther is no iew ne greek, ne boonde man ne freeman, ne mal ne female, for alle ghe ben oon in iesus crist. and §† if ghe ben *oon in iesus crist* thanne ghe ben the seed of abraham, and ciris bi biheest.

CHAP. III.

BUT I seie as longe tyme as the cyr is a litil child, he diuersith no thing fro a seruaunt whanne he is lord of alle thingis, but he is undir keperis and tutouris into the tyme determyned of the fadir. so we whanne we weren litel children we seruyden undir the elementis of the world. but astir that the fulfylling of tyme cam, god sente his sone maad of a womman maad undir the lawe, that we schulden undirfonge the adopcioun of sones. and for ghe ben goddis sones, god sente his spyryt into ghoure hertis crynge, abba fadir. and so ther is not now a seruaunt but a sone. and if he is a sone, he is an cyr §† bi god. but thanne ghe unknowynge god seruyden to hem that in kynde weren not goddis. but now whanne ghe han knowe god and ben knowun of god, hou ben ghe turned clifones

* e contra † confixus. §. &c. ‖ proscriptus. ¶ providens quia ex fide iustificat deus gentes ‡ Sic MSS 6. †† nemo spernit aut superordinat. §§ ordeineth MS Eman 8^o ## hoc autem dico testamentum confirmatum. *† foure hundrid gheer and thritti §† Si autem vos Christi § per deum.

estfoones to the feble and nedi elementis to the whiche ghe wolen eft ferue? ghe * taken kepe to daies and monethis & tymes and gheeris. but I drede ghou lest without cause I haue traucilid among ghou. be ghe as I, for I am as ghe. britheren, I biseche ghou ghe han hirt me no thing. but ghe knowen that bi ynfyrmyte of fleisch I haue prechid to ghou now bifore, and ghe dispisiden not neither forfooken ghoure temptacioun in my fleisch. but ghe resseyuyden me as an aungel of god, as crist iesus. where thanne is ghoure blessing? for I bere ghou witnesse that if it myghte haue be doon ghe wolden haue putt out ghoure ighen, and haue ghoun hem to me. am I thanne maad an enemy to ghou sciynge to ghou the sothe? thei † louen not ghou wel, but thei wolen exclude ghou that || ghe suen hem. but sue ghe the good euermore in good, and not oonli whanne I am present with ghou. my smale children whiche I bere estfoonyis til that crist be fourmed in ghou. and I wolde now be at ghou and chaunge my vois, for I am confoundid among ghou. seie to me ghe that wolen be undir the lawe, han ghe not red the lawe? for it is writun, that abraham hadde tweie sones, oon of a seruauant, and oon of a free womman. but he that was of the seruauant was born aftir the fleisch, but he that was of the free womman bi a biheest. the whiche thingis ben seid § bi a nothir undirstonding. for these ben two testamentis, oon in the hil of synai gendrynge into seruage, which is agar for syna is an hil that is in arabie, which hil is ioyned to it that is now ierusalim and serueth with hir children. but that ierusalim that is aboue is free which is oure modir. for it is writun, be glad thou bareyn that berist not: breke out and crie that bryngist forth no children: for manye sones ben of hir that is left of hir husbonde more than of hir that hath an husbonde. but britheren, we ben sones of biheest aftir isaac. but now as this that was born aftir the fleisch persuede hym that was aftir the spyryt, so now. but what seith the scripture? caste out the seruauant and hir sone, for the sone of the seruauant schal not be eyr with the sone of the free wyf. and so, britheren, we ben not sones of the seruauant but of the free wyf, bi which fredom crist hath maad us free.

C H A P. V.

STonde ghe therfore and nyle ghe ** estfoonyis be holdun in the ghok of seruage. lo I poul seie to ghou, that if ghe ben circuncidid crist schal no thing profite to ghou. and I witnesse estfoones to ech man that circuncidith himsilf, that he is detour of al the lawe to be doon. and ghe ben voidid awei fro crist, and ghe that ben iustified in the lawe ghe han fallen awei fro grace. for we thorough the spyryt of bileue abiden the hope of rightfulness. for in iesus crist neithir circuncisioun is ony thing worth neithir prepucie, but the bileue that worchith bi charite. ghe runnen wel, who lettide ghou that ghe obieden not to treuthe? consente ghe to no man. for this counseil is not of him that hath clepid ghou. a litil fourdow apeireth al the gobet. c. I triste †† on ghou in oure lord, that ghe schulden undirstonde noon othir thing. and who that disturblith ghou schal bere doom who euere he be. and britheren, if I preche ghit circuncisioun what suffre I ghit persecucioun? thanne the sclandre of the cros is voidid. I wolde that thei weren kitt

awei that disturblen ghou. for britheren, ghe ben clepid into freedom, oonli ghyue ghe not freedom into occasioun of fleisch, but bi charite of spyryt ferue ghe togidre. for euery lawe is fulfillid in ooword, thou schalt loue thi neighbore as thisilf. and if ghe bite and etc ech othir, se ghe lest ghe be wastid ech fro othir. ||† and I seie ghou in crist, wandre ghe in spyryt, and ghe schulen not parforme the desires of the fleisch. for the fleisch coucitith aghen the spyryt, and the spyryt aghen the fleisch. for these ben aduersaries togidre, that ghe do not alle thingis that ghe wolen. that if ghe be led bi spyryt ghe ben not undir the lawe. and the werkis of the fleisch ben open, whiche ben fornyacioun, unclennesse, unchastite, lecherie, seruyse of false goddis, witchecraftis, enemytees, striuyngis, yndignaciouns, wraththis, chidyngis, diffenciouns, sectis, enuyes, manslaughteris, drunkenessis, unmesurable etyngis & thingis lyk to these, which I seie to ghou as I haue told ghou tofore, for thei that doen suche thingis schulen not haue the kyngdom of god. but the fruyt of the spyryt is charite, ioie, pees, paciencie, long abidyng, benygnyte, goodnessse, myldenessse, feith, temperaunce, contynence, chastite. aghen suche thingis is no lawe. and thei that ben of crist han crucified her fleisch with vicis and coucityngis. *|| if we lyuen bi spyryt, walke we bi o. spyryt. be we not maad coucitouse of veyn glorie, stiryng ech othir to wraththe or hauynge enuye ech to othir.

C H A P. VI.

BRitheren, if a man be ocupied in ony gilt, ghe that ben spyrytual enforme ghe such oon in spyryt of softnessse, biholdynge thisilf lest that thou be temptid. ech bere otheris chargis, and so ghe schulen fulfille the lawe of crist. for who that throwith that he be ought whanne he is nought he bigilith hymilf. but ech man proue his owne werk, and so he schal haue glorie in hymilf and not in a nothir, for ech man schal bere his owne charge. he that is taught bi word comyne he with him that techith him in alle goodis. nyle ghe erre, god is not scorned. for tho thingis that a man sowith tho thingis he schal repe. for he that sowith in his fleisch, of the fleisch he schal repe corrupcioun, but he that sowith in the spyryt, of the spyryt he schal repe euerlastyng lyf. and doynge good faile we not, for in his tyme we schal repe not failynge. therfore while we han tyme worche we good to alle men but moost to hem that ben homeliche of the feith. se ghe what maner lettris I haue writen to ghou with myn owne hond. for who euere wole plese in the fleisch this constreinith ghou to be circuncidid, oonli that thei suffre not the persecucioun of cristis cros. for neithir thei that ben circuncidid kepen the lawe, but thei wolen that ghe ben circuncidid that thei haue glorie in ghoure fleisch. but ser be it fro me to haue glorie but in the cros of oure lord iesus crist bi whom the world is crucified to me and I to the world. for in iesus crist neithir circuncisioun is ony thing worth, ne prepucie, but a newe creature. and who euere suen this reule pees §† of hem and merci and on israel of god. and herastir no man be heuy to me. for I bere in my bodi the tokenes of oure lord iesu crist. the grace of oure lorde iesus crist be with ghoure spyryt, britheren, amen. *here endith the pistle to galathies and bigynneth a prolog on the pistle to effesies.* Effesians

* obseruatis † æmulantur || æmulemini. § per allegoriam. ** iterum. †† of. †† dico autem in christo.
*|| here chap. vi begins in the editions of the Lat. Vulg. Paris 1549. & Liens 1532 folio. In the Paris edition 8°. 1543 it begins as it does here. The Benedictine of 1693, begins as here. §† on

Effesians ben of asie. these whanne thei hadden resseyued the word of treuthe abiden stide-
fastli in the seith. the postle preisith hem, writynge to hem fro rome out of prisoun bi titicus the
dekene. *Jerom in his prolog on this epistle * seith al this.*

E F F E S I E S.

CHAP. I.



DOUL the apostle of iesus crist bi the wille of god to alle seyntis that ben at effesi, and to the seithful men in iesu crist, grace be to ghou and pees of god oure fadir and oure lord iesu crist. bleffid be god and the fadir of oure lord iesu crist that hath bleffid us in al spiritual bleffing in heuenli thingis in crist, as he hath chosun us in hymself before the makynge of the world, that we weren hooli and without wem in his sight in charite. which hath before ordeyned us into adopcioun of sones bi iesu crist into him, bi the purpos of his wille into the heriynge of the glorie of his grace in which he hath glorified us in his dereworthe sone in whom we han redempcioun bi his blood forghyuenesse of synnes astir the richessis of his grace that aboundide greetli in us in al wisdom and prudence to make knowe to us the sacrament of his wille bi the good pleasure of him the which sacrament he purposide in him in the dispensacioun of plentee of tymes to enfore alle thingis in crist which ben in heuenes and which ben in erthe in him. in whom we ben clepid bi soort before ordeyned bi the purpos of him that worchith alle thingis bi the counsil of his wille, that we be into the heriynge of his glorie, we that han hopid before in crist, in whom also ghe weren clepid whanne ghe herden the word of treuthe (the gospel of † oure heelte) in whom ghe bileuynge ben markid with the hooli goost of biheest, which is the § cernys of oure eritage into the redempcioun of purchasyng into heriynge of his glorie. therefore I heerynge ghoure seith that is in crist iesus and the loue into alle seyntis, ceesse not to do thankynge for ghou, makynge mynde of ghou in my preiers, that god of oure lord iesu crist the fadir of glorie ghyue to ghou the spyryt of wisdom and of reuelacioun into the knowynge of him, and the ighen of ghoure herte lightned, that ghe wite which is the hope of his clepyng, and whiche ben the richessis of the glorie of his critage in seyntis, and which is the excellent greetnesse of his vertu into us that han bileued bi the worchyng of the myght of his vertu which he wroughte in crist reisynge hym fro deeth, and settyng him on his righthalf in heuenli thingis || aboue ech principat and potestat and vertu and domynacioun, and ** above ech name that is named, not oonli in this world, but also in the world to comynge; and made alle thingis suget undir hise feet. and ghaf hym to be heed ouer al the chirche that is the bodi of him, and the plentee of him which is alle thingis in alle thingis fulfillid.

CHAP. II.

AND whanne ghe weren deede in ghoure gyltis and synnes in whiche ghe †† wandriden sumtyme astir the cours of this world, astir the prince of the power of this eyr of the spyryt that worchith now into the sones of †§ unbileue, in which also we alle lyuyden sumtyme in the desires of oure fleisch, doynge the willes of the fleisch and of thoughtis, and we weren bi kynde the sones of wraththe as othere men. but god that is riche in merci for his ful mych charite in which he louyde us, ghe whanne we weren deede in synnes, quykenyde us togidre in crist (bi whos grace ghe ben saued) and aghenreiside togidre and made togidre to sitte in heuenli thingis in crist iesus, for bi grace ghe ben saued bi seith, and this not of ghou, for it is the ghiste of god, not of werkis, that no man haue glorie. for we ben the makynge of him maad of nought in crist iesus in goode werkis whiche god hath ordeyned that we †|| go in tho werkis. for which thing be ghe myndeful, that sumtyme ghe weren hethene in fleisch, which weren seid prepucie fro that that is seid circuncisioun maad bi hond in fleisch. and ghe weren in that tyme withouten crist, aliened fro the †¶ lyuyng of israel and gestis of testamentis, not hauynge hope of biheest, and withouten god in this world. but now in crist iesus ghe that weren sumtyme fer ben maad nygh in the blood of crist. for he is oure pees that made bothe oon and unbyndynge the myddil wal of a *† wal withouten mortar enemytees in his fleisch and auoidide the lawe of maundementis bi domes, that he make tweyne in hymself into oo newe man, makinge pees to recounceile bothe in oo bodi to god bi the cross fleyng the enemytees in hymself: and he comynge prechide pees to ghou that weren fer, and pees to hem that weren nygh, for bi him we bothe han nygh comynge in oo spyryt to the fadir. therefore now ghe ben not *|| gestis & straungeris but ghe ben citeseyns of seyntis, and § household meynce of god aboue bildid on the foundement of apostlis and *¶ profetis upon that highest corner stoon § crist iesus, in whom ech bildyng maad wexith into an hooli temple in the lord. in whom also be ghe bildid togidre into the §|| abitacle of god in the hooli goost.

CHAP. III.

*† **F**OR the grace of this thing I poul the boundun of crist iesus for ghou hethene men, if netheles ghe han herd the dispensacioun of goddis grace that is ghoun to me in ghou. for bi reuelacioun the sacrament is maad knowun to
A a me,

* seith this. † vestra, ghoure. MSS 6. § pignus. || supra, above. MSS 9. ** aboute. †† mb ast's †§ diffidentie
†|| ambulemus. †¶ conuersatione *† macerie. *|| hospites. *§ domestic. *¶ of profetis §§ of crist.
§|| habitaculum. ** thus rei gratia.

me, as I aboue wroot in schort thing as ghe moun rede and undurstonde my prudence in the * mynysterie of crist, which was not knowun to othere generaciouns to the sones of men as it is now schewid to hise hooli apostlis and profetys in the spyryt, that hethene men ben euene cyris and of oo bodi and parteneris togidre of his biheest in crist iesus bi the euangelie whos mynystre I am maad bi the ghifte of goddis grace which is ghoun to me bi the working of his vertu. to me leest of alle seyntis this grace is ghoun to preche among hethen men the unferchable riches of crist, and to lightne alle men which is the dispensacioun of sacrament hid fro worldis in god that † made alle thingis of nought, that the mych soold wisdom of god be knowun to princes and potestatis in heuenli thingis bi the chirche, bi the bifore ordenaunce of worldis whiche he made in crist iesus oure lord in whom we han trist and || nygh comyng in tristenyng bi the feith of him. for which thing I axe, that ghe faile not in my tribulaciouns for ghou which is ghoure glorie. for grace of this thing I bowe my knees to the fadir of oure lord iesus crist, of whom ech fadirheed in heuenes and in erthe is named that he ghyue to ghou astir the riches of his glorie vertu to be strengthid bi his spyryt bi the ynnere man, that crist dwelle bi feith in ghoure hertis, that ghe rootid and groundid in charite moun comprehende with alle seyntis which is the breede and the lengthe and the hyghnesse and the depnesse. also to wite the charite of crist more excellent than science, that ghe be fillid in al the plentee of god. and to him that is myghti to do alle thingis more plenteuousli than we axen or undirstonden bi the vertu that worchith in us, to him be glorie in the chirche and in crist iesus into alle the generaciouns of the world of worldis, amen

CHAP. IV.

A. **T**herfore I boundun for the lord biseche ghou, that ghe walke worthili in the clepyng in which ghe ben clepid with al mekenesse and myldenesse with pacience supportinge ech othir in charite, bisi to kepe unyte of spyryt in the boond of pees. oo bodi and oo spyryt as ghe ben clepid in oon hope of ghoure clepyng. oo lord, oo feith, oo baptyem, oo god and fadir of alle which is aboue alle men
B. and bi alle thingis and in us alle. but to ech of us grace is ghoun bi the mesure of the ghyuyng of crist. for which thing he seith, he stighyng an high ledde caityfte caityt, he ghaft ghiftis to men. but what is it that he stighede up, no but that also he cam down first into the lowere partis of the erthe? he it is that cam down and that stighede on alle heuenes, that he schulde fille alle thingis. and he ghaft summe apostlis, summe profetis, othere euangelistis, othere scheppardis and techers to the § ful endyng of seyntis into the werk of mynysterie into edificacioun of cristis bodi, til we rennen alle into unyte of feith and of knowing of goddis sone into a parfyt man astir the mesure of age of the plentee of crist: that we be not now litle children mouyng as wawis, and be not borun aboute with ech wynd of techyng in the weiwardnesse of men in futil witt to the disseyuyng of errour. but do we treathe in charite & wexe in him bi alle thingis that is crist oure heed of whom al the bodi sett togidre and

boundun togidre bi ech iointure of undirferuyng bi worchyng into the mesure of ech membre makith encreessyng of the bodi into edificacioun of itself in charite. therfore I seie and witnesse this thing in the lord, that ghe walke not now as hethene men walken in the vanyte of her witt, that han undirstondyng deikned with derknessis, and ben aliened fro the lys of god bi ignoraunce that is in hem for the blindnesse of her herte, whiche dispeyryng bi-tooken hemself to unchastite into the worchyng of al unclennesse in coucitise. but ghe han not so lerned crist, if netheles ghe herden him, and ben taught in him as is treuthe in iesus. do ghe awci bi the elde lyuyng the elde man that is corrupt bi the desyres of errour. and be ghe ¶ renewid in the spyryt. of ghoure soule, & clothe ghe the newe man which is maad astir god in rightwysnesse & hoolynesse of treuthe. for which thing ghe putte awci leesying, & speke ghe treuthe eche man with his neighbore, for we ben membris ech to othir. be ghe wrothe and nyle ghe do synne, the sunne falle not down on ghoure wraththe, nyle ghe ghyue ** stide to the deucl. he that staal now stele he not, but more traueile he in worchyng with hise hondis that that is good that he haue wherof he schal ghyue to the nedi. ech yuel word go not †† out of ghoure mouth but if ony is good to the edificacioun of feith, that it ghyue grace to men that heeren. and nyle ghe make the hooli goost of god soori in which ghe ben markid in the dai of redempcioun. al bittyrnesse and wraththe and yndignacioun and cry and blasfemye be taken awci fro ghou with al malice. and be ghe †* togidre benygne merciful forghyuyng †|| togidre as also god forghaf to ghou in crist.

CHAP. V.

Therfore be ghe folowers of god as moost dera-
worthe sones. and walke ghe in †§ loue as crist louyde us, and ghaft hymself for us an offryng and a sacrific to god into the odour of swetnesse. and fornyacioun and al unclennesse or auarice be not named among ghou as it bicometh hooli men, eithir filthe or soli speche or harlotrie that †§ perteyneth not to profyt, but more doying of thankyngis. for wite ghe this and undirstonde, that ech letchour or unclene man or coucitous that serueth to mawmetis hath not crytage in the kyngdom of crist and of god. no man disseyue ghou bi veyne wordis, for whi for these thingis the wraththe of god cam on the sones of unbilcue. therfore nyle ghe be maad parteneris of hem. for ghe weren sumtyme derknessis, but now light in the lord, walke ghe as the sones of light. for the fruyt of light is in al goodnesse and rightwysnesse and treuthe. and preue ghe what thing is wel plesyng to god, and nyle ghe comyne to unfraytouse werkis of derknessis but more reprove ghe: for what thingis ben doon of hem in priuy it is foul ghe to speke. and alle thingis that ben reproved of the light ben openly schewid, for al thing that is schewid is light. for which thing he seith, rise thou that slepist and rise up fro deeth and crist schal lightne thee. therfore D. britheren, se ghe hou warli ghe schulen go, not as unwise men, but as wise men aghenbiyng tyme for the daies ben yuele. therfore nyle ghe be maad unwise, but undirstondyng which is the wille of god. and

* ministerio, mysterio edit. Lugduni 1532. et Benedict. 1693. Sed MSS Latin variant. Quatuor, qui penes me sunt, habent ministerio: Quintus habet mysterio. † omnia creavit. † accessum. † consummationem. ¶ renulid MS. Sur. renewlid. MSS. 7. renulid. MSS. 2. renewid. MSS. 1. recentissimus. Altera editio legit, renewid, or maad new agen. MS. Sidn. ** locum. †† Sic MS. Sur. forth sed deest in aliis MSS. Eman. fol: supplet out; sed in margine tantum Christ. legit out. Altera editio habet te MSS. Sidn. et Magd. †* invicem. †|| invicem. †§ dilectione. †§ ad rem non pertinet.

and nyle ghe be drunkun of wyn in which is * lecherie, but be ghe fillid with the hooli goost, and speke ghe to ghoufils in salmes and ympnes and spiritual songis, syngyng & seiynge salm in ghoure hertis to the lord, euermore doynge thankynge for alle thingis in the name of oure lord iesus crist to god and the fadir. be ghe fuget † togidre in the drede of crist. wommen be thei fuget to her housbondis as to the lord, for the man is heed of the womman as crist is heed of the chirche, he is sayvour of his bodi. but as the chirche is fuget to crist so wommen to her husbondis in alle thingis. men loue ghe ghoure wyues as crist louyde the chirche, and ghauf hymself for it to make it hooli, and clenfide it with the waiffchyng of watir in the word of lys to ghyue the chyrche glorious to hymself that it hadde no wem ne ryueling or ony fuch thing, but that it be hooli and undefouled. so and men loue thei her wyues as her owne bodies. he that loueth his wyf loueth hymself. for no man hatide euere his owne fleisch, but noriffchith and || sostrith it as crist doith the chirche, and we ben membris of his bodi, of his fleisch and § of boonys. for this thing a man schal forsake his fadir and modir, and he schal drawe to his wyf, and thei schulen be tweyne in oo fleisch. this sacrament is greet. ghe I seie in crist and in the chirche. netheles ghe alle ech man loue his wyf as hymself, and the wyf drede hir husbonde.

CHAP. VI.

SONES obeie ghe to ghoure fadir and modir in the lord, for this thing is rightful. onoure thou thi fadir and modir that is the firste maundement in biheest, that it be wel to thee, & that thou be longe lyuynge on the erthe. and fadris nyle ghe terre ghoure sones to wraththe, but noriffche ghe hem in § techyng and chastisyng of the lord. seruauentis obeie ghe to fleischli lordis with drede and tremblyng in sympleneffe of ghoure herte as to crist, not seruyng at the ighe as plesynge to men, but as seruauentis of crist, doynge the wille of god bi

discrecioun with good wille seruyng as to the lord and not as to men, witynge that ech man whateuere good thing he schal do he schal resseyue this of the lord whether seruaunt whether free man. and ghe lordis do the same thingis to hem forghyuyng manassis. witynge that bothe her lord and ghoure is in heuenes, and the takyng of perfoones is not anentis god. herastirward, britheren, be ghe coumfortid in the lord and in the myght of his vertu. clothe ghou with the armure of god, that ghe moun stonde aghens ** aspiyngis of the deuel. for why struyng is not to us aghens fleisch and blood, but aghens the princis and potestatis, aghens gouernouris of the world of these derkneffis, aghens spiritual thingis of wickidneffe in heuenli thingis. therefore take ghe the armure of god, that ghe moun aghenstonde in the yuel dai, and in alle thingis stonde parfyt. therefore stonde ghe and be ghe gird aboute ghoure leendis in softfastneffe, and clothid with the haburioun of rightwysneffe, and ghoure feet schood in makynge redi of the gospel of pees. in alle thingis †† take ghe scheeld of feith in which ghe moun quenche alle the fyry dartis of *|| the worfte. and take ghe the helm of heelte, and the swerd of the goost, that is the word of god, bi al preier and bischeyng preie ghe al tyme in spyryt, and in him wakyng †§ in al bisynesse, and bischeyng for alle hooli men, and for me that word be ghoun to me in openyng of my mouth with trist to make knowun the mysterie of the gospel for which I am fet in message in a chayne, so that in it I be hardi to speke as it bihoueth me. and ghe witen what thingis ben aboute me, what I do, titicus, my moost dere brother and trewe mynystre in the lord, schal make alle thingis knowun to ghou; whom I sente to ghou for this same thing, that ghe knowe what thingis ben aboute us, and that he coumforte ghoure hertis. pees to britheren and charite with feith of god oure fadir and of the lord iesus crist. grace with alle men that louen oure lord iesus crist in uncorupcioun amen. *that is, so be it. *† here endith the epistle to effesies, and bygynneth a prolog on the pistle to filipensis.*

FILIPENSIS ben of macedonye. these whanne thei hadden resseyued the word of treuthe stood-en stidefastli in the feith and thei resseyuyden not false apostlis. the apostle preieth these writynge to hem fro rome out of prisoun bi epafrodite. *Jerom in his prolog on this epistle seith §§ this.*

FILIPENSIS.

CHAP. I.



DOUL and tymothe seruauentis of iesus crist to alle the hooly men in crist iesus that ben at filippis with bisshopis & dekenes: grace and pees to ghou of god oure fadir and of the lord iesus crist. I do thankynge to my god in alle mynde of ghou euermore in alle my preieris for ghou alle with ioie, and make a bischeyng on ghoure comy-

nyng in the gospel of crist fro the firste dai til now triftenyng this ilke thing that he that bigan in ghou a good werk schal performe it til into the dai of iesu crist. as it is iust to me to feele this thing for alle ghou for that I haue ghou in herte and in my boondis and in defendyng and confemyng of the gospel that alle ghe be felowis of my ioie. for god is a witnesse to me hou I coucite alle ghou in the bowels of iesu crist. and this thing I preie that ghoure charite be plenteuous more & more in kunnyng and in al witt, that ghe preue the bettre thingis, that ghe be clene and withoute offense in the dai of crist, fillid with the fruyt of rightwysneffe bi iesus crist into the glorie and the heriyng of god. for

* luxuria. † inuicem. || fouet. § de offibus ejus. hise boonys. MSS. 8. ¶ the techyng. ** insidias. †† fumentes. *|| nequissimi. werst enemy. MS Sidn. the Fend, Wickl. Homil. in Epist. †§ in omni instantia. *† MS Surv. Eman. 8vo. MS. Calij. Trin. Coll. 8vo, et fol. Eman. fol. et Mor. numero, 6. §§ al this.

for britheren, I wole that ghe wite, that the thingis that ben aboute me han comen more to the profyt of the gospel so that my boondis weren maad knowun in crist in ech moot hall and in alle othere placis that mo britheren tristyng in the lord more plenteuoulli for my boondis dursten withouten drede speke the word of god. but summe for enuye and stryf, summe for good wille prechen crist, & summe of charite witynge that I am put in the defense of the gospel. but summe of stryf schewen crist, not * clenli gessyng hem to reise tribulacioun to my boondis. but † what? the while on al maner either bi occasioun either bi treuthe crist is schewid, and in this thing I haue ioie, but also I schal haue ioie. and I woot that this thing schal come to me into heelte bi ghoure preier and the undirmynstryng of the spyryt of iesus crist: bi myn abidyng & hope, for in no thing I schal be schamed but in al trist as euermore & now crist schal be magnified in my bodi eithir bi lyf eithir bi deeth. for me to lyue is crist, and to die is wynnyng. that if to lyue in fleisch is fruyt of werk to me, lo what I schal chese I knowe not, but I am constreyned of tweie thingis, I haue desier to be dissolued and to be with crist, it is mych more bettre, but to dwelle in fleisch is nedeful for ghou. and I tristyng this thing woot that I schal dwelle and parfytli dwelle to alle ghou to ghoure profyt and ioie of feith, that ghoure thankyng abounde in crist iesus in me bi my comyng estloone to ghou. oonli lyue ghe worthili to the gospel of crist, that whethir whanne I come and se ghou, eithir absent I heere of ghou that ghe stonde in oo spyryt of oo wille traucilinge togidre to the feith of the gospel. and in no thing be ghe aserd of aduersaries, which is to hem cause of perdicoun, but to ghou cause of heelte. and this thing is of god. for it is ghoun to ghou for crist, that not oonli ghe bileuen in him, but also that ghe suffren for him hauyng the same stryf which ghe saien in me and now ghe han herd of me.

C H A P. II.

THerfore if ony coumfort is in crist, if ony so-
lace of charite, if ony selouschipe of spyryt,
if ony || ynwardnesse of merci doying, fille ghe my
ioie, that ghe undirstonde the same thing, & haue
the same charite of oo wille, and feelen the same
thing. no thing bi stryf, neithir bi veyn glorie, but
in mekenesse demyng ech othir to be higher than
hymself. not biholdyng ech bi himself what thingis
ben hise owne, but tho thingis that ben of othere
men. and feele ghe this thing in ghou which also
in crist iesus, that whanne he was in the fourme of
god demyde not raueyne that hymself were euene
to god, but he lowide hymself, takyng the fourme
of a seruaunt, and was maad into the liknesse of
men, and in abyte was foundun as a man; he mek-
ide hymself and was maad obedient to the deeth,
ghe to the deeth of the crosse. for which thing god
enhauside him, and ghaf to him a name that is
about al name, that in the name of iesus ech knee
be bowid of heuenli thingis of ertheli thingis and
of hellis, & ech tunge knouleche that the lord iesus
crist is in the glorie of god the fadir. therefore, my
moost dereworthe britheren, as euermore ghe han
obeied not in my presence oonli, but myche more
now in myn abience, worche ghe with drede and

tremblyng ghoure heelte. for it is god that worch-
ith in ghou bothe to wilne and to parfome for good
wille. and do ghe alle thingis withoute grutchyngis
and doutyngis, that ghe be without playnt, and
symple as the sones of god withoute reproof in the
myddil of a § schrewid nacioun and a weiward, a-
mong which ghe schynen as ghyuers of light in the
world, and holde ghe togidre the word of lyf to
my glorie in the dai of crist, for I haue not runne
in veyn, neithir I haue trauciled in veyn. but though
¶ I be offrid or slayn on the sacrifice and seruise of
ghoure feith, I haue ioie and I thanke ghou alle,
and the same thing haue ghe ioie and thanke ghe
me. and I hope in the lord iesus that I schal sende
tymothe soone to ghou, that I be of good coum-
fort whanne tho thingis ben knowun that ben aboute
ghou. for I haue no man so of oo wille, that is
bisy for ghou with elene affeccioun. for alle men
seken tho thingis that ben her owne, not tho that
ben of crist iesus. but knowe ghe the ** assai of
him, for as a sone to the fadir he hath seruyd with
me in the gospel. therefore I hope that I schal sende
him to ghou anoon as I se what thingis ben aboute
me. and I triste in the lord, that also my self schal
come to ghou soone. and I gesside it nedeful to
sende to ghou epafrodite my brothir and euene
worhere and myn †† euene knyght, but ghoure
apostle, and the mynytre of my nede, for he desyr-
ide ghou alle, and he was sorouful therfore that ghe
herden, that he was syk. for he was syk to the
deeth, but god hadde merci on him. and not oonli
on him, but also on me, lest I hadde heuynesse on
heuynesse. therefore more hastili I sente him, that
whanne ghe han seien him ghe haue ioie est, and I
be withoute heuynesse. therefore resseyue ghe him
with al ioie in the lord, and haue ghe suche with
al honour, for for the werk of crist he wente to
deeth, ghyuyng his lyf that he schulde fulfille that
that failide of ghou *† anentis my seruyse.

C H A P. III.

HEnnys forward, my britheren, haue ghe ioie
in the lord. to write to ghou the same thingis
to me it is not || slow and to ghou it is necessarie.
se ghe houndis, se ghe yuele werkmen, se ghe § dy-
uylioun. for we ben circuncisioun whiche bi spyryt
seruen to god and glorien in crist iesus and han not
trist in the fleisch, though I haue trist ghe in the
fleisch. if ony othir man is seien to triste in fleisch,
I more, that was circuncidid in the eighthe dai
of the kyn of israel, of the lynage of beniamyn,
an ebrew of ebrewis, bi the lawe a farisee, bi loue
persuyng the chirche of god, bi rightwysnesse that
is in the lawe lyuyng without playnt. but whiche
thingis weren to me wynnyngis I haue demed these
apeyryngis for crist. nethelesse I gesside alle thingis
to be peyrement for the cleer science of iesus crist
my lord, for whom I made alle thingis peyrement
and I deme as dryt, that I wyne crist, and that I
be foundun in him not hauyng my rightwysnesse
that is of the lawe, but that that is of the feith of
crist iesus that is of god the rightwysnesse in feith;
to knowe him and the uertu of his risyng aghen,
and the selouschip of his passioun, and be maad lyk
to his deeth, if on ony maner I come to the resu-
rectioun that is fro deeth. not that now I haue ta-
ken, or now am parfyt but I sue if in ony maner
I

* sincere. † quid enim? dum-
†† commilitonem. *† erga.

|| viscera.
* || pigrum.

§ nationis pravæ & peruersæ.
* § concisionem.

¶ immolor.

** experimentum.

I comprehend in which thing also I am comprehendid of crist iesus. britheren, I deme me not that I haue comprehendid but oo thing, I forgete tho thingis that ben bihyndis and stretche forth my self to tho thingis that ben bifore and pursue to the ordeyned mede of the high clepyng of god in crist iesus. therefore who euer we ben parfyte feele we this thing, and if ghe undirstonden in other maner any thing, this thing god schal schewe to ghou. ne theles to what thing we han comen that we undirstonde the same thing and that we parfyti dwelle in the same reule. britheren, be ghe my foloweris, and * waite ghe hem that walken so as ghe han oure sourme. for manye walken whiche I haue seid ofte to ghou but now I wepyng seie, the enemyes of cristis cross, whos ende is deeth, whos god is the wombe, and the glorie in confusioun of hem, that saueren ertheli thingis. but oure lyuyng is in heuenes, fro whennys also we abiden the sauyour oure lord iesus crist which schal resourme the bodi of oure mkenesse that is maad lyk to the bodi of his clerenesse bi the worching bi which he mai also make alle thingis fuget to him.

CHAP. III.

A. **T**herfore my britheren moost dereworthe and moost desyred, my ioie and my crowne, so stonde ghe in the lord most dere britheren. I preie eucodiam and biseche syntien to undirstonde the same thing in the lord. also I prie and thee † german felowe helpe thou thilke *wommen* that trauailen with me in the gospel, with clement and othere myne helperis whos names be in the book of lyf. ioie ghe in the lord euermore, est I seie ioie ghe. F. be ghoure pacience knowun to alle men, the lord is nygh. be ghe no thing bisi, but in al preier and bisechyng with doying of thankyngis be ghoure axyngis knowun at god. and the pees of god that

passith al witt kepe ghoure hertis and undirstondyngis in crist iesus. fro hennys forth, britheren, what euer thingis ben sothe, what euer thingis chaaste, what euer thingis iuste, what euer thingis hooli, what euer thingis able to be loued, what euer thingis of good fame. if ony vertu, if ony preisyng of discipline, thenke ghe these thingis, that also ghe han lerned & taken & herd & seien in me, do ghe these thingis and god of pees schal be with ghou. but I ioiede greetli in the lord, that sumtyme astirward ghe ‡ flouriden aghen to feele for me, as also ghe feeliden. but ghe weren occupied. I seie not as for nede, for I haue lerned to be sufficient in whiche thingis I am. and I can also be lowid, I can also haue plentec. euery where and in alle thingis I am taught to be fillid and to hungre and to abound and to suffre § myseite. I mai alle thingis in him that coumfortith me. ghe han doon wel comynge to my tribulacioun. for also ghe filipensis witen, that in the bigynnyng of the gospel whanne I wente forth fro macedonye no chirche comynyde with me in resoun of thing ghouun and takun but ghe aloone whiche senten to tefalonyk oonys and twies also into us to me. not for I seke ghiste, but I require fruyt aboundyng in ghoure resoun. for I haue alle thingis and abounde. I am fillid with tho thingis taken of epafrodite whiche ghe senten into the odour of sweetness a couenable sacrifice plesinge to god. and my god fille al ghoure desier bi his richess in glorie in crist iesus. but to god and oure fadir be glorie into worldis of worldis, amen. grette ghe wel euery hooli man in crist iesus. tho britheren that ben with me greeten ghou wel. alle hooli men greeten ghou wel, moost sotheli thei that ben of the emperouris hous. the grace of oure lord iesus crist be with ghoure spyryt amen. *here endeth the pistle to filipensis, and bigynneth a prolog on the pistle to colocenensis.*

Colocensis ben also || laadicensis. thes ben of asie, and thei hadden be disleyued ¶ bi false apostlis. the postle hymself cam not to hem but he bryngith hem aghen to correccioun bi epistle. for thei hadden herd the word of archippus that hadde undirionge the mynysterie into hem. therefore the apostle now boundun wroot to hem fro effesie bi titicus the dekene, and ** onofymus the acolyt. *Jerom in his prolog on this epistle seith this.*

CHAP. I.



DOUL the apostle of crist iesus bi the wille of god & tymothe brothir to hem that ben at colloce hooli and feithful britheren in crist iesus, grace and pees to ghou of god oure fadir and of the lord iesus crist. we doon thankyngis to god and to the fadir of oure lord iesus crist euermore preiynge for ghou. heerynge ghoure seith in crist iesus and the loue that ghe han to alle hooly men for the hope that is kept to ghou in heuenes which ghe herden in the word of treuthe of the gospel that cam to ghou, as also it is in al the world, and makith fruyt and wexith as in ghou fro that dai in which ghe herden and knewen the grace of god

in treuthe as ghe lernyden of epafra our felowe moost dereworthe which is a trewe mynystre of iesus crist for ghou, which also schewide to us ghoure louyng in spyryt. therefore we fro the dai in which we herden ceessen not to preie for ghou and to axe that ghe be fillid with the knowyng of his wille in al wisdom and goostli undirstonding: that ghe walke worthili to god plesynge bi alle thingis & make fruyt in al good werke and wexe in the science of god and ben cotmfortid in al uertu bi the myght of his clerenesse in al pacience and long abidyng with ioie, that ghe do thankyngis to god and to the fadir which made ghou worthi into the part of eritage of hooli men in light. which deliueride us fro the power of derknessis, and translate into the kingdom of the sone of his louyng in whom we han aghenbiyng and remysioan of synnes: which is the ymage of god unuyfible, the firste bigeten of ech creature: for in him alle thingis ben maad in heuenes and in erthe, visibile and unuyfible, either

B b

trones,

* obseruate.

† germane compar.

‡ resloruiffis.

§ penuriam.

|| laadicensis.

¶ of.

** onofymus.

trones, either domynaciouns, either princehoodis, either poweris: alle thingis ben maad of nought bi him and in him. and he is bifore alle, and alle thingis ben in him. and he is heed of the bodi of the chirche, whiche is the bigynnyng and the firste bigetun of deede *men*, that he holde the firste dignyte in alle thingis. for in him it pleside al plentee to inhabite, and bi him alle thingis to be recounseilid into him, and made pees bi the blood of his cros tho thingis that ben in erthis eithir that ben in heuenes. and whanne ghe weren sumtyme aliened and enemyes * bi witt in yuele werkis, now he hath recounseilid *ghou* in the bodi of his fleisch bi deeth, † to haue ghou hooli and unwemmyd and withoute reproofe bifore him, if netheles ghe dwellen in the feith foundid and stable & unmovable fro the hope of the gospel that ghe han herd which is prechid in al creature that is undir heuene of which I poul am maad mynstre, and now I haue ioie in passioun for ghou, and I fille tho thingis that failen of the passiouns of crist in my fleisch for his bodi that is the chirche of which I poul am maad mynstre bi the dispensacioun of god that is ghouun to me in ghou, that I fille the word of god the || pryuyte that was hid fro worldis and generaciouns but now it is schewid to hise seyntis to whiche god wolde make knowun the riches of the glorie of this sacrament in hethen men which is crist in ghou the hope of glorie: whom we schewen repreuyng ech man and techyng ech man in al wisdom, that we offre ech man partyt in crist iesus. in which thing also I traueile in struyng bi the worchyng of him that he worchith in me in vertu.

C H A P. II.

BUT I wole that ghe wite what bysynesse I haue for ghou, and for hem that ben at loadice, and whiche eue faighen not my face in fleisch that her hertis ben coumfortid, and thei ben taught in charite into alle the riches of the plentee of undirfounding into the knowyng of mysterie of god the fadir of iesus crist in whom alle the tresouris of wisdom and of science ben hid. for this thing I seie, that no man disseyue ghou in § highthe of wordis, for though I be absent in bodi, bi spyryt I am with ghou, ioynge and seyng ghoure ordre and the ¶ sadnesse of ghoure bileue that is in crist. therefore as ghe han taken iesus crist oure lord, walke ghe in him and be ghe rootid and bildid about in him and confermyd in the bileue as ghe han lerned aboundyng in him in doynge of thankyngis. c. se ghe that no man disseyue ghou bi filosofie and veyn fallace astir the tradicioun of men, astir the elementis of the world and not astir crist. for in him dwellith bodili al the fulnesse of godhede, and ghe ben fillid in him that is heed of al pryncipat and power: in whom also ghe ben circuncidid in circuncisioun not maad with hond in ‡ dispoilyng of the bodi of fleisch, but in circuncisioun of crist. and ghe ben biried togidre with him in baptyem, in whom also ghe han rise aghen bi feith of the worchyng of god that reiside him fro deeth. and whanne ghe weren deede in giltis and in the prepucie of ghoure fleisch he quykenyde togidre *ghou* with him: forghyuyng to ghou alle giltis, doynge awei that writyng of decree that was aghens us that was contrarie to us. and he took awei that fro the

myddil ** pitchyng it on the cros. and he spoilde ide principatis and powers, and ledde out tristili openli ouercomyng hem in hymself. therefore no man iuge ghou in mete or in drynk or in part of feest dai or of neomenye or of fabotis whiche ben schadowe of thingis to comyng, for the bodi is of crist. no man disseyue ghou willyng to teche in mekenesse and religioun of aungelis tho thingis whiche he hath not seen, walkyng veynli bolned with witt of his fleisch. and not holdyng the heed of which al the bodi bi boondis and ioynyngis togidre undirmynstryd and maad, wexith into encreeslyng of god. for if ghe ben deede with crist fro the elementis of this world, what ghit as men lyuyng to the world demen ghe? that ghe touche not, neithir taaste, neithir trete with hondis tho thingis whiche alle ben into deeth bi thilk †† us astir the comaundementis and the techyngis of men, which han a resoun of wisdom in veyn religioun and mekenesse, and not to spare the bodi, not in any onor to the fulfylling of the fleisch.

C H A P. III.

Therfore if ghe han risen togidre with crist A. seke ghe tho thingis that ben aboue, where crist is sittynge in the righthalf of god, sauerer ghe tho thingis that ben aboue, not tho that *ben* on erthe. for ghe ben deede and ghoure lyf is hid with crist in god. for whanne crist schal appere ghoure lyf, thanne also ghe schulen appere with him in glorie. therefore seke ghe ghoure membris which ben on the erthe, fornyacioun, unclennesse, lecherie, yuel couetise and auarice which is seruice of mawmetis, for whiche thingis the wraththe of god cam on the fones of unbileue, in whiche also ghe walkiden sumtyme whanne ghe lyuyden in hem. but now putte ghe awei alle thingis wraththe, indignacioun, malice, blasfemye, and foul word of ghoure mouth. nyle ghe lie togidre. *§ spoile ghe ghou fro the elde man with hise dedis, and clothe ghe the newe man that is maad newe aghen into the knowyng of god astir the ymage of him that made him, where is not male and female, hethene man and iew, circuncisioun and prepucie, barbarus and *|| scita, bonde *man* and free *man*, but alle thingis and in alle thingis crist. therefore ghe as the cho- c. sun of god, hooli and loued clothe ghou with the entrails of merci, benygnyte, and mekenesse, temperaunce, pacience, and supporte ghe ech oon othir, and forghyue to ghouself if ony man aghens ony hath a quarel as the lord forghaf to ghou, so also ghe. and upon alle these thingis haue ghe charite that is the boond of perfeccioun, and the pees of crist *† enioie in ghoure hertis in which ghe ben clepid in oo bodi, and be ghe kynde. the word of crist dwelle in ghou plenteuoulli in al wisdom, and teche and moneste ghouself in salmes and ympnes and spyritual songis in grace syngyng in ghoure hertis to the lord. al thing what euer thing ghe doen in word or in dede, alle thingis in the name of oure lord iesus crist doynge thankyngis to god and to the fadir bi him. wommen be ghe suget to ghoure husbondis as it bihoueth in the lord. men loue ghe ghoure wyues, and nyle ghe be bitre to hem. fones obeie ghe to ghoure fadir and modir bi alle thingis, for this is wel plesyng in the lord. fadris nyle ghe terre ghoure fones to yndignacioun, that

* tenu. † exhibere.
* expellantes.

|| mysterium.
* || scytha.

§ sublimitate.
*† exultet.

¶ firmamentum.

‡ dispisyng.

** affligens.

†† usu.

that thei be not maad feble hertid. seruauntis o-
beie ghe bi alle thingis to fleischli lordis, not ser-
uynge at ighe as plesynge to men, but in symple-
nesse of herte dredinge the lord. what euer ghe
doen worche ghe of wille as to the lord and not to
men witynge that of the lord ghe schulen take
ghelding of eritage. serve ghe to the lord crist,
for he that doith iniurie schal resseyue that that he
dide yuele, & accepcioun of perfoones is not anentis
god.

CHAP. III.

I Ordys ghyue ghe to seruauntis that that is iust
& eueue, witynge, that also ghe han a lord
in heuene. be ghe bisi in preiere and wake in it in
doynge of thankings, and preie ech for other, &
for us, that god opene to us the dore of word to
speke the myserie of crist, for which also I am
boundun, that I schewe it so as it bihoueth me to
speke. walke ghe in wisdom to hem that ben with-
out forth, aghenbiyng tyme. ghoure word be fa-
uerid in salt evermore in grace that ghe wite hou
it bihoueth ghou to answere to eche man. titicus
moost dere brothir & feithful mynstre & my
felowe in the lord schal make alle thingis know-
un to ghou that ben aboute me: whom I sente to
ghou to this same thing, that he knowe what thingis

ben aboute ghou & coumforte ghoure heris, with
onesyme moost dere & feithful brothir which is of
ghou; whiche schulen make alle thingis that ben
doon here knowun to ghou. aristark prisoner with
me greetith ghou wel, and mark the colyn of bar-
nabas of whom ghe han take maundementis. if he
come to ghou resseyue ghe him & iesus that is seid
iust whiche ben of circuncisioun, thei aloone ben
myne helperis in the kyngdom of god that weren
to me in solace. epafra that is of ghou the ser-
uaunt of iesu crist greetith ghou wel, euer bisi for
ghou in preiers, that ghe stonde perfite and fulle
in al the wille of god. and I bere witnessyng to
him, that he hath mych traueil for ghou, & for hem
that ben at loadice, and that ben at Jeropolym.
luyk the leche moost dere and demas greeten ghou
wel. greete ghe wel the britheren that ben at loa-
dice and the woman nymfam, & the chirche that
is in hir hous. and whanne this pistil is red among
ghou do ghe that it be rad in the chirche of
loadicensis, and rede ghe that * pistil that is of loa-
dicensis. and seie ghe to archippus, se the myn-
sterie that thou hast takun in the lord that thou
fille it. my salutacioun bi the hond of poul. be
ghe myndeful of my boondis. the grace of the lord
iesu crist be with ghou. amen. *Here endith the pistil
to colocenensis, & biginneth a prolog on the † first pistil
to tessalonycensis.*

L Aodicensis ben also Colosensis: as tweie townes and o peple in maners. These ben of Asie: and
mynde of his conversacioun and trewe preching of the Gospel and excitith hem to be stidfast in the
trewe witt and loue of Crist, and to be of o wil. *But this epistil is not in comyn latyn bookis, and ther-
fore it was but late translatid into Englische tunge.* † Jerom in his prolog seith this.



L OUL apostle not of men
ne bi man, but bi Jesu Crist,
to the Britheren that ben
of Laodice, Grace to ghou
and pees of god the fadir
and of the lord iesu crist.
gracis I do to crist bi al
myn orisoun, that ghe be
dwellinge in him and last-
inge bi the biheeste abidinge in the dai of doom.
ne he unordeynede us of sum veyn speche seynynge,
that us overture fro the sothfastnesse of the Gospel
that of me is prechid. Also now schal god do hem
levynge, and doynge of blessednesse of werkis, which
heelthe of lyf is. and now openli ben my boondis
which I suffre in crist iesu: in whiche I glade and
ioie and that is to me heelthe euerlastynge: that
that I dide with oure preieris & mynstringe the
holy spirit bi lyf or bi deeth, it is forsothe to me
lyf into crist and to die ioie withouten eende. In
us he schal do his merci that ghe have the same
lovyng, and that ghe be of o wil. therefore, der-
lyngis, as ghe han herd in presence of me, hold ghe
and do ghe in drede of god, and it schal be to you
lyf withouten eende. It is forsothe god that worch-
ith



P AUL apostil not of men
bi man, but bi Jesu Crist
to the britheren that ben at
Laodice: grace to ghou and
pees of god the fadir and of
the lord Jesu Crist. I do
thankyngis to mi god bi al
my preier, that ghe ben dwell-
lyng and lastynge in him a-
bidinge the biheeste in the dai of doom. For neithir
the vein spekyng of summe unwise men hath lettid
ghou the whiche wolden turne ghou fro the treuthe
of the gospel that is prechid of me and now ben that
ben of me to the profight of treuth of the gospel. God
schal make deservynge and doynge benygnyte of werkis
and of beelthe of everlastynge liif. And now mi boond-
is ben open whiche I suffre in Crist Jesu; in which
I glade & joie, and that is to me euerlastynge beelthe:
that this same thing be doon bi ghoure preiers and
mynstringe of the holy goost eithir bi lyf eithir bi
deeth. Forsothe to me it is lyf to lyve in Crist, and
to die joie. And his merci schal do in ghou that
same thing, that ghe moun have the same love, and
that ghe may be of o wil. Therefore ghe weel beloved
britheren, holde ghe and do ghe in the drede of god
as

* Ex huius occasione loci quidam Epistolam subornarunt velut a Paulo Scriptam Laodicenisibus, sed quæ nihil habet Pauli præter vo-
culas aliquot ex cæteris ejus Epistolis mendicatas. Erasmus in locum. † pistil to Laodicensis. MS. Pepys. 4^o || MS. Pepys. 4^o

‡ Si quid mihi naris est ejusdem est opificis, hæc epistola qui næ-
nijs suis omnium veterum Theologorum omnia scripta conta-
minavit, conspurcavit, perdidit, ac præcipue ejus qui præ cæ-
teris indignus erat ea contumelia, nempe D. Hieronymi.
Erasmus ad Coloss. iv. 16.

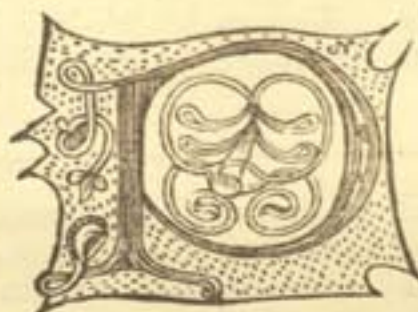
§ Another copy. MS. Jesus Coll Camb.
This is plainly a different Version from the former, and perhaps
from a different Latin copy. It seems to be the latest and the
best, tho' both of them are certainly later than Dr. Wiclif's
time.

ith in us: and do ghe withouten any withdraw-
inge whatsoeuer ghe doon. And that it is, der-
lyngis, joie ghe in crist, and flee ghe maad foul in
clay. Alle ghoure axingis ben open anentis god,
& be ghe fastned in the witt of crist, and whiche
been hool and sooth and chait and rightwys, and
lovable do ghe: and whiche herden and take in
herte hold ghe; and it schal be to ghou pees. Holi
men greeten ghou weel in the grace of oure lord
Jesu Crist with the hooli goost: and do ghe that
pistil of colosensis to be red to ghou amen. *Here
cendith the pistil to Laodisensis and bigynneth a pro-
log on the firste pistil to tessalonicensis.*

*as ghe han herd the presence of me, & lys schal be
to ghou withouten eende. Sotheli it is god that worch-
ith in ghou. And, my weel beloued britheren do ghe
withouten any withdrawynge what euer thingis that
ghe doon. joie ghe in crist and eschewe ghe man defouled
with lucre, eithir soul wynnynge. Be alle ghoure ax-
ingis open anentis god: and be ghe stidfast in the
witt of crist, and do ghe tho thingis that ben hool and
trew and iust and able to be loved. and kepe ghe in
herte tho thingis that ghe have herd and take; and pees
schal be to ghou. alle holi men greeten ghou. The grace
of oure lord Jesu Crist be with ghoure spirit, and do
ghe that pistil of Colosensis to be red to ghou. Here
cendith the pistil to Laodisensis, and bigynneth the
prolog on the firste pistil to Tessalonisensis.*

Tessalonicensis ben macedonyes in iesu crist whanne thei hadden resseyued the word of treuthe thei
stooden stidfastli in the feith & also in persecucioun of her owne citefeyns. ferthermore thei resseyue-
den not false apostlis, ne tho thingis that weren seid of false apostlis. these the apostle preieth writynge
to hem fro athenys bi titicus & onesymus. *Jerom in his prolog on this epistle seith * this.*

CHAP. I.



DOUL and siluan and tymothe to the chirche of tessalonicensis in god the fadir and in the lord iesu crist grace and pees to ghou. we doen thankynge to god euermore for alle ghou, and we maken mynde of ghou in oure preieris withouten ceasing, hauynge mynde of the werk of ghoure feith and traueil and charite and † abiding of the hope of oure lord iesu crist bifore god and oure fadir. ghe loued britheren of god we witinge ghoure cheefyng for oure gospel was not at ghou in word oonli but also in vertu and in the hooli goost & in mych plentee, as ghe witen whiche we weren among ghou for ghou. and ghe ben maad foloweris of us and of the lord, resseyuynge the word in mych tribulacioun with ioie of the hooli goost, so that ghe ben maad ensauple to alle men that bileuen in macedonye and in acaie. for of ghou the word of the lord is pupplischid, not oonli in macedonye and in acaie. but ghoure feith that is to god in ech place is goon forth, so that it is not nede to us for to speke any thing. for thei schewen of || ghou what maner entre we hadden to ghou, and hou ghe ben conuertid to god fro mawmetis to serue to the luyng god and verrei, and to § abide his sone fro heuenes whom he reiside fro deeth, the lord iesu that delyueride us fro wraththe to comynge.

CHAP. II.

FOR britheren ghe witen oure entree to ghou, for it was not veyn, but first we suffriden and weren punyschid with wrongis as ghe witen in filippis, and hadden trist in oure lord to speke to ghou the gospel of god in mych bisynes. and oure exortacioun is not of error neithir of unclennesse, neithir in gile, but as we ben preued of god, that the gospel of god schulde be taken to us, so we speken, not as plesynge to men but to god that preueth oure hertis. for neither we weren any tyme

in word of glosyng, as ghe witen, neither in occasioun of auarice god is witnesse, neither sekyng glorie of men, neither of ghou neither of othere whanne we as cristis apostlis myghten haue ben in charge to ghou. but we weren maad ¶ litle in the myddil of ghou, as if a nurse fostre hir sones, so we desyryng ghou with greet loue wolden haue bi- take to ghou not oonli the gospel of god but also † oure lyues for ghe ben maad moost dereworthe to us. for, britheren, ghe ben myndeful of oure traueil and werynesse, we worchiden nyght and dai, that we schulden not greue ony of ghou, and prechiden to ghou the euangelie of god. and ghe ben witnesis hou hoolili and iustli and withouten playnt we weren to ghou that bylcuyden, as ghe witen hou we preieden ghou and counfortiden ech of ghou as the fadir hise sones, & we han witneslid, that ghe schulden go worthili to god that clepide ghou into his kyngdom and glorie. therefore we doen thankynge to god withoute ** cessyng, for whanne ghe hadden take of us the word of the heeryng of god, ghe tooken it not as the word of men, but as it is verili the word of god that worchith in ghou that han bileued. for britheren, ghe ben maad folowris of the chirchis of god that ben in iudee in crist iesu; for ghe han suffrid the same thingis of †† oure euene lynagis as thei of the iewis whiche flowen bothe the lord iesu and the profetis and pursued us, and thei plesen not to god and thei ben aduersaries to alle men, forbedynge us to speke to hethen men that thei be maad saaf; that thei fille her synnes euermore: for the wraththe of god cam on hem into the ende. and britheren, we desolat fro ghou for a tyme bi mouth and in biholding but not in herte, han highed more plenteuouli to se ghoure face with greet desier: for we wolden come to ghou, ghe I poul oonys and estsoone but sathanas lettide us. for whi what is oure hope or ioie or crowne of glorie? whethir ghe ben not bifore oure lord iesu crist in his comyng? for ghe ben oure glorie and ioie.

CHAP. III.

FOR which thing we suffriden no lengere, and it pleside to us to dwelle aloone at athenys, and we senten tymothe oure brothir and mynystre of

* al. this. † sustinentie.
†† vestris contribulibus.

|| nobis.

§ expectare.

¶ parvuli.

‡ animas nostras.

** intermissione.

of god in the euangelie of crist to ghou to be con-
fermed and to be taught for ghoure feith, that no
man be moued in these tribulaciouns. for ghesilf
witen, that * in this thing we ben sett. for whanne
we weren at ghou we bifore seiden to ghou that we
schulden suffre tribulaciouns as it is doon and ghe
witen. therefore I *put* no lengere abidyng sent to
knowe ghoure feith, lest perauenture he that temptith
tempte ghou and ghoure traucil be maad ueyn. but
now whanne tymothe schal come to us fro ghou and
telle to us ghoure feith and charite, and that ghe
han good mynde of us euere desyryng to se us as
we also ghou, therefore britheren we ben coumfortid
in ghou in al oure nede and tribulacion bi ghoure
feith: for now we lyuen if ghe stonden in the lord.
for what doying of thankyngis moun we ghelde to
god for ghou in al ioie in which we ioien for ghou
bifore oure lord? nyght and dai more plenteuouli
preiynge that we se ghoure face and fulfille tho
thingis that failen to ghoure feith. but god hym-
silf and oure fadir and the lord iesu crist † dresse
oure weie to ghou, and the lord multiplie ghou,
and make ghoure charite to be plenteuous of ech
to other and into alle men as also we in ghou that
ghoure hertis be confermed withouten playnt in
hoolynesse bifore god and oure fadir in the comyng
of oure lord iesu crist with alle hise seyntis. amen.

C H A P. III.

A. **T**herfore britheren, fro henns forward we preien
ghou and bisechen in the lord iesu, that as
ghe han resseyued of us hou it bihoueth ghou to
go and || to plesse god so walke ghe that ghe a-
bunde the more. for ghe witen what comaunde-
mentis I haue ghoun to ghou bi the lord iesu. for
this is the wille of god ghoure hoolynesse, that ghe
absteyne ghou fro fornyacioun, that ech of ghou
kunne welde his vessel in hoolynesse and honour,
not in passioun of lust as hethen men that knowen
not god. and that no man ouergo, neithir disseyue
his brother in § chaffaryng, for the lord is vengere of
alle ** thingis as we bifore seiden to ghou and han
witnesid. for god clepide not us into unclennesse,
but into hoolynesse. therefore he that dispisith these
thingis dispisith not man but god †† that also ghaf
his hooli spyrty in us. but of the charite of brither-
hood we hadden no nede to write to ghou, ghesilf
han lerned of god that ghe loue togidre, for ghe
doen that into alle britheren in alle macedonye.
and britheren, we preien ghou, that ghe abunde
more, and take kepe that ghe be quyet, and that
ghe do ghoure nede, and ghe worche with ghoure
hondis as we han comaundid to ghou, and that ghe
wandre honestli to hem that ben withoutorth, and
F. that of no mannys ghe desire any thing. for bri-
theren, we wolen not, that ghe unknowe of men
that dyen that ghe ben not forouful as othere that
han not hope. for if we bilcuen, that iesus was
deed and roos aghen, so god schal lede with him
hem that ben deede bi iesu. and we seyn this thing

to ghou in the word of the lord, that we that ly-
uen that ben left in the comyng of the lord schulen
not come bifore hem that ben deede. for the lord
hymself schal come down fro heuene in the co-
maundement & in the vois of an arcaungel and in
the trumpe of god, and the deede men that ben in
crist schulen rise aghen first. asirward we that ly-
uen that ben left schulen be rauyschid togidre with
hem in cloudis meetyng crist in the eyr, and so
euermore we schulen be with the lord. therefore be
ghe coumfortid togidre in these wordis.

C H A P. V.

BUT, britheren, of tymes and momentis ghe
neden not that I write to ghou. for ghesilf
witen diligentli, that the dai of the lord schal come
as a theef in the nyght. for whanne thei schulen
seie pees is and sikyrnesse, thanne sodeyn deeth schal
come on hem as sorowe to a womman that is with
childe, and thei schulen not scape. but, britheren,
*§ ghe ben not in derknessis that thilk dai as a theef
catche ghou. for alle ghe ben the sones of light,
and sones of dai we ben not of nyght neithir of
derknessis. therefore slepen we not as othere but
wake we & be we sobre. for thei that slepen, sle-
pen in the nyght, and thei that ben drunkun, ben
drunkun in the nyght. but we that ben of the dai
ben sobre, clothid in the haburioun of feith & of
charite, and in †§ the helm of hope of heelte. for
god puttide not us into wraththe, but into the pur-
chasyng of heelte bi oure lord iesu crist that was
deed for us, that whether we waken, whether we
slepen we lyue togidre with him. for which thing
coumforte ghe togidre, and edifie ghe ech other as
ghe doen. and britheren, we preien ghou, that ghe
knowe hem that traucilen among ghou, and ben
*¶ souereyns to ghou in the lord & techen ghou,
that ghe haue hem aboundantli in charite, and for
the werk of hem, haue ghe pees with hem. and
britheren, we preien ghou, repreue ghe unpesible
men, coumforte ghe men of litil herte, resseyue
ghe sike men, be ghe pacient to alle men. se ghe
that no man ghelde yuel for yuel to ony man, but
euermore sue ghe that that is good ech to othir and
to alle men. euermore ioie ghe, withoute ceefflyng
preie ghe, in alle thingis do ghe thankyngis, for this
is the wille of god in crist iesu in alle ghou. nyle
ghe quenche the spyrty, nyle ghe dispise profecies,
but preue ghe alle thingis and holde ghe that thing
that is good; absteyne ghou fro †§ al yuel spice.
and god hymself of pees make ghou hooli bi alle
thingis, that ghoure ||§ spyrty be kept hool, and soule
& bodi without playnt in the comyng of oure lord
iesu crist. god is trewe that clepide ghou, which
also schal do. britheren, preie ghe for us. greete
ghe wel alle britheren in hooli cofis. I comaunde
ghou bi the lord, that this pistil be rad to alle hooli
britheren. the grace of oure lord iesu crist be with
ghou. amen. *Here endith the firste episile to tessalo-
nyensis, and bigynneth a prolog on the secounde episile.*

* in hoc
†§ galcam spem salutis.

|| plesse to god.
*¶ praesunt;

§ negotio.
†† omni specie mala.

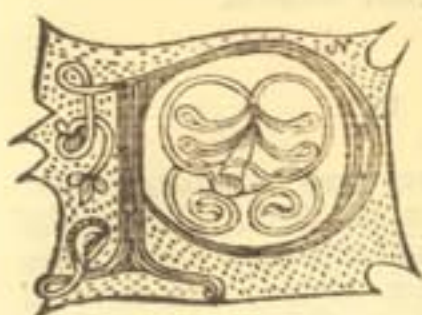
** these thingis.
||§ fruyt.

†† that ghaf.

*§ ben ghe.

THE postle writith the secunde epistle to tessalonycensis, and makith knowun to hem of the laste tymes, and of the comyng of the aduersarie, and of the throwyng doun of hym. he writith this epistle fro athenys bi titicus the dekene and onesymus the accolyt. *Jerom in his prolog on this epistle seith al this.*

CHAP. I.



DOUL and siluan and tymothe to the chirche of tessalonycensis in god oure fadir and in the lord iesu crist, grace to ghou and pees of god our fadir and of the lord iesu crist. we owen to do thankyngis euermore to god for ghou britheren, so as it is worthi, for ghoure feith ouerwexith, and the charite of ech of ghou to othir aboundith, so that * we self glorien in ghou in the chirkis of god for ghoure pacience and feith in alle ghoure persecuciouns and tribulaciouns whiche ghe susteynen into the ensauple of the iust doom of god, that ghe be had worthi in the kyngdom of god for which ghe suffren, if netheles it is iust tofore god to quyte † tribulacioun to hem that troublen ghou and to ghou that ben troublid reste with us in the schewing of the lord iesu fro heuene with aungelis of his vertu in the flawme of fier that schal ghyue veniaunce to hem that knowen not god, and that obeien not to the euangelie of oure lord iesu crist: whiche schulen suffre euerelastyng peynes in perysschyng fro the face of the lord, and fro the glorie of his vertu whanne he schal come to be glorified in hise seyntis, and to be maad wondirful in alle men that bileuyden; for oure witnesyng is bileued on ghou in that dai. in which thing also we preien euermore for ghou, that oure god make ghou worthi to his clepyng, and fille al the wille of his goodnesse, and the werk of feith in vertu, that the name of oure lord iesu crist be clarified in ghou and ghe in him, bi the grace of oure lord iesu crist.

CHAP. II.

A. **B**UT britheren, we preien ghou bi the comyng of oure lord iesu crist and of oure congregacioun || into the same comyng, that ghe be not moued soone fro ghoure witt, neither be a feerd neither bi spirit, neither bi word, neither bi epistle as sent bi us as if the dai of the lord be nygh. no man disseyue ghou on any maner, for but dissencoun come first and the man of synne be schewid, the sone of perdition that is aduersarie and is enhaunsid ouer al thing that is seid god, or that is worschid, so that he sitte in the temple of god and schewe him self as if he were god. whether ghe holden not that ghit whanne I was at ghou I seide these thingis to ghou? and now what withholdith ghe witen that he be schewid in his tyme. for the priuytee of wickidnesse worchith now. oonli that he that holdith now holde til he be don awei. and thanne thilke wickid man schal be schewid whom the lord iesu schal sle with the spirit of his mouth and schal distrie with lightnyng of his comyng, hym whos comyng is bi the worching of sathanas in al vertue and signes and greete wondris false and in

al disseit of wickidnesse to hem that perisschen, for that thei resseyuyden not the charite of treuthe that thei schulden be maad saaf. and therefore god schal sende to hem a worchyng of erreure that thei bileue to leesyng: that alle be demed whiche bileuyden not to treuthe but consentiden to wickidnesse. but britheren loued of god we owen to do thankyngis euermore to god for ghou, that god cheseth us the firste fruytis into heilthe in halewing of spirit and in feith of treuthe. in which also he clepyde ghou bi oure gospel into getyng of the glorie of oure lord iesu crist. therefore, britheren, g. stonde ghe and holde ghe the tradiciouns that ghe han lerned eithir bi word eithir bi oure epistle. and oure lord iesu crist hym self and god oure fadir whiche louyde us and ghaue euerlastinge coumfort and good hope in grace, § stire ghoure hertis and conferme in al good werke and word.

CHAP. III.

BRitheren, fro henns forthward preie ghe for us, that the word of god renne and be clarified as it is anentis ghou, & that we be deliuered fro noyouse and yuele men. for feith is not of alle men. but the lord is trewe that schal conferme ghou and schal kepe fro yuel. and britheren, we tristen of ghou in the lord, for what euere thingis we comaunden to ghou bothe ghe doen and schulen do. and the lord dresse ghoure hertis in the charite of god, and in the pacience of crist. but, britheren, we denouncen to ghou in the name of oure lord iesu crist, that ghe withdrawe ghou from ech brothir that wandrith out of ordre, and not attir the teching that thei resseyueden of us. for ghe self witen hou it bihoueth to sue us. for we weren not unpesible among ghou, neithir ** withouten oure owne traueil we eeten breed of ony man, but in traueil and werynesse wroughten nyght and dai that we greuyden noon of ghou. not as we hadden not power, but that we schulden ghyue us self ensauple to ghou to sue us. for also whanne we weren among ghou we denounsiden this thing to ghou, that if ony man wole not worche neithir etc he. for we han herd, that summe among ghou goen †† in reste and no thing worchen but doen curiouse, but we denouncen to hem that ben suche men, and bisechen in the lord iesu crist, that thei worche with silence, and eet her owne breed. but nyle britheren faile wel doynge, that if ony man obeie not to oure word bi epistle, marke ghe hym and comyne ghe not with hym, that he be schamed. and nyle ghe gesse him as an enemye, but repreue ghe him as a brother. and god him self of pees ghyue to ghou euerlastinge pees in al place. the lord be with alle ghou. my salutacioun bi the hond of poul which signe in ech epistle I write thus: the grace of oure lord iesu crist be with alle ghou. amen. *here endith the ii epistle to tessalonycensis, and bigynneth a prolog on the firste epistle to tymothee.*

He

* nos ipsi.

** gratis.

† So some copies of the *Lat. Vulg.* others read *retribuere retributionem.*

†† inquiete.

|| in ipsum.

§ exhortetur;

HE enformeth and techith timothe of the ordenaunce of bisshopis office and of dekenys office, and euerych disciplyne of hooli chirche, writynge to him fro macedonye bi titicus the deken. *Jeroms in his prolog on this epistle seith this.*

CHAP. I.



DOUL apostle of crist iesu bi the commaundement of god oure sauour and of iesu crist oure hope to tymothe biloued sone in the feith, grace and merci and pees of god the fadir & of iesu crist oure lord. as I prei-

cede thee that thou schuld-
ist dwelle at ephesi whanne I wente in to macedo-
nye that thou schuldest denounce to summen, that
thei schulden not teche othirwise neithir ghyue tent
to fablis: and genologies that ben uncerteyn, whiche
ghyuen questiuons more than edificacioun of god
that is in the feith. for the ende of commaunde-
ment is charite of cleen herte and good conscience
and of feith not feyned. fro whiche thingis sum-
men han errid and ben turned in to veyn speche
and willen to be techeris of the lawe and undir-
stonden not what *thingis* thei speken, neithir of what
c. *thingis* thei affirmen. and we witen that the lawe
is good if ony man use it lawefulli: and witynge
this thing, that the lawe is not sette to a iust man,
but to uniuiste men and not sugett, to wickide men
and to synneris, to cursid men and defoulid, to
fleeris of fadir and fleeris of modir, to mensleeris
& lecchouris, to hem that doen leccherie with men,
* lesingmongeris and forsworun, and if ony othir
thing is contrarie to the hoolsum teching that is
affir the euangelic of the glorie of blessid god which
is bitake to me. I do thankynge to him that coun-
fortide me in crist iesu oure lord for he gesside me
feithful & putte me in mynysterie, that first was
a blasfeme and a pursuere and ful of wrongis, but
I haue getun the merci of god for I unknowynge
dide in unbileue. but the grace of oure lord ouer-
aboundide with feith and loue that is in crist iesu.
f. a trewe word and worthi al resseyuyng for crist iesu
cam in to this world to make synful men saaf of
whiche I am the firste. but therefore I haue getun
merci, that crist iesu schulde sehewe in me first al pa-
ciance to the enformyng of hem that schulen bile-
ue to him into cuerlastyng lyf. and to the king
of worldis uncedli and unvisibile god aloone be
onour and glorie into worldis of worldis amen. I
bitake this commaundement to thee thou sone ty-
mothe affir the profecies that han be heretofore in
thee, that thou traucile in hem a good traueil ha-
uyng feith and good conscience. whiche summe
casten awei and † perischiden aboute the feith, of
whiche is Imeneus and alisaundre whiche I bitooke
to sathanas, that thei lerne to not blasfeme.

CHAP. II.

Therfore I biseche firste of alle thingis, that bi-
techingis, preieris, axyngis, doynge of thank-
yngis be maad for alle men, for kyngis and alle that
ben sett in highenesse, that we leden a quyet and

a pesible lyf in al § pitee and chafte. for this
thing is good and acceptid bifore god oure sauour
that wole that alle men be maad saaf and that thei
come to the knowyng of treuthe. for oo god and
a mediatour is of god & of men a man crist iesu,
that ghaft himsilff redempcioun for alle men, whos
witnessyng is confermed in hise tymes, ‡ in whiche
I am sett a prechour and an apostle. for I seie
treuthe and I lie not that am a techer of hethene
men in feith and in treuthe. therefore I wole that
men preie in alle place listyng up cleene hondis
withouten wraththe and stryf. also wymmen ¶ in
couenable abite with schamefastnesse & sobrenesse
arayng hemsilff, not in writhun heeris, eithir in
gold, eithir in peerlis, eithir precious clooth but
that that bicometh wymmen bihectyng pitee, bi
goode werkis. a womman lerne in silence with al
subieccioun. but I suffre not a womman to teche,
neithir to haue lordship on the husbonde, but to
be in silence. for adam was firste fourmed affir-
ward eue: and adam was not disseyued, but the
womman was disseyued in brekyng of the lawe,
but sche schal be saued bi generacioun of children
if sche dwellith parfytli in feith and loue & hooly-
nesse with sobrenesse.

CHAP. III.

A Feithful word. if ony man desireth a bis-
schopliche he desireth a good werk. ther-
fore it bihoueth a bisshop to be withoute reprees,
the husbond of oo wyf, sobre, prudent, chaaft, vir-
tuous, holdyng hospitalite, a techere, not ghoun-
mych to wyn, not a smyter but temperat, not ful
of chiding, not coueitous, wel reulyng his hous
and haue sones suget with al chafte. for if ony
man cannot gouerne his hous, hou schal he haue
diligence of the chirche of god? not ** newe con-
uertid to the feith; lest he be borun up in to
pride & falle in to doom of the deuel, for it bi-
houeth him to haue †† good witnessyng also of hem
that ben withoutforth, that he falle not into reprees
and into the snare of the deuel. Also it bihoueth de-
kenes to be chaaft, not double tungen, not ghoun-
mych to wyn, not suyng foul wynnyng, that han
the mysterie of feith in cleen conscience. but be
thei preued first and mynstre so, hauyng no cryme.
also it bihoueth wymmen to be chaaft, not bacbityng,
sobre, eithful in alle thingis. dekenys be husbondis
of oo wyf, whiche * § gouerne wel her sones and her
housis. for thei that mynstren wel schulen gete a
good degree to hemsilff and mych trist in the feith
that is in crist iesu. Sone tymothe, I write to thee
these thingis, hopyng that I schal come soone to
thee: but if I tarie, that thou wite hou it bihoueth
thee to lyue in thehouse of god, that is in the chirche
of lyuyng god, a piler and sadnesse of treuthe.
and †§ openli it is a greet sacrament of pitee that *thing*
that was schewid in fleische it is iustified in spirit,
it apporde to aungelis, it is prechide to hethene
men, it is bileueed in the world, it is takun up in
glorie.

CHAP.

* plagiarys men. dacibus. to filleres of men. † naufragaverunt.
†† also good * § bene praesint. †§ manifeste.

§ pietate. ‡ in quo. ¶ in habitu ornat. ** neophytum

CHAP. IV.

BUT the spirit feith openli, that in the laste tymes summen schulen departe fro the feith ghyuynge tent to spiritis of errour and to techingis of deuelis that speken leesyng in ipocrisie, and haue her conscifince * corrupt, forbedyng to be weddyd, to absteyne fro metis whiche god made to take with doying of thankyngis to feithful men and hem that han knowe the treuthe. for ech creature of god is good, and no thing is to be cast awei which is takun with doying of thankyngis, for it is halewid bi the word of god and bi preier. *thou* puttyng forth these thingis to britheren schalt be a good mynystre of crist iesu norischid with wordis of feith and good doctryne which thou hast gete. but eschewe thou † uncounenable fablis, and elde wymmens fablis. haunte thisilff to pitee. for bodili exercitacioun is profitable to litle *thing* but pitee is profitable to alle thingis that hath a biheeste of lyf that now is and that is to come. A trewe word and worthi al acceptioun. and in this *thing* we traucelen and ben cursid, for we hopen in lyuynge god that is sauour of alle men, moost of feithful men. comaunde thou this thing and teche. no man dispise thi ghongthe, but be thou ensauple of feithful men in werd, in lyuynge, in charite, in feith, in chastitee. til I come take tent to redyng, to exortacioun, and techyng. nyle thou litil charge the grace which is in thee, that is ghoun to thee bi prophecie with puttyng on of the hondis || of presthood. thenke thou these thingis, in these be thou, that thi profityng be schewid to alle men. take tent to thisilff and to doctryne, be bisy in hem. for *thou* doynge these thingis schalt make bothe thisilff saaf and hem that heeren thee. § blame thou not an eldre man, but biseche as a fadir, ghonge men as britheren, elde wymmen as modris, ghonge wymmen as sistris in al chastitee.

CHAP. V.

ONoure thou widewis that ben verrei widewis. but if any widowe hath ** fones or children of fones lerne *sebe* first to gouerne hir hous and quyte to fadir and modir. for this thing is acceptid bifore god. and sche that is a widewe verili and desolat hope in to god and be bisi in bisechingis and preieris nyght and dai. for sche that is lyuynge in delices is deed. and comaunde thou this thing, that thei be withouten reproof. for if any man hath not cure of his owne and moost of his household *men* he hath denyed the feith and is wors than an unfeithful *man*. A widewe be chosun not lessle than fixti gheer, that was wyf of oon housbond and hath witneslyng in goode werkis, if sche norischid children, if sche resseyuyde pore men †† to harborewe, if sche hath waifchen the feet of hooli *men*, if sche mynystride to men that suffriden tribulacioun, if sche solewide al good werke. but *|| eschewe thou ghonger widewis. for whanne thei *§ han con leecherie thei wolen be weddid in crist: hauynge dampnacioun for thei han maad voide the firste feith. also thei idel lerne to go aboute housis, not oonli idil but ful of wordis and curiouse

spekyng thingis that bihoueth not. therefore I wole, that ghongere *widewis* be weddid and brynge forth children and be hofewyues to ghyue noon occasioun to the aduersarie bi cause of cursid thing; for now summe ben turned abacke astir sathanas. if any feithful man hath widewis mynystre he to hem, that the chirche be not greued, that it suffice to hem that ben verrei widewis. the prestis that ben wel gouernouris be thei had worthi to double onour, moost thei that traucilen in word and teching. for scripture feith thou schalt not bridele the mouth of the oxe threischinge, and a werkman is worthi his hire. nyle thou resseyue accusyng agghens a prest but undir tweyne or three witneffis. but repreue thou men that synnen bifore alle men, that also othire haue dred. I preie bifore god and iesu crist and hise chosun aungelis, that thou kepe these thingis withoute preiudice, and do no thing in bowyng in to the othir side. §§ putte thou hondis to no man, neither anoon comyne thou with othire menns synnes. kepe thi silff chaast. nyle thou ghit drynke watir, but use a litil wyn for thi stomak and for thin ofte fallynge ynfirmytes. sum *menns* synnes ben open bifore goyng to doom, but of sum *men* thei comen astir. and also goode dedis ben open, and tho that han hem in othir maner moun not be hid.

CHAP. VI.

WHAT euer seruautis ben undir ghoke deme thei her lordis worthi al onour lest the name of the lord and the doctryne be blasfemed. and thei that han feithful lordis dispise hem not for thei ben britheren, but more serue thei for thei ben feithful & loued which ben parteneris of benefice. teche thou these thingis and moneste *thou these thingis*. if any man techith othirwise and accordith not to the hoolsum wordis of oure lord iesu crist, and to that techyng that is bi pitee he is proud and ||§ can no thing, but langwischith aboute questiouns and stryuyng of wordis of the whiche ben brought forth envies, stryues, blasfemyes, yuele suspiciouns, fightingis of men that ben corrupt in soule, and that ben pryued fro treuthe that demen wyynyng to be pitee. but a greet wyynyng is pitee with sufficiencye. for we brougthen yn no thing in to this world, and no doute that we moun not bere awei any thing. but we hauynge foodis & with what thingis we schulen be hiled, be we paid with these thingis. for thei that wolen be maad riche fallen into temptacioun & in to snare of the deuel, and in to manye unprofitable desires and noyouse whiche drenchen men into deeth and perdicoun. for the roote of alle yuelis is couetise whiche summen couetyng erriden fro the feith and §† bisettiden hem with manye forewis. but thou man of god, fle these thingis, but sue thou rightwisnesse, pitee, feith, charite, pacience, myldenesse. stryue thou a good stryf of feith, cacche euerlastinge lyf into whiche thou art clepid, and hast knowleched a good knowleching bifore manye witneffis. I comaunde to thee bifore god that quickeneth alle thingis & *bifore* crist iesu that gheldide a witneslyng undir pilat of pounce a good confessioun that thou kepe the comaundement

* cauteriatum. † ineptus. || presbyterij. § Here the fifth chapter begins in the printed editions of the Latin Vulg: before mentioned. But the Latin MSS vary. three out of four, which I have, begin the chapter as here. ** filios aut nepotes habet discat alius discant. Senes, or children &c. MS. Jefs: Recte. Ex sic Altera Editio, in MSS Sidm et Magd. †† hospitio. * deuita. *§ luxuriare fuerint in Christo. §§ manus cito nemini imposueris. to no man anoon, neither. ex conjectura emendaverim: transponantur enim verba, anoon et neither. Sed Codices hic Consentiant in prava Lectione. ||§ nihil sciens. §† insinuerunt.

ment withoute wemme withoute reproof into the comyng of oure lord iesu crist whom the blessed and aloone myghti kyng of kyngis and lord of lordis schal schewe in hise tymes, which aloone hath undeedyneesse, & dwellith in light * to which no man mai come, whom no man saigh neithir mai se to whom glorie and onour and empire be withouten ende amen. Comaunde thou to the riche men of this world, that thei undirstonde not highli, neithir that thei hope in uncerteintee of riches but in the lyuynge god that ghyueth to us alle thingis

plenteuoulli to use: to do wel: to be maad riche in goode werkis, lightli to ghyue, to comyne, to trefoure to hemselff a good fundament in to tyme to comynge that thei cacche † euerlastynge lyf. || thou tymothe kepe the thing bitakun to thee eschewynge cursid noueltees of voices and oppynyons of false name of kunnyng whiche sum men biheetyng about the feith fellen down. the grace of god be with thee, amen. *here endith the firste epistle to tymothee and bigynneth the prolog on the second epistle to tymothee.*

HE writith also to tymothe of exortacioun § to martirdom and of euery reule of treuthe, and what schal come in the laste tymes, and of his owne passioun, writynge to hym fro the citee of rome. *Jerom in his prolog on this epistle seith this.*

CHAP. I.



DOUL apostle of iesu crist bi the wille of god bi the biheeste of lyf that is in crist iesu to tymothe his moost dereworthe sone: grace merci and pees of god the fadir and of iesu crist our lord. I do thankynge to my god to whom I serue fro my progenytouris in cleen conscience, that withouten ceessyng I haue mynde of thee in my preieris nyght and dai desyryng to se thee, hauynge mynde of thi teeris that I be fillid with ioie, and I bithenke of that feith that is in thee not feyned which also dwellide firste in thin § aunte loide and in thi modir cunye, and I am certeyn that also in thee. for which cause I moneste thee that thou reise aghen the grace of god that is in thee bi the setting on of myn hondis. for whi god ghaf not to us the spirit of drede, but of uertue and of loue and of sobrenesse. therefore nyle thou schame the witnessyng of oure lord iesu crist neithir me his † prisoner, but traucile thou togidre in the gospel bi the vertue of god that delyueride us and clepide with his hooli clepyng, not astir oure werkis, but bi his purpoos and grace that is ghoun in crist iesu bifore worldli tymes. but now it is open bi the lightnyng of oure sauour iesu crist which distriede deeth and lightnyde lyf and uncorruptioun bi the gospel in which I am sett a prechour and apostle, and maistr of hethene men. for which cause also I suffre these thingis but I am not confoundid. for I woot to whom I haue bileeued, and I am certeyn that he is myghti to kepe that is takun to my kepyng in to that dai. haue thou the fourme of hoolsum wordis whiche thou herd of me in feith and loue in crist iesu. kepe thou the good takun to thi kepyng bi the hooli goost that dwellith in us. thou woot this, that alle that ben in asie ben turned awey fro me, of which is figelus and ermogenes. the lord ghyue merci to the hous of onesiforis, for ofte he refreischide me and schamyde not my chayne. but whanne he cam to rome he soughte me bisili and foond. the lord ghyue to him to fynde merci of god in that dai, and hou greete thingis he mynystride to me at effeti thou knowist bettre.

CHAP. II.

Therfore thou, my sone, be coumfortid in grace **A**. that is in crist iesu, and what thingis thou hast herd of me bi manye witnessis bitake thou these to feithful men which schulen be also able to teche othere men. traucile thou as a good knyght of crist iesu. no man holdinge knyghthod to god **B**. wlappe himselff with worldli nedis, that he plese to him to whom he hath preued himselff. for he that fightith in a ** battel schal not be crowned †† but he fighte lawfulli. it bihoueth an erthetlier to resseyue firste of the fruytis. undirstonde thou what thingis I seie, for the lord schal ghyue to thee undirstonding in alle thingis. be thou myndeful, **C**. that the lord iesu crist of the seed of dauid hath risen aghen fro deeth astir my gospel in which I traueile til to boondis as worchinge yuele, but the word of god is not boundun. therefore I suffre alle thingis for the chosun, that also thei gete the heelte that is in crist iesu with heuenli glorie. a trewe word, that if we ben deede togidre, also we schulen lyue togidre. if we suffren we schulen regne togidre. if we denyen he schal denye us. if we bileeuen not he dwellith feithful he mai not denye hymselff. teche thou these thingis witnessyng bifore god. nyle thou stryue in wordis, for to no thing it is profitable but to the subuerting of men that heeren. bisili kepe to ghyue thi selff a preued preifable werkman to god withouten schame rightli tetrynge the word of treuthe. but eschewe thou unhooli and veyne spechis, for whi tho profiten mych to unfeithfulnesse, and the word of hem crepith as a canker of which filete is and ymencus whiche felden down fro the treuthe seiynge that the risynge aghen is now don; and thei subuertiden the feith of sum men. but the sad foundament of god stondith hauynge this mark, the lord knowith whiche ben hise; and ech man that nameth the name of the lord departith fro wickidnesse. but in a greet hous ben not oonli vessels of gold and of siluer but also of tree and of erthe, and so summe ben into onour and summe into dyspyt. therefore if ony man clenstith himselff fro these he schal be a vessel halewid in to onour, and profitable to the lord redi to al good werk: and fle thou desires of ghougthe, but sue thou rightwysnesse, feith, charite, pees with hem that inwardeli clepen the lord of a cleen herte. and eschewe thou soltische questiouns and withouten kunnyng,

D d

kunnyng,

* inaccessible. * veram. || O. § omnes habent to, excepto MS Jes. qui legit of; sicut et Altera Editio. § aua.
† vinctum. ** agone. †† but if.

kunynge, witynge that tho gendren chidyngis. but it bihoueth the seruauant of the lord to chide not, but to be mylde to alle men, able to teche, pacient. with temperaunce repreuyng hem that aghenstonden the treuthe, that sumtyme god ghyue to hem forthenkyng, that thei knowe the treuthe, and that thei rise aghen fro snaris of the deuel of whom thei ben holdun prisoneris at his wille.

CHAP. III.

BUT wite thou this thing, that in the laste daies periloufe tymes schulen neighe, and men schulen be louyng hemself, coucitoufe, high of beryng, proude, blasfemeris; not obedient to * fadir and modir, unkynde, cursid, withouten affeccion, withouten pees, false blameris, uncontynent, unmylde, withoute benygnyte, traitouris, † ouerthwert, bollun *with proude thoughtis* || blynde, louteris of lustis more than of god, hauyng the likenesse of pitee, but denyng the vertue of it; and eschewe thou these men. of these thei ben that peersen houses and leden wymmen caitifs chargid with synnes, whiche ben led with dyuerse desires, euermore lernyng and neuer parfytli comyng to the science of treuthe. and as iannes and mambres aghenstoden moises, so these aghenstonden the treuthe, men corrupt in undirstonding, repreued aboute the feith: but ferther thei schulen not profite, for the unwisdom of hem schal be knowun to alle men as hern was. but thou hast getun my techyng, ordynaunce, purpoyng, feith, long abiding, loue, pacience, persecuciouns, passiouns whiche weren maad to me at antioche, at ycony, at listris, what maner persecuciouns I suffride, and the lord hath delyuerid me of alle. and alle men that wolen lyue feithfulli in crist iesu schulen suffre persecucioun. but yuele men & disseyueris schulen encreese into worle, erryng and sendyng in to errour. but dwelle thou in these thingis that thou hast lerned, & that ben birakun to thee, wityng of whom thou hast lerned, for thou hast knowun hooli lettris fro thi ghongthe whiche moun lerne thee to heethe bi feith that is in crist iesu. for al scripture ynspired of god is profitable to teche, to repreue, to chastise, to lerne in rightwisnesse, that the man of god be parfyt lerned to al good werk.

CHAP. III.

I Witnesse bifore god and crist iesu that schal ^{A.} deme the quicke and the deede, and bi the comyng of him and the kyngdom of hym, preche the word, be thou bisi coucnabli withouten reste, repreue thou, biseche thou, blame thou in al pacience and doctryne. for tyme schal be whanne *men* schulen not § suffre hoolsum techyng, but at her desires thei schulen gadre togidre to hemself maistris ¶ ghichyng to the eeris. and treuli thei schulen turne awei the heeryng fro treuthe, but to fablis thei schulen turne. but wake thou, in alle thingis traueile thou, do the werke of an euangeliste. fulfille thi seruyce, be thou sobre. for I am sacrificed now, and the tyme of my departyng is nygh. I haue stryuen a good stryf, I haue endid the cours, I haue kept the feith. in the tother tyme a crowne of rightwisnesse is kept to me which the lord a iust domefman schal ghelde to me in that dai, and not oonli to me, but also to these that louen his comyng. highe thou to come to me soone. for demas louyng this world hath forsakun ** men, and wente to tessalonyk, cressens in to galathie, tite in to dalmacie, luyk aloone is with me. take thou mark and bryng with thee, for he is profitable to me in to seruyce. Forsothe I sente titicus to effesi. †† the cloothe which I leste at troade at carpe whanne thou comest bryng with thee, and the bookis, but moost parchemyn. alisaundre the treserer schewide to me mych yuel, the lord schal ghelde to hym affir hise werkis, whom also thou eschewe, for he aghenstod ful gretli our wordis. in my firste defense no man helpide me, but alle forsooken me, be it not arettid to hem. but ^{P.} the lord helpide me and coumfortide me, that the prechyng be *§ fillid bi me, and that alle folkis heere that I am delyuered fro the mouth of the lyoun. and the lord delyveride me fro al yuel werk, and schal make me saaf in to his heuenli kyngdom to whom be glorie in to worldis of worldis, amen. greete wel prisca and aquila, and the house of onoforus. crastus leste at corynthie and I leste trofymus syk at mylete. highe thou to come bifore win-tir. cubolus and *|| prudent and lynus and claudia and alle britheren greeten thee wel. oure lord iesu crist be with thi spirit, the grace of god be with ghou, amen. *here endith the secounde epistle to tyme and bigynneth a prolog on the epistle to tite.*

HE warneth tite and enformeth him of the ordynaunce of presthood, and of spiritual conuerfacion and of eretikis to ben eschewid that bileuen in the iewis writyngis, writyng to him fro mycopolis. *Jerom in his prolog here seith this.*

CHAP. I.



DOUL the seruauant of god and apostle of iesu crist bi the feith of the chosun of god and bi the knowyng of the treuthe which is attir pitee into the hope of cuerlastyng lyf, which *hys* god that lieth not bihighte bifore tymes of the world, but he hath schewid in hise tymes his word in prech-

yng that is bitakun to me bi the comaundement of †§ god oure sauour: to tite moost dereworth sone bi the comyn feith, grace and pees of god the fadir and of crist iesu oure sauour. for cause of this thing I leste thee at crete, that thou amende tho thingis that failen, & ordeyne prestis bi citees as also I disposide to thee, if ony man is withoute cryme, an husbonde of oo wyf, and hath feithful sones, not in accusacioun of lecherie, or not fudgett. for it bihoueth a bisschop to be without cryme, a dispender of god, not proude, not wrathful, not drunkelewe, not smyter, not couetouse of foul wynnyng, but holdyng hospitalite, benygne, prudent, sobre, iust hooli,

* parentibus.
* pulcens.

† proterui.

|| cæci et.
† oure sauour god:

§ suffeyne

¶ prurientes auribus.

** me.

†† penulam.

*§ fulfillid.

hooli, contynent, takynge that trewe word that is astir doctryne, that he be myghti to amoneste in hoolsum techyng, and to repreue hem that aghenfeien. for ther ben manye unobedient and veyne spekeris and disseyueris, moost thei that ben of circumcisioun, whiche it bihoueth to be repreued: whiche subuerten alle housis techynge whiche thingis it bihoueth not for the loue of foul wyynyng. and oon of hem her propre prophete seide, men of crete ben euermore lieris, yuele bestis of flowe wombe. this witnessyng is trewe. for what cause blame hem fore, that thei be hool in feith, not ghyuynge tent to fablis of iewis and to maundementis of men that turnen awei hem fro treuthe. and alle thingis ben cleene to cleene men, but to uncleene men and to unfeithful no thing is cleen, for the soule and conscience of hem ben maad uncleene. thei knowen that thei knowen god, but bi dedis thei denyen whanne thei ben abomynable and unbilecful and repreuable to al good werk.

CHAP. II.

BUT speke thou tho thingis that bifemen hoolsum techyng. that elde men be sobre, chaast, prudent, hool in feith, in loue and pacience. also olde wymmen in hooli abite, not sclaundreris, not seruyng much to wyn, wel techynge, that thei teche prudence. *moneste thou* ghonge wymmen, that thei loue her husbondis, that thei loue her children, and that thei be prudent, chaast, sobre, hauynge cure of the hous, benygne, sugett to her husbondis, that the word of god be not blasfemed. Also moneste thou ghonge men, that thei be sobre. in alle thingis ghyue thisilf ensauple of goode werkis, in techynge, in hoolnesse, in * sadnesse. an hoolsum word and unreprouable, that he that is of the contrari side be aschamed, hauynge noon yuel thing to seie of ghou. *moneste thou* seruauntis to be sugett to her lordis, in alle thingis plesynge; not aghenseiynge, not defraudynge, but in alle thingis schewynge good feith, that thei onoure in alle thingis the doctryne of god oure sauoure. for the grace of god oure sauoure hath apperid to alle men, and taughte us, that we forsake wickidnesse and worldli desiris, lyue sobreli and iustli and † piteuoulli in this world, a-

bidynge the blessid hope and the comynge of the glorie of the greet god and of our sauour iesu crist that ghafe hymself for us to aghenbie us fro al wickidnesse, and make cleen to himself a peple acceptable and seure of goode werkis. speke thou these thingis and moneste thou, and repreue thou with al commaundement, no man dispise thee.

CHAP. III.

A Moneste hem to be sugettis to prynces and to poweris to obeishe to that that is seid, and to be redi to al good werk, to blasfeme no man, to be not ful of chidyng, but temporat, schewynge al myldenesse to alle men. for we weren sumtyme unwise, unbilecful, errynge and seruyng to desiris and to dyuerse lustis, doynge in malice and enuie worthi to be hatid, hatynge ech othire. but whanne the benygnyte and the manheed of oure sauour god apperide, not of werkis of rightwisnesse that we diden, but bi his merci he made us saaf bi waifschyng of // aghenbigetyng and aghen newynge of the hooli goost whom he schedde in to us plenteuoulli bi iesu crist oure sauoure, that we iustified bi his grace be ciris bi hope of euerlastinge lyf. A trewe word is: and of these thingis I wole that thou confirme othire, that thei that bileuen to god be bisi to be aboue othire in goode werkis. these thingis ben goode and profitable to men: and eschewe thou soltishe questious and genologies and stryues and fightingis of the lawe. for tho ben unprofitable and veyne. eschewe thou a man cretike astir oon and the secounde correccioun, witynge that he that is such a maner *man* is subuertid and trespassith, and is dampned bi his owne doom. whanne I sende to thee arteman or titicus, highe thou to come to me to nycopolis, for I haue purposed to dwelle in wyntir there. bisili bifore sende § gheuan a wys man of lawe and apollo, that no thing faile to hem. thei that ben of ouris lerne to be gournouris in goode werkis to necessarie usis, that thei be not withoute fruyt. alle *men* that ben with me greeten thee wel. grette thou wel hem that louen us in feith. the grace of god be with ghou alle amen. *here endith the pistle to tite, and bigynneth a prolog to Filemon.*

HE makith famyliar or *homeli* lettris to filemon for onesymus his seruaunt writynge to him fro the citee of rome out of prisoun bi the foresaid onesymus. *Jerom in his prolog on this pistle seith this.*

CHAP. I.



DOUL the boundun of crist iesu and tymothee brothir to filemon biloued and oure helper, and to appia moost dere sistir, and to archip oure euene knyght and to the chirche that is in thin house. grace be to ghou and pees of god oure fadir and of the lord iesu crist. I do thankynge to my god euermore, makynge mynde of thee in my preieris, heerynge thi charite and feith that thou

hast in the lord iesu and § to alle hooly men, that the comynge of thi feith be maad open in knowynge of al good thing in crist iesu. and I hadde greet ioye and coumfort in thi charite for the entraillis of heoli men restiden bi thee brothir. for which thing I hauynge myche trist in crist iesu to comaunde to thee that that perteyneth to profit, but I biseche more for charite, sithen thou art such as the elde poul and now the boundun of iesu crist, I biseche thee for my sone onesyme whom I bigat in boondis. which sumtyme was unprofitable to thee, but now profitable bothe to thee and to me, whom I sente aghen to thee, and resseyue thou him as myne entraillis. whom I wolde witholde with me that he schulde serue for thee to me in boondis of

of the gospel, but withoute thi counceil I wolde not do any thing, that thi good schulde not be as of nede but willul. for perauenture therefore he departide fro thee for a tyme, that thou schuldest rescyeue him withouten ende: now not as a seruaunt, but for a seruaunt a moost dere brothir moost to me. and hou myche more to thee bothe in fleisch and in the lord? therefore if thou hast me a felowe rescyeue him as me. for if he hath any thing anoyed thee either owith * arette thou this thing to me. I poul wroot with myn hond I schal ghelde, that I seye not to thee, that also thou owist to me thisilf.

so brother I schal use thee in the lord, † fille thou myn entrails in crist. I tristenyng of thi obedyence wroot to thee, wityng that thou schalt do ouer that that I seye. also make thou redy to me || an hous to dwelle yn: for I hope, that bi ghoure preieris I schal be ghoun to ghou. Epafiras prisoner with me in crist iesu gretith thee wel, and mark, aristark, demas, lucas my helperis. the grace of oure lord iesu crist be with ghoure spirit, amen. *Here endith the pistle to filemon and bigynneth the prologe on the pistle to ebrews.*

FIRST it is to seye whi poul the apostle in this epistle in writyng kepith not his usage, § discryvyng his name or the dignyte of his ordre. this is the cause, that he writyng to hem that weren of circuncisioun & that bilcuyden, wroot as the apostle of hethene men and not of iewis, and he knowyng her pride, and schewyng his owne humelnesse, nolde ‡ putte bifore the disert of his office. and in liik maner also ioon the apostle for humelnesse in his epistle for the same skile sette not his name to fore. As it is seid, the apostle sente this epistle to the ebrewis writun in ebrew tunge, and afir the deeth of poul the apostle luyk the euangeliste made it in greek speche holdyng the undirstondyng and the ordre of it. *Jerom in his prolog on this epistle seith this.*

CHAP. I.

A. **O**D that spak sumtyme bi prophetisin manye maneris to oure fadiris, at the laste in these daies he hath spoke to us bi the sone whom he hath ordeynen cir of alle thingis and bi whom he made the worldis. which also whanne he is the brightnesse of glorie, and figure of his substaunce, and berith alle thingis bi word of his vertue, †† he makith purgacioun of synnes and sittith on the righthalf of the maistee in heuenes, and so mych is maad better than aungelis bi hou mych he hath enheretid *|| a more dyuers name bifore hem. for to whiche of the aungelis seide god any tyme thou art my sone I haue gendrid thee to dai? and estfoone, I schal be to hym in to a fadir, and he schal be to me in to a sone. and whanne estfoone he bryngith yn the firste bigetun sone into the world, he seith, and alle the aungelis of god worschipe hym. but he seith to aungelis, he that makith hise aungelis spiritis and hise mynystris flawme of fier. but to the sone he seith, god thi trone is into the world of world, a gherd of equyte is the gherd of thi rewme: thou hast loued rightwisnesse & hatidist wickidnesse, therefore the god thi god anoyntide thee with oile of ioie more than thi felowis. and thou lord in the bigynnyng foundidist the erthe, and heuenes ben werkis of thin hondis. thei schulen perische but thou schalt parfyttli dwelle, and alle schulen wexe olde as a clooth, and thou schalt chaunge hem as a clooth, and thei schulen be chaungid, but thou art the same thisilf, and thi gheeris schulen not faile. but to whiche of the aungelis seide god at any tyme, sitte thou on my righthalf til I putte thin enemyes a § stool of thi feet? whether thei alle ben not seruyng spiritis sent to serue for hem that taken the critage of heelthe.

CHAP. II.

THerfore more plenteuoufli it bihoueth us to kepe tho thingis that we han herd lest perauenture we fleten awei. for if thilke word that was seid bi aungelis was maad sad, and ech brekyng of the lawe and unobedience took iust retribu-cioun of meede, hou schulen we ascape if we dispi-sen so greet an heelthe? which whanne it hadde takun bigynnyng to be teld out bi the lord of hem that herden is confermed in to us. for god wit-nesside togidre bi myraclis and woundris and greete merueilis and dyuerse vertues and departingis of the hooli goost bi his wille. but not to aungelis god sugettide the world that is to comyng of which we speken. but summan witnesside in a place and seide, what thing is man, that thou art myndeful of hym or manns sone for thou visitist him? thou hast maad him a litle lesse than aungelis, thou hast crown-ed him with glorie and onour and thou hast ordeyned hym on the werkis of thin hondis, thou hast maad alle thingis sugett undir hise feet. and in that that he sugettide alle thingis to him, he leste no thing unsugett to hym. but now we seen not ghitt alle thingis sugett to hym. but we seen hym that was maad a litil lesse than aungelis iesu for the passioun of deeth crowned with glorie and onour, that he thorough grace of god schulde taste deeth for alle men. for it bisemyde hym for whom alle thingis and bi whom alle thingis weren maad whiche hadde brought many sones in to glorie, and was auctour of the helthe of hem that *|| that he hadde an ende bi passioun. for he that halewith and thei that ben halewid ben alle of oon. for which cause he is not schamed to clepe hem brith-eren, seiynge, I schal telle thi name to my britheren, in the myddil of the chirche I schal herie thee. and estfoone I schal be tristenyng in to him. and estfoone, lo I and my children which god ghat to me. therefore

* impura. † resce. || hospitium. § sic MSS omnes. describeret vulg. MS. ¶ Sic Cod. Jec. ‡ anteferre. †† purgatio-nem peccatorum faciens. *|| differentius. *§ stool. *¶ consummari.

therfore for children comynnyden to fleische and blood and he also took part of the same, that bi deeth he schulde distrie hym that hadde lordship of deeth, that is to seie the deuel: and that he schulde delyuere hem that bi drede of deeth bi al lyf weren boundun to seruage. and he took neuer aungelis, but he took the seed of abraham. wherfore he oughte to be likened to britheren bi alle thingis, that he schulde be maad merciful and a feithful bisschop to god, that * he schulde be merciful to the trespassis of the peple. for in that thing in which he suffride and was temptid he is myghti to helpe also hem that ben temptid.

CHAP. III.

Therfore hooli britheren, and parteneris of heuenli clepyng, biholde ghe the apostle and the bischop of oure confessioun iesu which is trewe to him that made him as also moises in al the hous of hym. but this *bisschop* is had worthi of more glorie than moises, bi as mych as he hath more onour of the hous that † made the hous. for ech hous is maad of summan. he that made alle thingis of nought is god. and moises was trewe in al his hous as a scruaunt in to witnesyng of tho thingis that weren to be seid. but crist as a sone in his hous, which hous we ben if we holden sad trist and glorie of hope in to the ende. wherfore as the hooli goost seith, to dai if ghe han herd his vois nyle ghe hardne ghoure hertis as in wraththyng lyk the dai of temptacioun in desert, where ghoure sadris temptiden me and preuyden and sighen myne werkis fourti gheeris. wherfore I was wrooth to this generacioun, and I seide euermore thei erren in herte. for thei knewen not my weies, to whiche I swoor in my wraththe thei schulen not entre in to my rest. britheren se ghe lest perauenture in ony of ghou be an yuel herte of unbilecuc to departe fro the lyuyng god. but moneste ghousilff bi alle daies the while to dai is named, that noon of ghou be hardned bi fallace of synne. for we ben maad parcerneris of crist, if netheles we holden the bigynnyng of his substantance sad in to the ende, while it is seid to dai if ghe han herd the vois of him nyle ghe hardne ghoure hertis as in that wraththing. for summen heeringe wraththiden, but not alle thei that wenten out of egipte bi moises. but to whiche was he wraththid fourti gheeris? whether not to hem that synnyden whos careyns weren cast down in desert? and to whiche swoor he, that thei schulden not entre into the reste of him? no but to hem that weren unbilecucful? and we seen that thei myghten not entre in to the reste of him for unbilecuc.

CHAP. IIII.

Therfore drede we lest perauenture while the bischop of entryng in to his reste is left that ony of us be gessid to be awei. for it is teld also to us as to hem, and the word that was herd profitide not to hem, not meynd to seith of tho thingis that thei herden. for we that han bilecued schulen entre in to reste as he seide, as I swoor in my wraththe thei schulen not entre in to my reste. and whanne the werkis weren maad parfyt at the ordynance of the

world he seide thus in a place of the seuenthe dai, and god restide in the seuenthe dai from alle hise werkis. and in this *place* eftsoone || thei schulen not entre in to my reste. therfore it sueth that summen schulen entre into it, and thei to whiche it was teeld to biforn entriden not for her unbilecuc. eftsoone he § termyneth sum dai and seith in dauid to dai affir so mych tyme of tyme as it is biforn seid, to dai if ghe han herd his vois nyle ghe hardne ghoure hertis. for if iesu hadde ghoun reste to hem he schulde neuer speke of othire affir this dai. therfore the sabot is left to the peple of god. for he that is entrid into his reste restide of his werkis as also god of hise. therfore haaste we to entre in to that reste, that no man falle in to the same ensaump of unbilecuc. for the word of god is quicke and spedi in worchyng and more able to perse than ony tweyne eggid iwerd, and strechith forth to the departyng of the soule and of the spirit, and of the ioynnturis and merewis and demere of thoughtis and of ententis and hertis. and no creature is unvisibile in the sight of god, for alle thingis ben nakid and open to hise ighen to whom a word to us. therfore we that han a greet § bisschop that perside heuenes, iesu the sone of god, holde we the ‡ knowlechyng of oure hope. for we han not a bisschop that mai not haue compassioun on oure ynfirmytees but was temptid bi alle thingis bi liknesse withouten synne. therfore go we with trist to the trone of his grace, that we gete merci and fynde grace in couenable help.

CHAP. V.

FOR ech bisschop takun of men is ordeyned for men in these things that ben to god, that he offre ghiftis and sacrifices for synnes. whiche mai togidre forewe with hem that ben unkunynge and erren. for also he is enuirownd with infirmyte, and therfore he owith as for the peple so also for hymself to offre for synnes. neithir ony man takith to him onour but he that is clepid of god as aaron was. ** so crist clarifiede not himself that he were bisschop, but he that spak to hym, thou art my sone to dai I gendride thee. as in another place he seith, thou art a preest withouten ende affir the ordre of melchisedech. which in the daies of his fleische offride with greet cry & teeris preieris and bisechingis to hym that myghte make him saaf fro deeth, and was herde for his reuerence. and whanne he was goddis sone he lernede obedience of these thingis that he suffride, and he broughte to the ende is maad cause of euerlastinge heelte to alle that obeischen to hym, and is clepid of god a bischop bi the ordre of melchisedech. of whom ther is to us a greet word for to seie and †† able to be expowned, for ghe ben maad feble to heere. for whanne ghe oughten to be maistris for tyme eftsoone ghe neden, that ghe be taught whiche ben the *|| lettris of the bigynnyng of goddis wordis, and ghe ben maad thilke to whiche is nede of mylk and not sad mete. for ech that is parterner of mylk is withoute part of the word of rightwisnesse, for he is a litil child. but of parfite men is sad mete of hem that for custoun han wittis exercisid to discrecioun of good and of yuel.

E. c

Wherfore

* repropitiaret. † fabricavit. || si introibunt in. § terminat. ¶ pontificem. ‡ confessionem. ** sic et christus. †† ininterpretabilis, Sed MSS quinque quos inspexi, habent *interpretabilis*, corrupte quidem. *|| elementa.

CHAP. VI.

WHerfore we * bringinge yn a word of the bigynnyng of crist be we borun to the perfeccioun of *hym*, not elisoone † legginge the fundament of penaunce fro deede werkis and of the feith to god, and of techyng, of baptyms, and of leynge on of hondis, and of risyng aghen of deede men, and of the euerlastyng doom. and this thing we schulen do if god schal suffre. but it is ympossible that thei that ben oony lightned & han taastid also an heuenli ghiste, and ben maad parteneris of the hooli goost, and nethes han taastid the good word of god, and the vertues of the world to comynge, and ben slidun fer awei, that thei ben renewid elisoone to penaunce, whiche elisoones crucifen to hemself the sone of god & han to scorne. for the erthe that drynkith reyne ofte comynge on it & bryngith forth couenable erbe to hem of whiche it is tilid takith blessing of god, but that that is brynginge forth thornes and breris is repreuable and next to curs, whos endyng schal be into brennyng; but ghe moost dereworthe we tristen of ghou better thingis and neer to heelte though we spoken so. for god is not uniuist that he forghete ghoure werke and loue whiche ghe han schewid in his name, for ghe han mynstrid to seintis and mynystren. and we coueiten that ech of ghou schewe the same bisynesse to the fillyng of hope in to the ende, that ghe be not maad slowe, but also sueris of hem whiche bi feith and pacience schulen enerite the biheestis. for god bihetyng to abraham for he hadde noon gretter bi whom he schulde swere swoor bi hymself and seide, I blessinge schal blesse thee, and I multipliynge schal multiplic thee, & so he longe abidyng hadde the biheeste. for men sweren bi a gretter than hemself, and the ende of al her || ple is an ooth to confirmacyoun. in which thing god willyng to schewe plenteuouslier to the ciris of his biheeste the sadnesse of his counseil § puttide bi twixe an ooth, that bi twei thingis unmeuable bi whiche it is ympossible that god lie, ¶ we haue strengist solace, we that slean togidre to holde the hope that is putt forth to us, which hope as an ankir we han sikir to the soule & sad and goynge yn to the ‡ ynnere thingis of hidyng where the bifore goer iesu, that is maad bisschop withouten ende bi the ordre of melchisedech, entride for us.

CHAP. VII.

AND this melchisedech kyng of salem and preest of the higheste god which mette with abraham as he turnyde aghen fro the sleynge of kyngis and blesside hym: to whom also abraham departide tithis of alle thingis, firste he is seid kyng of rightwisnesse, and astirward kyng of salem, that is to seie kyng of pees, withoute fadir, withoute modir, withoute genologie, neithir hauynge bigynnyng of daies, neithir ende of lyf, and he is lickned to the sone of god, and dwellith preest withouten ende. but biholde ghe hou greet is this to whom abraham the patriark ghaft tithis of the ** beste thingis. for men of the sones of leuy takynge preesthood han maundement to take tithis of the peple bi the lawe that is to seie of her britheren though

also thei wenten out of the leendis of abraham. but *he* whos generacioun is not noumbrid in hem took tithis of abraham, and he blesside this *abraham* which hadde repromysliouns, withouten ony aghensciyng that that is lesse is blessid of the better. and here deedli men taken tithis but there he bereth witnessyng that he lyueth. and, that it be seid so, bi abraham also leuy that took tithis was tithid: †† and ghit he was in hise fadris leendis whanne melchisedech mette with him. therfore if perfeccioun was bi the preesthood of leuy, for undir hym the peple took the lawe, what ghit was it nedeful anothir preest to rise bi the ordre of melchisedech, and not to be seid bi the ordre of aaron? for whi whanne the preesthood is translated it is nede that also translacioun of lawe be maad. but he in whom these thingis ben seid is of anothir lynage of which no man was preest to the auter. for it is open, that oure lord is borun of iuda in which lynage moises spak no thing of preestis. and more ghit it is known if bi the ordre of melchisedech anothir preest is risun up which is not maad bi the lawe of fleischli commaundement but bi vertue of lyf that mai not be undon. for he witnessith, that thou art a preeste withouten ende bi the ordre of melchisedech: that repreuyng of the maundement bifore goynge is maad for the *§ unsadnesse and unprofyt of it. for whi the lawe broughte no thing to perfeccioun, but ther is a bryngyng yn of a better hope bi which we neighen to god. and hou greet it is? not withouten sweryng. but the othire ben maad preestis withouten an ooth, but this preest with an ooth bi him that seide to him, the lord swoor and it schal not rewe hym, thou art a preest withouten ende bi the ordre of melchisedech. in so myche iesu is maad biheester of the better testament. and the othere weren *P.* maad manye †§ preestis therfore for thei weren forbedun bi deeth to dwelle stille, but this for he dwellith withouten ende hath an euerlastyng preesthood. wherfore also he mai saue withouten ende comynge nygh bi himself to god and euermore lyueth to preie for us. for it bisemyde, that such a man were a bisschop to us, hooli, ynnocent, undesouled, cleen, departid fro synful men, & maad higher than heuenes. which hath not nede ech dai as preestis firste for hise owne gyltis to offre sacrifices, and astirward for the peple. for he dide this thing in offryng hymself oony. and the lawe ordeynede men preestis hauynge syknesse, but the word of sweryng, whiche is astir the lawe, ordeynede the sone parfyt withouten ende.

CHAP. VIII.

BUT a capitle on tho thingis that ben seid: we han such a bisschop that sat in the right-half of the seete of greetnesse in heuenes, the mynystre of seyntis and of the verrei tabernacle that god made and not man. for ech bisschop is ordeyned to offre ghiftis and sacrifices. wherfore it is nede that also this *bischop* haue sum thing that he schal offre. therfore if he were on erthe he were no preest whanne ther weren that schulden offre ghiftis bi the lawe whiche sraen to the faumpler and schadewe of heuenli thingis as it was answerid to moises whanne he schulde ende the tabernacle, se, he seide, make thou alle thingis bi the faumpler that is schewid to thee in the mount. but now he hath
geten

* intermittentes in MSS, intrmittentes;] ut proclive esset legere *intro*, pro *inter*. † iacientes. || controuersae. § interposuit.
¶ we that slean togidre. ‡ interiora velaminis. ** praecipuis. †† enim. *§ infirmitatem †§ sacerdotes secundum legem.

geten a better mynysterie bi so mych as he is a mediatour of a better testament, which is confermed with better biheestis. for if thilke firste hadde lackid blame, the place of the secounde schulde not haue be sought. for he repreuyng hem seith, lo daies comen, seith the lord, & I schal make parfyt a newe testament on the hous of israel, and on the hous of iuda, not lyk the testament that I made to her fadris in the dai in which I caughte her hond, that I schulde lede hem out of the lond of egipte, for thei dwelliden not parfytli in my testament, and I haue * dispisid hem, seith the lord. but this is the testament which I schal dispose to the hous of israel, aftir tho daies, seith the lord, † in ghyuyng my lawis in to the foulis of hem and in to the hertis of hem I schal aboue write hem, and I schal be to hem a god, and thei schulen be to me in a peple. and ech man schal not teche his neigbore, and ech man his brothir, seiynge, knowe thou the lord, for alle men schulen knowe me fro the lesse to the more of hem, for I schal be merciful to the wickidnesse of hem, and now I schal not bithenke on the synnes of hem. but in seiynge a newe the formere wexide elde; and that that is of many dayes and wexith eld is nygh the deeth.

C H A P. IX.

AND the formere *testament* hadde iustifiyngis of worschip and || hooli thing duryng for a tyme. for the tabernacle was maad firste in whiche weren candelstickis and boord and setting forth of looues which is seid hooli: and aftir the veil the secounde tabernacle that is seid sancta sanctorum *that is hooli of hooli thingis* hauynge a goldun censer and the arke of the testament keuered aboute on ech side with gold, in which was a pott of gold hauynge manna, and the gherde of aaron that florischide and the tablis of the testament, on which *thingis* weren cherubyns of glorie ouerschadewynge the propiciatorie, of whiche thingis it is not now to seie bi § alle. but whanne these weren maad thus togidre preeftis entriden euermore in the formere tabernacle doynge the officis of sacrificis, but in the secounde tabernacle the bisschop entride oonys in the gheer not withoute blood which he offride for his ignoraunce and the peplis, for the hooly goost signyfiede this thing, that not ghit the weie of seyntis was opened while the formere tabernacle hadde staat. which parable is of this present tyme: ¶ bi which also ghiftis & sacrificis ben offred whiche moun not make ‡ a man seruyng parfyt bi conscience, oonli in metis and drinkis and dyuerse waishyngis and rightwisnessis of fleisch that weren sett to the tyme of correccioun. but crist beinge a bisschop of goodis to comynge entride bi a largere and parfiter tabernacle not maad bi hond, that is to seie not of this makynge, neither bi blood of goot buckis or of caluys but bi his owne blood entride oonys in to hooli thingis that were foundun bi an euerlastinge redempcioun. for if the blood of goot buckis and of bolis and the ausche of a cow calff spreynnd halewith uncleene men to the clensyng of fleische, hou mych more the blood of crist which bi the hooli goost offride himsilff uwemmed to god schal clense oure conscience fro deede werkis to serue god that lyueth? and therefore he is a mediatour of the newe testament, that bi deeth fallynge bitwixe in to redempcioun of tho trespassyngis that

weren undir the former testament, thei that ben clepid take the biheeste of euerlastinge eritage. for where a testament is, it is nede that the deeth of the testament-maker come bitwixe, for a testament is confermed in deede *men*. ellis it is not worth while he lyueth that made the testament. wherfore neithir the firste testament was halewid withouten blood. for whanne ech maundement of the lawe was rad of moises to al the peple he took the blood of caluys and of buckis of geet with watir and reede wolle and isope and bispreynde bothe thilke book and al the peple & seide this is the blood of the testament that god commaundide to ghou. also he spreynde with blood the tabernacle and alle the vessels of the seruyse in lyk maner. and almost alle thingis ben clenfid in blood bi the lawe, and withouten scheding of blood reynyssioun of synnes is not maad. therefore it is nede that the saumpleris of heuenli thingis be clenfid with these thingis but thilke heuenli thingis with better sacrifices than these. for iesu entride not in to hooli thingis maad bi hondis that ben saumpleris of verrei thingis, but in to heuene it silff that he appere now to the chere of god for us. neithir that he offre hymilff oite as the bisschop entride in to hooli thingis bi alle gheeris in alien blood, ellis it bihoite hym to suffre ofte fro the bigynnyng of the world. but now oonys in the ending of worldis to destruccioun of synne by his sacrifice he apperide. and as it is ordeyned to men oonys to die, but aftir this is the doom: so crist was offrid oonys to auoide the synnes of manye *men*, the secounde tyme he schal appere withoute synne to men that abiden him into heelthe.

C H A P. X.

FOR the lawe hauynge a schadewe of goode thingis mai neuer make men neighyng parfite bi thilke same sacrifices whiche thei offren bi alle gheeris: ellis thei schulden haue ceeslid to be offrid, for as mych as the worschiperis clenfid oonys hadden not ferthermore conscience of synne. but in hem mynde of synnes is maad bi alle gheeris. for it is ympossible, that synnes be don awei bi blood of bolis and of buckis of geet. therefore he entryng in to the world seith, thou woldist not sacrifice and offryng, but thou hast schapun a bodi to me. brent sacrificis also for synne plesiden not to thee. thanne I seide, lo I come, in the bigynnyng of the book it is writun of me, that I do thi wille god. he seiynge bifore, that thou woldist not sacrificis and offryngis and brent sacrificis for synne, ne tho thingis ben plesaunt to thee whiche ben offrid bi the lawe, thanne I seide, lo I come, that I do thi wille god, he doith awei the firste that he make stidfast the secounde. in which wille we ben halewid bi the offryng of the bodi of crist iesu oonys. and ech preeft is redi mynstryng ech dai and oitetymes offryng the same sacrificis whiche moun neuer do awei synnes. but this *man* offryng oo sacrifice for synnes for euermore sittith in the righthalf of god the fadir, fro thenns forth abidinge til hise enemyes be putt a stool of hise feet. for bi oon offryng he made parfyt for euer halewide men. and the hooli goost witnessith to us. for aftir that he seide, this is the testament which I schal witness to hem aftir tho daies the lord seith, in ghyuyng my lawis in the

* neglexi.

† dabo.

|| sanctum seculare.

§ singula.

¶ iuxta quam.

‡ seruientem.

the hertis of hem and in the foulis of hem I schal aboute write hem, & now I schal no more thenke on the synnes and the wickidnessis of hem. and where remyslioun of these is, now is ther noon of-fryng for synne. therefore britheren, hauynge trist in to the entryng of hooli thingis in the blood of crist which halewide to us a newe weie and lyuynge bi the hilyng that is *to seie* his fleisch, & *we hauynge* the greet preest on the hous of god, neighe we with verrei herte in * the plentee of feith, and be oure hertis spreynd fro an yuel conscience, and oure bodies waichen with cleen watir, and holde we the confessioun of oure hope † bowynge to no side. for he is trewe that hath maad the biheeste. and biholde we togidre in the stiring of charite and of goode werkis, not forsakyng oure gadering togidre, as it || is of custum to summen, but counfortynge and bi so mych the more bi hou mych ghe seen the dai neighinge. for whi now a sacrifice for synnes is not left to us that synnen wilfulli astir that that we han take the knowyng of treuthe. for whi sum abidyng of doom is dredful and the fuyng of fier which schal waaste aduersaries. who that brekith moises lawe dieth withouten ony merci bi tweyne or three witnessis, hou mych gessen ghe that he deserueth worfe turmentis which desouleth the sone of god, and holdith the blood of the testament pollut in which he is halewid, and doith dispit to the spirit of grace? for we knowen hym that seide, to me veniaunce and I schal ghelde. and est for the lord schal deme his peple, it is ferdful to falle into the hondis of god lyuynge. and haue ghe mynde on the formere daies in whiche ghe weren lightned and suffriden greet stryf of passiouns, and in the tothir ghe weren maad a spectacle bi schenschipis and tribulaciouns, in anothir ghe weren maad felowis of men lyuynge so. for also to boundun men ghe hadden compassioun, and ghe resseyuyden with ioie the robbyng of ghoure goodis, knowynge that ghe han a better and a dwellinge substaunce. therefore nyle ghe leese ghoure trist which hath greet rewardyng. for pacience is nedeful to ghoe, that ghe doen the wille of god, and bryngen aghen the biheeste. for ghit a litil and he that is to comynge schal come & he schal not tarie: for my iust man lyueth of feith. that if he withdrawith himsilff he schal not plesse to my soule. but we ben not sones of withdrawing awei in to perdicoun, but of feith in to getyng of soule.

CHAP. XI.

BUT feith is the substaunce of thingis that ben to be hopid, and an argument of thingis not apperinge. and in this *feith* elde men han geten witnessyng. bi feith we undirstonden that the worldis weren maad bi goddis word, that visible thingis weren maad of unvisibile thingis. bi feith abel offride a mych more sacrifice than caym to god, bi whiche he gat witnessyng to be iust, for god bare witnessyng to hise ghiftis, and bi that feith he deed spekith ghit. bi feith ennok was translatid that he schulde not se deeth; and he was not foundun for the lord translatide hym. for bifore translacioun he hadde witnessyng that he pleside god. and it is ympossible to plesse god withoute feith. for it bihoueth that a man comynge to god bileue that he is, and that he is rewardere to men that seken hym. bi feith noe dredde thorough answer takun of these

thingis that ghit weren not seen, and schapide a schip into the heelte of his hous bi which he dampnyde the world and is ordeyned eir of rightwisnesse which is bi feith. bi feith he that is clepid abraham obeiede to go out into a place whiche he schulde take in to critage, and he wente out not wityng whidir he schulde go. bi feith he dwelte in the lond of biheeste as in an alien *lond*, dwelling in litle housis with isaac and iacob euene ciris of the same biheeste, for he abood a citee hauynge foudamentis whos crafti man and maker is god. bi feith also thilke fara barein took vertue in confeyuyng of seed, ghe aghen the tyme of age, for seche bilecuyde hym trewe that hadde bihight. for which thing of oon and ghit nygh deed ther ben borun as steris of heuene in multitude, and as grauel that is at the see side out of noumbre. bi feith alle these ben deede whanne the biheestis weren not takun; but thei biheelden hem afer, and § greetynge hem wel, and knowlechiden that thei weren pilgrymes and herborid men on the erthe. and thei that saighen these thingis signyfien that thei sechen a cuntrei. if thei hadden had mynde of thilke of whiche thei wenten out, thei hadden tyme of turnynge aghen, but now thei desire a better that is *to seie* heuenli: therefore god is not confoundid to be clepid the god of hem, for he made redi to hem a citee. bi feith abraham offride isaac whanne he was temptid, and he offride the oon bigetun which hadde takun the biheestis, to whom it was seid, for in isaac the seed schal be clepid to thee; for he demyde that god is myghti to reise hym ghe fro deeth, wherfore he took hym also in to a parable. bi feith also of thingis to comynge Isaac bleffide Jacob and esau. bi feith Jacob dyngge bleffide alle the sones of Joseph and § onouride the highenesse of his gherde. bi feith Joseph dyngge hadde mynde of the passyng forth of the children of israel, and commaundide of hise boonys. bi feith moises borun was hid three monethis of his fadir and modir, for that thei sighen the ghong child fair, and thei dreden not the maundement of the king. bi feith moyses was maad greet, and denyede that he was the sone of pharaos doughtir, and chees more to be turmentid with the peple of god than to haue myrthe of temporal synne: demynge the repreef of crist more riches than the tresouris of egipcians, for he biheelde in to the rewardyng. bi feith he forsook egipete, and dredde not the hardnesse of the kyng, for he abood as feynge hym that was unvisibile. bi feith he halewide pask and the schedyng out of blood, that he that distriede the firste thingis of *egipcians* schulde not touche hem. bi feith thei passiden the reed see as bi drye lond, which thing egipcians asaiynge weren deuoured. bi feith the wallis of Jerico felden doun bi cumpassing of seuene daies. bi feith raab hoore resseyuyde the aspieris with pees, and perischide not with unbileeful men. and what ghit schal I seie? for tyme schal faile to me tellynge of Jeedon, barak, Sampson, Jepte, dauid and samuel and of othere prophetis: which bi feith ouercamen *F.* rewmes, wroughten rightwisnesse, gaten repromysions, thei stoppiden the mouthis of lyouns, thei quencheden the feerfnesse of fier, thei † dryueden awei the egge of swerd, thei keueriden of sikenesse, thei weren maad strong in bateil, thei turnyden the oostis of aliens, wymmen resseyuyden her deede *children* fro deeth to lyf. but othere weren holdun forth not takynge redempcioun, that thei schulden fynde a better aghenrifyng. and othere assaieden scornynghis

* plenitudine. † indeclinabilem. || is custum. § salutantes. ¶ adoravit fastigium virgæ ejus. † effugant

scornynge and betyngis, more ouer and boondis and prisouns. thei weren stooned, thei weren sawid, thei weren temptid, thei weren deede in sleynge of swerd. thei wenten aboute in * brok skynnes, and in skynnes of geet, nedi, angwischid, turmentid to whiche the world was not worthi, thei erriden in wildirnessis, in mounteyns and dennys and caufs of the erthe. and alle these preued bi witnessyng of feith tooken not repromyslioun, for god purueiede sum bettir thing for us, that thei schulden not be maad parfyt withouten us.

CHAP. XII.

THerfore we that han so greet a cloude of witnessis putt to, do we awei al charge and synne stondynge aboute us, and bi pacience renne we to the bateil purposid to us, biholdynge in to the maker of feith and the parfyt endere iesu, which whanne ioie was purposid to hym he suffride the crofs and dispiside confusioun and sittith on the right half of the seete of god. and bithenke ghe on him that suffride such aghensseyng of synful men aghens himself, that ghe be not maad weri failynge in ghoure foulis. for ghe aghenstoden not ghit tilto blood fightynge aghens synne, and ghe han forgete the coumforte that spekith to ghou as to sones & feith, my sone, nyle thou dispise the techyng of the lord, neithir be thou maad weri the while thou art chastid of him. for the lord chastifith him that he loueth, he beetith euery sone that he resseyueth. abide ghe stille in chastifyng. god profirith hym to ghou as to sones. for what sone is it whom the fadir chastifith not? that if ghe ben out of chastifyng, whos parteneris ben ghe alle maad, thanne ghe ben auouteris and not sones. and aftirward we hadden fadris of oure fleische techeris, and we with reuerence dreden hem. whethir not mych more we schulen obeische to the fadir of spiritis and we schulen lyue? and thei in tyme of fewe daies taughten us bi her wille, but this fadir techith to that thing that is profitable in resseyuynge the halewyng of hym. & ech chastifyng in present tyme semeth to be not of ioie but of forewe: but aftirward it schal ghelde fruyt of rightwisnesse moost pesible to men exercisid bi it. for which thing reise ghe slow hondis and knees unboundun, and make ghe rightful steppis to ghoure seet, that no man haltynge erre, but more be heelid. sue ghe pees with alle men and hoolynesse without which no man schal se god. biholde ghe that no man faile to the grace of god, that no roote of bitirnesse buriownynge upward lette and manye be desoulid bi it. that no man be leechour ethir unhooli as esau which for oo mete seelde hise firste thingis. for wite ghe that aftirward he coucetyng to enerte blessing was repreued, for he found not place of penaunce though he foughte it with teeris. but ghe han not come to the fier able to be touchid, and able to come to, and to the whirlewynd and myist and tempest and soun of trumpe, and voice of wordis, which thei that herden excusiden hem, that the word schulde not be maad to hem. (for thei baren not that that was seid, and if a beeite touchide the hil it was stooned, and so dredesful it was that was seen, that moises seide, I am aserd and ful of tremblyng) but ghe han come nygh to the hil syon and to the citee of god lyuyng, the heuenli ierusalim, and to the multitude of manye thousynde aungelis and to the chirche of † the firste men whiche ben writen in heuenes, and to god domesman of alle, and to the spirit of iuste parfyt men, and to iesu the mediatour of the newe testament, and

to the sprenging of blood better spekyng than abel. se ghe that ghe forsake not the speker. for if thei that forsooken hym that spak on the erthe ascapide not, mych more we that turnen awei fro hym that spekith to us fro heuenes. whos voice thanne mouyde the erthe, but now he aghenbiheetith and seith, ghit oonys and I schal moue not oonli erthe but also heuene. and that he seith ghit oonys he declareth the translatioun of mouable thingis as of maad thingis, that thothingis dwelle that ben unmovable. therefore we resseyuynge the kyngdom unmovable, haue we grace bi which serue we plesynge to god with drede and reuerence. for oure god is fier that waastith.

CHAP. XIII.

THE charite of britherheed dwelle in ghou, and nyle ghe forghete ospitalite. for bi this summen plesiden to aungelis that weren resseyued to herborewe. thenke ghe on boundun men as ghe weren togidre boundun, and of traucilinge men as ghe filff dwellynge in the bodi. weddyng is in alle thingis onorable, and bed unwemmed. for god schal deme fornycatouris and auouteris. be *ghoure* maneris withoute coueitise, apaied with present thingis. for he seide, I schal not leue thee neithir forsake, so that we seie tristili, the lord is an helper to me, I schal not drede what a man schal do to me. haue ghe mynde of ghoure fouereyns that han spoken to ghou the word of god, of whiche biholde ghe || the goyng out of lyuyng, and sue ghe the feith of hem. iesu crist ghistirdai and to dai he is also in to worldis. nyle c. ghe be led awei with dyuerse techingis & straunge. for it is best to stable the herte with grace not with metis whiche profitiden not to men wandryng in hem. we han an auter of which thei that seruen to the tabernacle of the bodi han not power to etc. for of whiche beestis the blood is borun yn for synne into hooli thingis bi the bisschop, the bodies of hem ben brent without § the castels. for which thing iesu, that he schulde halewe the peple bi his blood, suffride withoute the ghate. therefore go we out to him withoute the castels, berynge his repreef. for we han not here a citee dwellynge, but we seken a citee to comynge. therefore bi hym offre we a sacrifice of heriynge euermore to god, that is to seie the fruyt of lippis knowlechyng to his name. and nyle ghe forghete wel doynge and comynynge, for bi suche sacrifices god is † deserued. obeye ghe to ghoure fouereyns, and be ghe suget to hem, for thei parfytli waken as to gheldinge resoun for ghoure foulis, that thei do this thing with ioie and not forewyng, for this thing spedith not to ghou. preie ghe for us and we tristen that we han good conscience in alle thingis willyng to lyue wel. more ouer I biseche ghou to ‡ do, that I be restored the sunner to ghou. and god of pees that ledde out fro deeth the greet scheppard of scheep in the blood of euerlastinge testament oure lord iesu crist, schape ghou in al good thing, that ghe do the wille of hym. and he do in ghou that thing that schal plesse before hym bi iesu crist, to whom be glori in to worldis of worldis amen. and britheren I preie ghou, that ghe suffre a word of solace. for bi ful fewe thingis I haue writun to ghou. knowe ghe oure brother tymothe that is sent forth with whom, if he schal come more haastili I schal se ghou. greeten ghe wel alle ghoure fouereyns, and alle hooly men. the britheren of italie greeten ghou wel. the grace of god be with ghou alle amen. *here endith the pistil to ebrewis, and bygynneth a prolog on the dedis of apostlis.*

F f

THE

* melotis. † primitivorum. || exitum conversationis. § castra ¶ promeretur. ‡ hoc facere.

The Prologe.



LUYK of antioche of the nacioun of syre whos preising is teeld in the gospel, at antioche he was a worthi man of leche craft, and afterward a disciple of cristis apostlis and suede poul the apostle. he seruyde god in maidenhode withoute blame, and whanne he was fourescore gheer old and foure he diede in bethinye ful of the hooli goost. and he thorough sturyng of the hooli goost in the coostis of acaye wroot the gospel to feithful greekis, and schewide the incarnacioun of the lord bi a trewe tellyng, and schewide also that he was come of the kynrede of dauid. to him not without desert was ghoun power to write the doyngis of apostlis in her mynsterie, that god beyng ful in god, whanne the sone of perdicoun was deed and the apostlis hadden maad her preier thorough lott of the lordis eleccioun, the noumbre of the apostlis were fulfillid, and also that poul schulde enden the doyngis of the apostlis whom the lord hadde chofun that long tyme † wynside aghen the pricke. and to hem that reden and sechen god he wolde schewe it bi schort tellyng rather than schewe forth ony thing more lenger to hem that || wlaten longe thingis, knowynge that it bihoueth the tilier that worchith to ete of his owne fruytis. and he foond to mych grace of god, that not oonli his medycyne profitide to bodies but also ‡ the soulis. *Jerom in his prolog on the dedis of apostlis seith this.*

CHAP. I.



Eofile first. I made a fermoun of alle thingis that ihesus bigan to do and to teche into the dai of his ascencioun in which he commaundide bi the hooli goost to hise apostlis whiche he hadde chofun to whiche he schewide himsilff alyue after his passioun bi manye argumentis apperynge to hem fourti daies and spekyng of the rewme of god. and he eet with hem and commaundide that thei schulden not departe fro ierusalim but abiden the biheeste of the fadir which ghe herden, he seide, by my mouth. for ioon baptiside in watir, but ghe schulen be baptised in the hooli goost after these fewe daies. therefore thei that weren comen togidre axiden hym & seiden, lord, whethir in this tyme thou schalt restore the kyngdom of israel? and he seide to hem, it is not ghoure to knowe the tymes either momentis whiche the fadir hath putt in his power, but ghe schulen take the uertue of the hooli goost comynge fro aboue into ghou. and ghe schulen be my witnessis in ierusalim, and in al iudee and samarie and to the utmost of the erthe. and whanne he hadde seid these thingis in her sight he was lift up and a cloude refeyuyde hym fro her ighen. and whanne thei biheelden him goynge into heuene lo twei men stonden bisidis hem in whyt clothing and seiden, men of galilee, what stonden ghe biholdinge into heuene? this ihesus which is takun up fro ghou into heuene schal come as ghe sighen hym goynge into heuene. thanne thei turnyden aghen to ierusalim fro the hil that is clepid of olyuete, which is bisidis ierusalim an halidaies iournei. and whanne thei weren entrid into the hous where thei dwelliden thei wenten up into the soler, petir and ioon, iames and andrew, philip & thomas, ¶ bartilmew and matheu, iames of alpei and symount zelotes, and iudas of iames. alle these

weren lastyngli contynuyng with oo wille in preier, with wymmen and marie the modir of ihesu, and with hise britheren. In tho daies petir roos up in the D. myddel of the britheren and seide, and ther was a cumpanye of men togidre almost an hundride and twenti, britheren it bihoueth that the scripture be fillid which the hooli goost bifore seide bi the mouth of dauid of iudas that was leder of hem that took ihesu and was noumbred among us, and gaat a part of this seruyce. and this iudas hadde a feeld of the hire of wickidnesse, and he was hanged and tobarst the myddil, and alle hise entrails weren sched abroad. and it was maad known to alle men that dwelten in ierusalim, so that thilke feeld was clepid achildemak in the langage of hem, that is the feeld of blood. and it is writen in the book of salmys, the abitacioun of hem be maad desert and be there noon that dwelle in it, and anothir take his bishopriche. therefore it bihoueth of these men that ben gaderid togidre with us in al the tyme in which the lord ihesus entride and wente out among us and bigan fro the baptyng of ioon til into the dai in which he was takun up fro us, that oon of these be maad a witnesse of his resurreccioun with us. and thei ordeynede tweine, ioseph that was clepid barabas that was named iust, and mathi & thei preiden and seiden, thou lord that knowist the hertis of alle men, schewe whom thou hast chofen of these tweyne that oon take the place of this seruyce and apostilhed of which iudas trespasside that he schulde go into his place. and thei ghauen lottis to hem, and the lott felde on mathi, & he was noumbred with enleuene apostlis.

CHAP. II.

AND whanne the daies of pentecoste weren A. fillid, alle the disciplis weren togidre in the same place, and sodeynli ther was maad a foun fro heuene as of a greet wynd comynge, and it fillide al the hous where thei saten. and ** dyuerse tungis as fier apperiden to hem, and it sat on ech of hem, and alle weren fillid with the hooli goost, and thei bigunnen

* actus MS. Sur. † calcitrantem. || fastidientibus ‡ to soulis MS 6. item versio altera in MS. 2. § Thus is this Book placed in the MS of Roger Benett a Monk of Christ Church Canterbury and in the edition of the Latin Vulgate printed by ben Benedikt at Paris. ¶ bartholomew. ** dispersit, diversi partid. MS Sidm. Sic etiam Wickl: Homil. in epist

bigunnen to speke dyuerse langagis as the hooli goost ghaf to hem for to speke. and there weren in ierusalim dwellynge iewis religiouse men of ech nacioun that is undir heuene. and whanne this vois was maad, the multitude cam togidre, and thei weren astonyed in thought, for ech man herde hem spekyng in his langage, and alle weren astonyed and wondriden and leden togidre, whether not alle these that speken ben men of galilee? and hou herden we ech man his langage in which we ben borun, of parthi and medi, and elamyte and thei that dwellen at mesopotanye, iudee and capadosie and ponte and asie, frigie and pamfilie, egipte and the parties of libie that is * aboute cyrenen, and comelingis romayns, and iewis and profelitis men of crete and of arabie, we han herd hem spekyng in oure langagis the greete thingis of god. and alle weren astonyed and wondriden and seiden togidre what wole this thing be? and othire scorniden and seiden for these men ben ful of must. but petir stood with the enleuene and reiside up his voys and spak to hem, ghe iewis and alle that dwellen at ierusalem, be this knowun to ghou and with eeris perseyue ghe my wordis. for not, as ghe weenen, these ben drunkun, whanne it is the thridde our of the dai, but this it is that was seid bi the prophete ioel, and it schal be in the laste daies, the lord seith I schal † heelde out my spirit on ech fleische; and ghour sones and ghoure doughtris schulen prophecie, and ghoure ghonge men schulen se uisiouns and ghoure eldris schulen dreme || sweuenys. and on my seruautis and myn hondmaidens in tho daies I schal schede out of my spirit, and thei schulen profecie. and I schal ghyue greete woundris in heuen aboue, and signes in erthe bynethe, blood and fier and heete of smoke. the sunne schal be turned into derknessis and the moone into blood bfore that the greet and the open dai of the lord come; and it schal be ech man which euer schal clepe to help the name of the lord schal be faaf. ghe men of israel heere ghe these wordis. ihesu of nazareth a man preued of god bfore ghou bi uertues and wondris and tokenys whiche god dide bi hym in the myddil of ghou as ghe witen, ghe turmentiden and killiden him bi the hondis of wickide men bi counseil determyned and bitakun bi the bforeknowinge of god, whom god reiside whanne forewis of helle were unboundun, bi § that it was impossible that he were holdun of it. for dauid seith of him I sigh afer the lord bfore me euermore, for he is on my righthalf that I be not moued. for this thing myn herte ioiede, and my tunge made ful out ioie, and moreouer my fleische schal reste in hope. for thou schalt not leue my soule in helle neither thou schalt ghyue thi hooli to se corrupcioun. thou hast maad knowun to me the weies of lyf, thou schalt fille me in myrthe with thi face. Britheren, be it lefful boldli to seie to ghou of the patriark dauith, for he is deed and buried and his sepulchre is among us into this dai. therefore whanne he was a prophete and wiste that with a greet ooth god hadde sworun to him that of the fruyt of his leende schulde oon sitte on his seete, he seyng afer spak of the resurreccioun of crist, for neither he was leste in helle, neither his fleische sigh corrupcioun, god reiside this ihesu to whom we alle ben witnessis. therefore he was enhauntid bi the righthond of god and thorough the biheeste of the hooli goost that he took of the fadir he schede out this spirit that ghe seen and heeren. for dauid stighide not into

heuene, but he seith, the lord seide to my lord, sitte thou on my righthalf til I putte thine enemyes a stool of thi feet. therefore moost certeynli wite al the hous of israel, that god made hym both lord and crist, this ihesu whom ghe crucifieden. whanne thei herden these thingis thei weren compunct in herte, and thei seiden to petir and to othire apostlis, britheren, what schulen we don? and petir seide to hem, do ghe penaunce and ech of ghou be baptised in the name of ihesu crist into remyscioun of ghoure synnes, and ghe schulen take the ghilte of the hooli goost, for the biheeste is to ghou and to ghoure sones and to alle that ben fer whiche euer our lord god hath clepid. also with othire wordis ful manye he witnesside to hem and monestide hem and seide, be ghe saued fro this schrewid generacioun. thanne thei that resseyuyden his word weren baptised, and in that dai foulis weren encreesid about three thousynde, and weren ¶ lastinge stabli in the techinge of the apostlis, and in comynng of the brekyng of breed and in preieris, and drede was maad to ech man. and many woundris and signes weren don bi the apostlis in ierusalim, and greet drede was in alle, and alle that bilceuyden weren togidre, and hadden alle thingis comyne, thei seelden possessiouns and catel and departiden tho thingis to alle men as it was nede to ech. and ech dai thei dwelliden stabli with oo wille in the temple, & braken breed aboute housis, and taken mete with ful out ioie and symplenesse of herte, and herieden god togidre, and hadden grace to al the folk. and the lord encreeside hem that weren maad saaf ech dai into the same thing.

CHAP. III.

AND petir and ion wenten up into the temple ^{A.} at the nynthe our of preieng. and a man that was lame fro the wombe of his modir was borun, and was leid ech dai at the ghate of the temple that is seid fair, to axe almesse of men that entriden into the temple. this whanne he sigh petir and ion bi-gynnyng to entre into the temple preiede that he schulde take almes. and petir with ion biheeld on hym and seide, biholde thou into us, and he biheeld into hem and hopide that he schulde take sumwhat of hem. but petir seide, I haue neither siluer ne gold, but that that I haue I ghyue to thee; in the name of ihesu crist of nazareth, rise thou up and go. and he took hym bi the righthond and heuyde hym up: and anoon hise leggis and hise feet were ‡ sowdid togidre, and he leppide and stood and wandride, and he entride with hem into the temple and wandride and leppide and heriede god. and al the peple sigh him walkinge and heriynge god, and thei knewen hym that he it was that saat at almes at the fair ghate of the temple. and thei weren fillid with wondryng and stonyng in that thinge that biselde to hym. But whanne thei sighen petir and ion al the peple ran to hem at the porche that was clepid of salamon & wondriden gretli. and ^{C.} petir sigh and answeride to the peple, men of israel, what wondren ghe in this thing, either what biholden ghe us as bi oure vertue either power we maden this man for to walke? god of abraham, and god of isaac, and god of iacob, god of oure fadris hath glorified his sone ihesu whom ghe bi-traiden and denyeden bfore the face of pilat whanne he

* aboute.

† effundam.

|| somnia.

§ that that.

¶ perseverantes.

‡ consolidatæ.

he demyde him to be delyuered. but ghe denyeden the hooli and the rightful, and axiden a mansleer to be ghoun to ghou, and ghe sloun the maker of lyf whom god reiside fro deeth of whom we ben witnessis. and in the feith of his name he has conformed this man whom ghe seen and knowen; the name of him and * the feith that is bi hym ghaft to this man ful heelthe in the sight of alle ghou. and now britheren I woot that bi unwityng ghe diden as also ghoure prynces. but god that bifore tolde bi the mouth of alle prophetis that his crist schulde suffre hath fillid so. therefore be ghe repentaunt and be ghe conuertid, that ghoure synnes be don awci, that whanne the times of refreisching schulen come fro the sight of the lord, and he schal sende thilke ihesu crist that is now prechid to ghou, whom it biboueth heuene to resseyue into the tymes of restitution of alle thingis whiche the lord spak bi the mouth of hise hooli profetis fro the world. for moises seide, for the lord ghoure god schal reise to ghou a prophete of ghoure britheren, as me ghe schulen heere hym bi alle thingis whateuer he schal speke to ghou. and it schal be, that euery man that schal not heere thilke prophete schal be distried fro the peple. and alle prophetis fro samuel and astirward that spaken teelden these daies. but ghe ben the sones of prophetis and of the testament that god ordeynede to oure fadris, and seide to abraham, in thi seed alle the meynes of erthe schulen be blest. god reiside his sone first to ghou, and sente hym blesynghe ghou, that ech man conuerte hym fro his wickidnesse.

CHAP. IV.

AND while thei spaken to the peple, the prestis and maistratis of the temple and the saducees camen upon hem and † forewiden that thei taughten the peple, and teelden in ihesu the aghenrifying fro deeth. and thei leiden hondis on hem, and putiden hem into warde into the morewe, for it was thanne euentide. but manye of hem that hadden herd the word bilecuyden, and the noumbre of men was maad fyue thousyndis. and amorewe it was don that the pryncis of hem and the eldere men and scribis weren gaderid in ierusalim & anna prince of prestis and caiphas and ioon and alisaundre, and hou manye euer weren of the kynde of prestis. and thei settiden hem in the myddil, and axiden in what vertue either in what name han ghe don this thing? thanne petir was fillid with the hooli goost and seide to hem, ghe prynces of the peple and ghe eldre men, heere ghe. if we to dai be demed in the good dede of a siik man in whom this man is maad saaf, be it knowun to ghou alle. and to al the peple of israel, that in the name of ihesu crist of nazareth whom ghe crucifieden whom god reiside fro deeth, in this this man stondith hool bifore ghou. this is the stoon which was repreued of ghou bilynghe which is maad into the heed of the corner, and heelthe is not in any othir. for neither othir name undir heuene is ghoun to men in which it bihoueth us to be maad saaf. and thei sighen the stidefastnesse of petir and of ioon, for it was foundun that thei weren men unlettrid and lewde men. and thei wondriden and knewen hem that thei weren with ihesu. and thei sighen the man that was heclid stondyng with hem, and thei myghten nothing aghen-

seie. but thei commaundiden hem to go forth withoute the counseil, and thei spaken togidre and seiden, what schulen we do to these men? for the signe is maad knowun bi hem to alle men that dwellen at ierusalim, it is open and we moun not denye. but that it be no more pupplischid into the peple, manasse we to hem that thei speke no more in this name to any men. and thei clepiden hem and denounciden to hem, that on no maner thei schulden speke neither teche in the name of ihesu. but petir and ioon answeriden and seiden to hem, if it be rightful in the sight of god to heere ghou rather than god, deme ghe. for we moten nedis speke tho thingis that we han seyn and herd. and thei manassiden and leste hem, and founden not hou thei schulden ponyse hem for the peple. for alle men clarifieden that thing that was don in that that was bifallen, for the man was more than of fourty gheer in which this signe of heelthe was maad. and whanne thei weren delyuered thei camen to her felowis and teelden to hem hou grete thingis the pryncis of prestis and the eldre men hadden seid to hem. and whanne thei herden with oon herte thei residen voys to the lord and seiden, lord thou that madist heuene and erthe, see and alle thingis that ben in hem, which seidist bi the hooli goost bi the mouth of oure fadir dauid thi child: whi hethen men gnastiden with teeth togidre, and the peplis thoughten veyn thingis? kyngis of the erthe stoden nygh and pryncis camen togidre || into oon aghens the lord and aghens his crist. for verili croude and pounce pilat with hethene men and peplis of israel camen togidre in this citee agens thin hooli child ihesu whom thou anoyntidist to do the thingis that thin hond and thi counseil demyden to be don. and now lord biholde into the thretenyngis of hem, and graunte to thi seruautis to speke thi word with al § trift in ¶ thing that thou holde forth thin hond that heelthis and signes and wondris be maad bi the name of thin hooli sone ihesu. and whanne thei hadden preiede, the place was moued in which thei weren gadered, and alle weren fillid with the hooli goost and spaken the word of god with trift. and of the multitude of men bilecuynghe was oon herte and oon wille, neither any man seide any thingis of tho thingis that he weldide to be his owne, but alle thingis weren comyne to hem. and with greet vertue the apostlis gheldiden witnessyng of the aghenrifying of ihesu crist oure lord, and greet grace was in alle hem. for neither any nedi man was among hem, for hou manye euer weren possessoris of seeldis either of housis thei seelden and broughten the pris of tho thingis that thei seelden and leiden bifore the feet of apostlis, and it was departid to ech as it was nede to ech. forsothe ioseph that was named barsabas of apostlis, that is to seie the sone of coumfort of the lynage of leuy a man of cypre whanne he hadde a feelde solde it and broughte the prys and leid it bifore the feet of apostlis.

CHAP. V.

BUT a man anany bi name with safira his wyf solde a feeld and defraudide of the prys of the feeld and his wyf was witynghe. and he broughte a part and leide bifore the feet of the apostlis. and petir seide to him, anany, whi hath sathanas temptid thin herte that thou lie to the hooli goost and to defraude

* that.

† dolentes.

|| in.

§ fiducia.

¶ that thing.

defraude of the prys of the feeld? whether it unfeeld was not thin, and whanne it was feeld it was in thi power? whi hast thou putt this thing in thin herte? thou hast not lied to men but to god. anany herde these wordis and felde down and was deed, and greet drede was maad on alle that herden. and ghonge men risen & mouyden him awei and baren hym out and birieden. and ther was maad as a space of three ouris, and his wyf knew not that thing that was don and entride. and petir answeride to hir womman seie to me whether ghe seelden the feeld for so mych? & sche seide, ghe for so mych. and petir seide to hir, what bisel to ghou to tempte the spirit of the lord? lo the feet of hem that han biried thin husbond ben at the dore, and thei schulen bere thee out. anon sche felde down at hise feet and diede. and the ghonge men entriden and founden hir deed, and thei baren hir out and birieden to hir husbonde. and greet drede was maad in al the c. chirche, and into alle that herden these thingis. and bi the hondis of the apostlis signes and manye woundris weren maad in the peple. & alle weren of oon accord in the porche of salamon, but no man of othire durste ioyne hymself with hem, but the peple magnyfieden hem. and the multitude of men and of wymmen bileeuynge in the lord was more encreesid, so that thei brougten out syke men into stretis, and leiden in litil beddis and couchis that whanne petir cam nameli the schadewe of him schulde schadewe ech of hem, and thei schulden be delyuered fro their sikenessis. and the multitude of citees nygh to ierusalim ran brynginge sike men, and that weren traueiled of uncleene spiritis whiche alle weren heeled. but the prince of prestis roos up and alle that weren with him that is the cressye of sadducees and weren fillid with envie and leiden hondis on the apostlis and puttiden hem in the comyn warde. but the aungel of the lord openyde bi nyght the ghatys of the prisoun, and ledde hem out and seide, go ghe and stonde ghe and speke in the temple to the peple alle the wordis of this lyf. whom whanne thei hadden herd thei entriden eerli into the temple and taughten. and the prince of prestis cam and thei that weren with him, and clepide togidre the counseil and alle the eldre men of the children of israel, and senten to the prisoun that thei schulden be brought forth. and whanne the mynystris camen and founden hem not, and for the prisoun was opened, thei turnyden aghen and teelden and seiden, we founden the prisoun schitt with al * diligence and the keper stondynge at the ghatys, but we openyden and founden no man thereynne. and as the maiestratis of the temple and the princes of prestis herden these wordis thei doutiden of hem what was don. but a man came and telde to hem, for lo † the men whiche ghe han putt into prisoun ben in the temple and stonden and techen the peple. thanne the magistrat wente with the mynystris and brougte hem without || violence for thei dredden the peple lest thei schulden be stoned. and whanne thei hadden brought hem thei settiden hem in the counseil. and the princes of prestis axiden hem and seiden, in commaundement we commaundiden ghou, that ghe schulden not teche in this name ihesu, and lo ghe han fillid ierusalem with ghour techyng, and ghe wolen brynge on us the blood of this man. and petir answeride and the apostlis § seiden, it bihoueth to obeye to god more than to men. god of oure fadris reiside ihesu, whom ghe slouen hangynge in

a tree, god enhaunsde with his righthond this prince and sauyour that penaunce were ghoun to israel and remyslioun of synnes, and we ben witneffis of these wordis and the hooli goost whom god ghat to alle obeischynge to hym. whanne thei herden these thingis thei weren turmentid and thoughten to sle hem. but a man roos in the counseil a farisee gamaliel bi name a doctour of the lawe, a worschippul man to al the peple, and commaundide the men to be putt withoutforth for a while. and he seide to hem, ghe men of israel take tent to ghoulilf on these men what ghe schulen do. for bifore these daies teodas that seide him to be sum man to whom a noubre of men consentide aboute foure hundride which was slayn, and alle that bileeuyn to him weren disparplid and brought to nought. after this iudas of galilee was in the daies of professioun, & turnyde awei the peple after hym, and alle hou many euer consentiden to hym weren scaterid and he perischide. and now therefore I seie to ghou, departe ghe fro these men and suffre ghe hem. for if this counseil either werk is of men it schal be undon, but if it is of god ghe moun not undo hem lest perauenture ghe be founden to repugne god. and thei consentiden to hym, and thei clepeden togidre the apostlis & denounciden to hem that weren betun that thei schulden no more speke in the name of ihesu. and thei leeten hem go. and thei wenten ioynges fro the sight of the counseil that thei weren had worthi to suffre dispisyng for the name of ihesu. but ech dai thei cessiden not in the temple and aboute housis to teche and to preche ihesu crist.

CHAP. VI.

BUT in the daies whanne the noubre of disciplis encreeside the greekis grucchiden aghen the ebrewis for that her widewis weren dispised in euery daies mynystring. and the twelue clepiden togidre the multitude of disciplis and seiden, it is not rightful that we leue the word of god and mynystren to boordis. therefore britheren ‡ chese ghe men of ghou of good fame ful of the hooli goost and of wisdom whiche we schulen ordeyne on this werk, for we schulen be bisy to preier & preche the word of god. and the word pleside bifore al the multitude, and thei chesiden steuene a man ful of feith and of the hooli goost, and philip, and procore, and nycanor and tymon and permanam and nycol a comeling a man of antioche. thei ordeyniden these bifore the sight of apostlis, and thei preiciden and leiden hondis on hem. and the word of the lord wexiden & the noubre of the disciplis in ierusalem was myche multiplied: also mych company of prestis obeiede to the feith. and steuene ful of grace and of the strengthe made woundris and grete signes in the peple. but summe risen of the synagoge that was ** clepid of libertyns and cirenensis and of men of alisaundre, and of hem that weren of cilice and of asie, and disputiden with steuene, and thei myghten not withstonde the wisdom and the spirit that ipak. thanne thei pruyli senten men that schulden seie, that thei herden hym seiynge wordis of blasfemye aghens moises and god. and so thei mouyden togidre the peple and the eldre men and the scribis, & thei runnen togidre and tooken hym, and brougten into the counseil. and thei ordeyniden false witneffis that seiden this man ceef-

G g

sith

* his wardis. † tho. || distresse. § and seiden. ‡ biholde ghe. MS 8, item versio altera, MS 2. ** clepid libertyns

sith not to speke wordis aghens the hooli place and the lawe. for we herden hym seynge that this ihesus of nazareth schal distric this place and schal chaunge the tradiciouns whiche moises bitook to us. and alle men that saaten in the counseil biheelden him and saighen his face as the face of an aungel.

CHAP. VII.

AND the prince of prestis seide to steuene, whether these thingis han hem so? which seide, britheren & fadris heere ghe, god of glorie apperide to oure fadir abraham whanne he was in mesopotanye bifore that he dwelte in carram and seyde to hym, go out of thi lond and of thi kynrede, and come into the lond which I schal schewe to thee: thanne he wente out of the lond of caldeies and dwelte in carram. and fro thenns astir that his fadir was deed, he translatide him into this lond in which ghe dwellen now. and he ghaf not to hym critage in it neither a * paace of a foot, but he bihighte to ghyue hym it into possessioun and to his seed astir hym whanne he hadde not a sone. and god spak to hym that his seed schal be comelyng in an alien lond, and thei schulen make hem sugett to seruage, and schulen yuel trete hem foure hundride gheeris and thritti, and I schal iuge the folk to which thei schulen serue seith the lord. and astir these thingis thei schulen gon out, and thei schulen serue to me in this place. and he ghaf to hym the testament of circumcisioun, and so he gendride isaac and circumcidide him the eighteth dai. and isaac gendride iacob, and iacob gendride the twelue patriarkis. and the patriarkis hadden enueic to ioseph and seelden hym into egipte. and god was with hym, and delyuerede hym of alle hise tribulaciouns, and ghaf to hym grace and wisdom in the sight of farao kyng of egipte. and he ordeynede him souereyn on egipte and on al his hous. & hungur cam into al egipte and chanaan, and greet tribulacioun & oure fadris founden not mete. but whanne iacob hadde herd that wheete was in egipte, he sente oure fadris first. and in the secounde tyme ioseph was knowen of hise britheren, and his kyn was maad knowun to farao. and ioseph sente and clepide iacob his fadir and al his kynrede seuenti and fyue men. and iacob cam down into egipte and was deed, he and our fadris. and thei were translatid into sichen and weren leid in the sepulchre that abraham boughte bi prys of siluer of the sones of emor the sone of sichen. and whanne the tyme of biheeste cam nygh which god hadde knowlechid to abraham, the peple wexide and multiplied in egipte til another kyng roos in egipte whiche knewe not ioseph. this bigilide oure kyn, and turmentide oure fadris that thei schulden putte aweil her ghonge children for thei schulden not lyue. in the same tyme moises was borun, and he was loued of god. and he was norischid three monethis in the hous of his fadir. and whanne he was putt out in the flood the doughtir of pharao took him up, and norischide him into hir a sone. and moises was lernd in al the wisdom of egipcians, and he was myghti in hise wordis and werkis. but whanne the tyme of fourti gheer was fillid to hym, it roos up into his herte that he schulde visite his britheren the sones of israel. and whanne he sigh a man suffrynge wrong he uengide hym, and dide veniaunce for hym that suffride † wrong, and

he killide the egipcian. for he gesside that hise britheren schulden undirstonde that god schulde ghyue to hem heelte bi the hond of hym, but thei undirstoden not. for in the dai suynghe he apperide to hem chidynghe, and he accordide hem in pees and seide, men ghe ben britheren, whi noyen ghe ech othire? but he that dide the wrong to his neighbore puttide him aweil and seide, who ordeynede thee prynce and domesman on us? wher thou wilt sle me, as ghistirdai thou killidist the egipcian? and in this word moises sleigh and was maad a comelyng in the lond of madian where he bigat twei sones. and whanne he hadde fillid fourti gheer an aungel apperide to hym in fier of flawme of a buysehe in desert of the mount of synay. and moises sigh and wondride on the sight. and whanne he neighide to biholde, the vois of the lord was maad to him and seide, I am god of ghoure fadris, god of abraham, god of isaac, god of iacob. moises was maad tremblynghe and durste not biholde. but god seide to hym, do of the schoon of thi feet, for the place in which thou stondist is hooli erthe. I seynge sigh the turmenting of my peple that is in egipte, and I herde the morenyng of hem and I cam down to delyuere hem, and now come thou and I schal sende thee into egipte. this moises whom thei denyeden seynge, who ordeynede thee prince and domesman on us, god sente this prynce and aghenbier with the hond of the aungel that apperide to hym in the buysehe. this moises ledde hem out and dide wondrous and signes in the lond of egipte, and in the reed see and in desert fourti gheeris. this is moises that seide to the sones of israel, god schal reise to ghou a prophete of ghoure britheren, as me ghe schulen heere him. this it is that was in the chirche || in wildirneffe with the aungel that spak to him in the mount syna and with oure fadris, which took wordis of lyf to ghyue to us. to whom oure fadris wolden not obeie, but puttiden him aweil, and weren turned aweil in hertis into egipte, seynge to aaron, make thou to us goddis that schulen go bifore us, for to this moises that ledde us out of the lond of egipte we wite not what is don to hym. and thei maden a calf in tho daies, and offriden a sacrifice to the mawmet and thei weren glad in the werkis of her hondis. and god turnyde and bitook hem to serue to the § knyghthood of heuene as it is witen in the book of prophetis, whether ghe hous of israel offriden to me slayn sacrifices either sacrifices of coostis fourti gheer in desert? and ghe han take the tabernacle of moloch and the sterre of ghoure god rensam figuris that ghe han maad to worships hem. and I schal translate ghou into babiloyne. the tabernacle of witnessyng was with oure fadris in desert as god disposide to hem and spak to moises, that he schulde make it astir the fourme that he saigh. which also oure fadris tooken with ihesu and broughten into the possessioun of hethene men, which god puttide aweil fro the face of oure fadris til into the daies of dauid that foond grace anentis god & axide that he schulde fynde a tabernacle to god of iacob: but salamon bildide the hous to him. but the high god dwellith not in thingis maad bi hond, as he seith bi the prophete, heuene is a secte to me, and the erthe is the stool of my feet, what hous schulen ghe bilde to me seith the lord? either what place is of my restyng? whethir myn hond made not alle these thingis? with hard noll and uncircumcidid hertis and eeris ghe withstoden euermore the

* passum † the wrong. || of. § militie.

the hooli goost, and as ghoure fadris so ghe. whom of the prophetis han not ghoure fadris pursued? and han slayn hem that biore teelden of the com- yng of the rightful man, whos traitouris & mansle- eris ghe weren now, whiche taken the lawe in or- dinaunce of aungelis, and han not kept it. and thei herden these thingis and weren dyuerseli turmentid in her hertis, and grennyden with teeth on hym. but whanne steuene was ful of the hooli goost, he biheeld into heuene, and sigh the glorie of god, and ihesu stondinge on the righthalf of the uertue of god. and he seide, lo I se heuene opened and manaus sone stondinge on the righthalf of the uertue of god. and thei crieden with a greet vois, & stop- piden her eeris, and maden with oo wille an asfought into hym, and thei broughten him out of the citee and stooniden. and the witnessididen of her clothis bifidis the feet of a ghong man that was clepid saul. and thei stooniden steuene that clepide god to help seiynge, lord ihesu resseyue my spirit. and he kne- lide and criede with a greet vois and seide, lord sette not to hem this synne. and whanne he hadde seid this thing he diede.

CHAP. VIII.

BUT saul was consentynge to his deeth, and greet persecucioun was maad that dai in the chirche that was in ierusalem. and alle men weren scaterid bi the cuntrees of iudee and samarie, outakun the apostlis. but goode men birieden steuene and maden greet morenyng on him. but saul gretli di- striede the chirche and entride bi housis, and drowgh men and wymmen, and bitook hem into prisoun. and thei that weren scaterid passiden forth preching the word of god. and philip cam down into a citee of samarie and prechide * hem crist. and the pe- ple ghaf tent to these thingis that weren seid of philip with oo wille heerynge and seyng the signes that he dide. for manye of hem that hadden uncleene spiritis crieden with a greet vois and wenten out, and manye like in the palesie and crokid weren heeld, therfore greet ioie was maad in that citee. but there was a man in that citee whos name was symound a wicche that hadde disseyued the folk of samarie, sei- ynge that himsilff was sum greet man whom alle herknedden fro the leeste to the meeste and seiden, this is the vertue of god which is clepid greet, and thei † leeuyden him, for long tyme he hadde maddid hem with hise wicche craftis. but whanne thei hadden bilecued to philip that prechide of the kyngdom of god, men and wymmen weren baptised in the name of ihesu crist, and thanne also symound hymself bi- lecuide, and whanne he was baptised he ‡ drowgh to philip. and he saigh also that signes and greete vertues weren don, he was astonyed and wondride. c. but whanne the apostlis that weren at ierusalem had- den herd that samarie hadde resseyued the word of god, thei senten to hem petir and ioon. and whanne thei came thei preieden for hem that thei schulden resseyue the hooli goost, for he cam not ghit into ony of hem, but thei weren baptised oonli in the name of the lord ihesu. thanne thei leiden hondis on hem and thei resseyuyden the hooli goost. and whanne symount hadde seen that the hooli goost was ghouan bi leiynge on of hondis of the apostlis, and he pro- fride to hem money and seide, ghyue ghe to me also

this power that whom euer I schal leie on myn hondis that he resseyue the hooli goost. but petir seide to him thi money be with thee into perdicioun, for thou gessidist the ghyfte of god schulde be had for money. there is no part ne sort to thee in this word, for thin herte is not rightful bifore god. therfore do thou penaunce for this wickidnesse of thee and preie god if peraventure this thought of thin herte be forghouen to thee: for I se that thou art in the galle of bittirnesse and in the boond of wickidnesse. and symound answeride and seide, preie ghe for me to the lord, that no thing of these thingis that ghe han seid come on me. and thei witnessiden and spak- en the word of the lord, and gheden aghen to ieru- salem, and prechiden to manye cuntreys of samari- tans. and an aungel of the lord spak to filip and seide, rise thou and go aghens the south to the weie that goith down fro ierusalem into gaza, this is de- sert, and he roos and wente forth. and lo a myghti man seruaunt a gelding of candace the queene of ethiopiens which was on alle hir riches cam to worschipe in ierusalem. and he turnyde aghen sit- ting 6 in his chare & redynge isaie the prophete. and the spirit seide to philip, neighe thou and ioyn thee to this chare. and philip ran to and herde hym redynge isaie the prophete. and he seide, ges- sist thou wher thou undirstondist what thingis thou redist? and he seide, hou mai I if no man schewe to me? and he preiede philip that he schulde come up and sitte with hym. and the place of the scrip- ture that he redde was this: as a scheep he was led to sleynge, and as a lombe bifore a man that † scherith him is doumbe withoute voice, so he open- yde not his mouth. in mekenesse his doom was takun up, who schal telle out the generacioun of him? for his lyf schal be takun awei fro the eerthe. and the gelding answeride to philip and seide, I biseche thee ‡ of what prophete seith he this thing? of hymself, either of ony othir? & philip openyde his mouth and bigan at this scripture and prechide to him ihesu. and the while thei wenten bi the weie thei camen to a watir. and the gelding seide, lo watir, who forbedith me to be baptised? and philip seide, if thou bilecuest of al the herte it is lefful. and he answeride and seide, I bilecue that ihesu crist is the sone of god. and he commaundide the chare to stonde stille, and thei wenten down bothe into the watir, philip and the geldyng, and philip baptiside hym. and whanne thei weren come up of the watir, the spirit of the lord ** rauyschide philip, and the gelding sigh him no more, and he went in his weie ioiynge. and filip was foundun in azotus, and he passide forth and prechide to alle citees til he cam to cesarie.

CHAP. IX.

BUT saul, ghit a blower of manafis and of a. betingis aghens the disciplis of the lord, cam to the prince of prestis and axide of hym lettris into damask to the synagogis, that if he foond ony men and wymmen of †† this lyf he schulde lede hem boundun to ierusalem. and whanne he made his iournei it bifelde that he cam nygh to damask, and sodeynli a light fro heuene schoon aboute him, and he fallide to the erthe and herde a uoyce seiynge to hym, saul, saul what pursuest thou me? and he seide, who art thou lord? and he seide, I am ihesu of

* to hem. † attendebant. ‡ adhærebant. § supra currum suum. ¶ clippith. † de quo propheta dicit hoc? ** rapuit
†† huius viæ. etc, in MSS. Vulgat corruptis; quorum unus penes me.

of nazareth whom thou pursuest, it is hard to thee to kike aghens the pricke. and he tremblide and wondride and seide, lord what wilt thou that I do? and the lord seide to hym, rise up & entre into the citee and it schal be seid to thee what it bihoueth thee to do. and * the men that wenten with hym stoden astonyed, for thei herden a voice but thei sighen no man. and saul roos fro the erthe, and whanne hise ighen weren opened he saigh no thing. and thei drowen hym bi the hondis and ledden hym into damask. and he was three daies not seynge, and he eet not neither drank. and a discipule, ananye bi name, was at damask: and the lord seide to hym in † a visioun, ananye, & he seide, lo I lord. and the lord seide to hym, rise thou and go into a strete that is clepid rectus, and seke in the hous of iudas saul bi name of tharse, for lo he preieth, and he sigh a man ananye bi name entrynge and leiynge on hym hondis that he resseyve sight. and ananye answeride, lord I haue herd of manye of this man hou greete yuelis he dide to thi seyntis in ierusalem, and this hath power of the princes of prestis to bynde alle men that clepen thi name to help. and the lord seide to hym, go thou, for this is to me a vessel of chesying that he bere my name biforn hethene men and kyngis, and tofore the fones of israel, for I schal schewe to hym hou greete thingis it bihoueth hym to suffre for my name. and ananye wente and entride into the hous, and leide on hym hise hondis and seide, saul brothir, the lord ihesu sente me that apperide to thee in the weie in which thou camest, that thou se and be fulfillid with the hooli goost. and anoon as the scalis felden fro hise ighen he resseyuyde sight, and he roos and was baptised, and whanne he hadde take mete he was coumfortid, and he was bi summe daies with the disciplis that weren at damask. and anoon he entride into the synagogis and prechide the lord ihesu for this is the sone of god. and alle men that herden hym woundriden, and seiden, wher this is not he that ynpugnyde in ierusalem hem that clepiden to help this name? and hidir he cam for this thing, that he schulde lede hem boundun to the prynces of preestis. but saul mych the more wexide strong and counfoundide the iewis that dwelliden at damask, and affermyde, that this is crist. and whanne manye daies weren fillid jewis maden a counfel that thei schulden sle hym, and the || aspies of hem weren maad knowun to saul, and thei kepten the ghatidai and nyght that thei schulden sle hym. but hise disciplis taken him bi nyght and delyueride him and lecten hym down in a leep bi the wal. and whanne he cam into ierusalem he assaiede to ioynen him to the disciplis, and alle dredden him and lecuynen not that he was a discipule. but barnabas took and ledde him to the apostlis, and teelde to hem hou in the weie he hadde seyn the lord, and that he spak to hym, and hou in damask he dide tristili in the name of ihesu. and he was with hem and entride and ghede out in ierusalem, and he dide tristili in the name of ihesu. and he spake with hethene men, and disputide with grekis and thei soughten to sle him. which thing whanne the britheren hadde knowe. thei ledden hym bi nyght to cesarie, and lecten him go to tarsis. and the chirche bi al iudee and galilee and samarie hadde pees, and was edified and walkide in the drede of the lord, and was fillid with coumfort of the hooli goost. and it bifelde, that petir the while he passide aboute alle cam to the

hooli men that dwelliden at lidde. and he found a man enecas bi name that fro eighte gheer he hadde leye in bedde, and he was syk in palseie. and petir seide to hym, enecas, the lord ihesu crist heele thee, rise thou and § araie thee. and anoon he roos, and alle men that dwelliden at lidde and at farone sighen hym whiche weren conuertid to the lord. and in ioppe was a discipless whos name was tabita, that is to seie dorcas, this was ful of goode werkis and almefdedis that sche dide. and it bifel in tho daies, that sche was syk and dide, & whanne thei hadden waichen hir thei leiden hir in a soler. and for lidda was nygh ioppe the disciplis herden that petir was therynne, and senten twei men to hym, and preieden that thou tarie not to come to us; and petir roos up and cam with them. and whanne he was comen thei ledden hym into the soler. and alle widewis stoodon about hym wepynge and schewynge cootis and clothis whiche dorcas made to hem. and whanne alle men weren putt withoutforth, petir knelide and preiede, & he turnyde to the bodi and seide, tabita rise thou, and sche openyde hir ighen, and whanne sche sigh petir sche sat up aghen, and he took hir bi the hond, and reiside hir. & whanne he hadde clepid the hooly men and widewis he assignyde hir alyue. and it was maad knowen bi al ioppe, and manye bilecuynen in the lord. and it was maad that many daies he dwellide in ioppe at oon symount a coriour.

CHAP. X.

A Man was in cesarie cornelie bi name, a centurien of the cumpanye of knyghtis that is seid of italie. a religious man and dredynge the lord with al his meynce, doynge manye almefdis to the peple, and preiynge the lord euermore. this saigh in a visioun openli as in the nynthe our of the dai an aungel of god entrynge into him and seiynge to hym, cornelie. and he biheelde him and was adred and seide, who art thou lord? and he seide to hym, thi preieris and thin almefdedis han stighed up into mynde in the sight of the lord. and now sende thou men into ioppe, and clepe oon symount that is named petir, this is herborid at a man symount coriour whos hous is bifidis the see, this schal seie to thee what it bihoueth thee to do. and whanne the aungel that spak to hym was gon awei he clepide twei men of his hous and a knyght that dredde the lord which weren at his bidding. and whanne he hadde told hem alle these thingis he sente hem into ioppe. and on the dai suyng while thei maden iurnei and neighiden to the citee, petir wente up into the higheste place of the hous to preie aboute the fixte our, and whanne he was hungrid he wolde haue etc. but while thei maden redi a ¶ rauyschyng of spirit selde on hym, and he sigh heuene opened and a vessel comynge down as a greet schete with foure corneris to be lete down fro heuene into erthe in which weren all foure footid beestis and crepynges of the erthe, and volatilis of heuene, and a voice was maad to hym, rise thou petir and sle and etc. and petir seide, lorde forbede, for I neuer eet ony comyn thing and uncleen. and eft the secounde tyme the voice was maad to hym, that thing that god hath clenfid seie thou not uncleen. and this thing was don bi thries, and anoon the vessel was resseyued aghen into heuene. and while that petir douteide with

* tho.

† sleep.

|| insidiz.

§ sterne tibi.

¶ mentis excessus.

withynne hymself what the visioun was that he sigh, lo the men that weren sent fro corneli foughten the hous of symount and stoodden at the ghate. and whanne thei hadden clepid, thei axiden if symount that is named petir hadde there herbore. and while petir thoughte on the visioun, the spirit seide to hym, lo three men seken thee; therefore rise thou and go down, and go with hem, and doute thou no thing for I sente hem. and petir cam down to the men and seide, lo I am whom ye seken, what is the cause for which ghe ben come? and thei seiden, corneli the centurien, a iuste man and dredinge god and hath good witnessyng of alle the folk of iewis, took answer of an hooli aungel to clepe thee into his hous and to heere wordis of thee, therefore he ledde them ynne and resseyuyde in herbore, and that nyght thei dwelliden with him. and in the dai fuynghe he roos and wente forth with hem, and summe of the britheren solewiden him fro ioppe that thei be witnessis to petir. and the othir dai he entride into cesarie, and corneli abood hem with hise cosyns and necessarie frendis that weren clepid togidre. and it was don whanne petir was comen yn corneli cam metynghe hym, and fel down at hise feet and worschipide him. but petir reiside him and seide arise thou, also I my self am a man as thou. and he spak with hym and wente yn and soond manye that weren comen togidre, and he seide to hem, ghe witen hou abomynable it is to a iew to be ioyned ethir to come to an alien, but god schewide to me that no man seie a man comyne * ether uncleen, for whiche thing I cam whanne I was clepid withoute doutyng, therefore I axe ghou for what cause han ghe clepid me? and corneli seide, to dai foure daies into this our I was preiynge and fastynghe in the nynthe our in myn hous: and lo a man stood bifore me in a whyt clooth and seide, corneli thi preier is herd, and thin almesdedis ben in mynde in the sight of god. therefore sende thou in to ioppe, and clepe symount that is named petir, this is herbored in the hous of symount coriour bisidis the see, this whanne he schal come schal speke to thee; therefore anon I sente to thee, and thou didist wel in comynghe to us, therefore now we alle ben present in thi sight to heere the wordis whateuer ben commaundid to thee of the lord. and petir openyde his mouth and seide, in treuthe I haue foundun that god is not acceptour of persones, but in ech folk he that dredith god and worchith rightwisnesse is accept to hym. god sente a word to the children of israel schewynghe pees bi ihesu crist, this is lord of alle thingis. ghe witen the word that is maad thorough al iudee and bigan at galilee astir the baptym that ioon prechide ihesu of nazareth, hou god anoyntide hym with the hooli goost and vertue. which passide forth in doynge wel and heelynghe alle men oppressid of the deuel, for god was with hym. and we ben witnessis of alle thingis whiche he dide in the cuntree of iewis and of ierusalem whom thei flowen honginge in a tree. and god reiside this in the thridde dai, and ghaf to him to be maad known, not to al peple, but to witnessis bifore ordeyned of god, to us that eeten and drunken with him astir that he roos aghen fro deeth. and he commaundide to us to preche to the peple and to witnesse, that he it is that is ordeyned of god domesman of the quycke and of deede. to this alle prophetis beren witnessyng that alle men that bileuen in hym schulen resseyue remyslyoun of synnes bi his name. and ghit

while that petir spak these wordis the hooli goost fel on alle that herden the word, and the feithful men of circumcisioun that camen with petir woundriden that also in to naciouns the grace of the hooli goost is sched out, for thei herden hem spekynghe in langageis and magnifynghe god. thanne petir answeride, whethir ony man mai forbede watir that these be not baptised, that also han resseyued the hooli goost as we: and he commaundide hem to be baptised in the name of the lord ihesu crist. thanne thei preieden him that he schulde dwelle with hem summe daies.

CHAP. XI.

AND the apostlis and the britheren that weren in iudee herden that also hethene men resseyuyden the word of god, & thei glorifieden god. but whanne petir cam to ierusalem thei that weren of circumcisioun disputiden aghens hym and seiden, whi entridist thou to men that han prepucie, and hast ete with hem? and petir bigan and expownyde to hem † in ordre and seide, I was in the citee of ioppe and preiede. and I sigh || in raufsching of my mynde a visioun, that a uctiel cam down as a greet schete with foure coordis and was sent down fro heuene and it came to me. into which I lookynghe biheelde and sigh foure footid beestis of the erthe and beestis and crepynghe beestis and volatilis of heuene. and I herde also a voice that seide to me, petir rise thou and sle and etc. but I seide, nai lord, for comyn thing ether uncleen entride neuer into my mouth. and the voice answeride the secounde tyme fro heuene, that thing that god hath clenfid seie thou not uncleen. and this was don bi thries, and alle thingis weren resseyued aghen into heuene. and lo three men anon stoodden in the hous in which I was, and thei weren sent fro cesarie to me, and the spirit seide to me that I schulde go with hem and doute no thing. ghe and these fixe britheren camen with me, and we entriden in to the hous of the man. and he teelde to us hou he saigh an aungel in his hous stondynghe and seiynge to him, sende thou in to ioppe, and clepe symount that is named petir which schal speke to thee wordis in whiche thou schalt be saaf and al thin hous. and whanne I hadde bigunne to speke the hooli goost fel on hem as in to us in the bigynnyng, and I bithoughte on the word of the lord as he seide, for ioon baptiside in watir, but ghe schulen be baptised in the hooli goost. therefore if god ghaf the same grace to hem as to us that bileuuyden in the lord ihesu crist, who was I that myghte forbede the lord that he ghyue not the hooli goost to hem that bileuuyden in the name of ihesu crist. whanne these thingis weren herd thei heelden pees and glorifieden god and seiden, therefore also to hethene men god hath ghoun penaunce to lyf. and thei that weren scatterid of the tribulacioun that was maad undir steuene walkiden forth to senyee and to cypre and to antioche, and spaken the word to no man but to iewis aloone. but summe of them weren men of cypre and cirene, whiche whanne thei hadden entrid into antioche thei spaken to the grekis and prechide the lord ihesu. and the hond of the lord was with hem, and mych noumbre of men bileuuynghe was conuertid to the lord. and the word cam to the ceris of the chirche that was at ierusalem on these thingis, and thei senten barnabas to antioche. and

H h

whanne

* neithir.

† by.

|| in excessu mentis.

whanne he was come and figh the grace of the lord, he ioiede and monestide alle men to dwelle in the lord in purpoos of herte: for he was a good man, and ful of the hooli goost, and of feith, and mych peple was encreesid to the lord; and he wente forth to tharhis to seke faul. and whanne he hadde founden hym he ledde to antioche. and al a gheer thei lyuyden there in the chirche and taughten mych peple, so that the disciplis weren named firste at antioche cristen men. and in these daies prophetis camen ouer fro ierusalem to antioche, and oon of hem roos up, agabus bi name and signyfiede bi the spirit a greet hungur to comynge in al the world, which hungur was maad undir claudius. and alle the disciplis purposiden; astir that ech hadde, for to sende in to mynysterie to britheren that dwelliden in iudee. which thing also thei diden and senten it to the eldre men bi the hondis of barnabas and faul.

C H A P. XII.

A. AND in the same tyme croude the king sente power to turmente summen of the chirche, and he slough bi swerd iames the brothir of iocn. and he saigh that it pleside to * iewis, and caste to take also petir: and the † daies of therflooues weren. and whanne he || hadde caught petir, he sente him into prisoun, and bitook to loure quaternyouns of knyghtis to kepe him, and wolde astir pask bringe him forth to the peple. and petir was kept in prisoun, but preier was maad of the chirche withouten cessyng to god for hym. but whanne croude schulde bringe hym forth in that nyght petir was slepyng bitwixe twei knyghtis, and was boundun with twei cheynes, and the kepers bifore the dore kepten the prisoun. and lo an aungel of the lord stood nygh, and light schoon in the prisoun hous. and whanne he hadde smyte the side of petir, he reiside him and seide, rise thou swiftly, and anoon the cheynes felden down fro hise hondis. and the aungel seide to him girde thee & do on thin § holis, and he dide so. and he seide to hym, do about thee thi cloothis and ¶ sue me. and he ghede out and suede hym, and he wite not that it was sooth that was don bi the aungel, for he gesside hymself to haue feyn a visioun. and thei passiden the firste and the secounde warde and camen to the yrun ghate that ledith to the citee which anoon was opened to hem. and thei gheden out and camen into oo strete, and anoon the aungel passide awei fro hym. and petir turnyde aghen to hymself and seide, now I woot verili, that the lord sente his aungel and delyueride me fro the hond of croude, and fro al the abidyng of the peple of iewis. and he biheelde and cam to the hous of marie modir of iocn that is named marcus where manye weren gaderid togidre and preiynge. and whanne he knockide at the dore of the ghate a damysel, rode bi name, cam forth to se. and whanne sche knewe the voice of petir for ioie sche openyde not the ghate but ran yn and teelde that petir stood at the ghate. and thei seiden to hir, thou maddist. but sche affermyde that it was so, and thei seiden it is his aungel, but petir abood stille and knockide. and whanne thei hadden opened the dore thei saighen him and wondriden. and he beknynde to hem with his hond to be stille, and telde hou the lord hadde led him out of the prisoun. and he seide, telle ghe to iames and to the britheren these

thingis, and he ghede out and wente in to another place. and whanne the dai was come ther was not litle troubling among the knyghtis what was don of petir. and whanne croude hadde sought him & foond not, astir that he hadde maad enquerynge of the keperis, he commaundide hem to be brought to hym. and he cam down fro iudee in to cesarie and dwellide there. and he was wrooth to men of tire and of sidon, and thei of oon accord camen to hym whanne thei hadden counseiled with ‡ bastus that was the kingis chaumberlein thei axiden pees, for as mych that her cuntreis weren vituled of hym. and in a dai that was ordeyned croude was clothid with kyngis clothing, and sat for domesman and spak to hem. and the peple criede the voisic of god and not of man. and anoon an aungel of the lord smoot him, for he hadde not ghoue onour to god. and he was waastid of wormes and diede, and the word of the lord wexide, and was multiplied. and barnabas and faul turnyden aghen fro ierusalem whanne thee mynysterie was fillid and taken iocn that was named marcus.

C H A P. XIII.

A. AND prophetis and doctouris weren in the chirche that was at antioche, in which barnabas and symount that was clepid blac, and lucius ** siro-nence, and manaen that was the †† soukyng seere of croude tetrarke, *that is prince of the fourthe parte*, and faul weren. and whanne thei mynytriden to the lord and fastiden, the hooli goost seide to hem, departe ghe to me faul and barnabas in to the werk to which I haue takun hem. thanne thei fastiden and preiden and leiden hondis on hem and leeten hem go. but thei weren sent of the hooli goost, and wenten forth to seleucia, and fro thens thei wenten bi boot to cypre. and whanne thei camen to salamine thei prechiden the word of god in the synagogis of iewis. and thei hadden allo iocn in mynysterie. *|| and whanne thei hadden walkid bi al the ile to pafum thei founden a man a wicche a fals prophete a iew to whom the name was bar-iesu that was with the proconsul sergius paul a prudent man. this clepide barnabas and poul, and desiride to heere the word of god. but elymas wicche withstood hem, for his name is expounded so, and he foughte to turne awei the proconsul fro bileue. but faul, which is seid also poul, was fillid with the hooli goost and biheelde in to hym and seide, a thou sul of al gile and al falsnesse, thou sone of the deuel, thou enemye of al rightwilnesse, thou leuyst not to turne upsodoun the rightul weies of the lord. and lo now the hond of the lord is on thee, and thou schalt be blinde, and not seynge the sunne in to a tyme. and anoon myist and derknesse felden down on him, and he ghede about and foughte hym that schulde ghyue hond to hym. thanne the proconsul whanne he hadde feyn the dede bilecuyde wondrynge on the techyng of the lord. and whanne fro pafum poul hadde go bi a boot and thei that waren with hym thei camen to pergen of pamfilie, but iocn departide fro hem, and turnyde aghen to ierusalem. and thei gheden *§ to pergen and camen to antioche of persidie, and thei entriden into the synagoge in the dai of sabotis and saten. & astir the redyng of the lawe and of the profetis the prynces of the synagoge senten to hem and seiden, britheren,

* the iewis.

† dies azymorum.

|| caught.

§ caligas.

¶ sue thou me:

‡ bastus.

** cyrenensis.

†† collactaneus

*|| or service. Sic MS Trin. 840. ceteri non habent, irrepsit ex altera editione, quæ sic legit in MS. Sidney

*§ fro.

britheren, if any word of exortacioun to the peple is in ghou, seic ghe. & poul roos and with hond baad silence and seide, men of israel & ghe that dreden god, heere ghe. god of the peple of israel chees oure fadris and enhaunsde the peple whanne thei weren comelyngis in the lond of egipte, and in an high arm he ledde hem out of it. and bi the tyme of fourti gheeris he suffride her maners in desert, and he destriede seuene folkis in the lond of chanaan and bi fort departide to hem her lond as astir foure hundred and fifti gheeris. and astir these thingis he ghaf domesmen to samuel the prophete, and fro that tyme thei axiden a kyng, and god ghaf to hem saul the sone of cys a man of the lynage of beniamyn bi fourti gheeris. and whanne he was done awei he reiside to hem dauid kyng, to whom he bar witnessynge and seide, I haue founde dauid the sone of isse a man astir myn herte whiche schal do alle my willis. of whosseed bi the biheeste god hath led out to israel a sauour ihesu whanne ioon prechide bifore the face of his comyng the baptyng of penaunce to al the peple of israel. but whanne ioon fillide his cours he seide, I am not he whom ghe demen me to be, but lo he cometh astir me and I am not worthi to do of the schoon of hise feet. britheren and sones of the kynde of abraham and whiche that in ghou dreden god, to ghou the word of heelte is sent. for thei that dwelliden at ierusalem & prynces of it that knewen not this ihesu and the voices of prophetis that bi euery fabot ben red demyden and filliden. and thei founden in hym no cause of deeth and axiden of pilat that thei schulden sle hym. and whanne thei hadden endid alle thingis that weren writun of hym thei taken him doun of the tree & leiden him in a graue. and god reiside him fro deeth in the thridde dai, which was seyn bi many daies to hem that wenten up togidre with hym fro galilee into ierusalem, whiche ben til now hise witnessis to the peple, and we schewen to ghou the biheeste that was maad to oure fadris, for god hath fulfillid this to her sones and aghenreiside ihesu as in the secound salm it is writun, thou art my sone to dai I bigat thee. and he aghenreiside him fro deeth that he schulde not turne aghen into corrupcioun seide thus, for I schal ghyue to ghou the hooli trewe thingis of dauid. and therefore and on * another stide he seith, thou schalt not ghyue thin hooli to se corrupcioun. but dauid in his generacioun whanne he hadde mynystrid to the wille of god diede, and was leid with hise fadris and sigh corrupcioun; but he whom god reiside fro deeth faigh not corrupcioun. therefore britheren, be it knowun to ghou, that bi hym remyslioun of synnes is teeld to ghou fro alle synnes of whiche ghe myghten not be iustified in the lawe of moises, in this ech man that bileueeth is iustified. therefore se ghe that it come not to ghou that is bifore seid in the prophetis, ghe dispiseris, se ghe and woundre ghe, and be ghe scaterid abroad, for I worche a werk in ghoure daies, a werk that ghe schulen not bileue if ony man schal telle it ghou. and whanne thei gheden out thei preiden, that in the fabot suynghe thei schulden speke to hem these wordis. and whanne the synagoge was left manye of iewis and comelingis worshippinge god fueden poul and barnabas, that spaken and counseiliden hem that thei schulden dwelle in the grace of god. and in the fabot suynghe almeest al the citee cam togidre to heere the word of god. and iewis sighen the peple and weren fillid with

envie, and aghenfeiden these thingis that weren seid of poul and blasfemyden. thanne poul & barnabas stidefastli seiden, to ghou it bihofte first to speke the word of god, but for ghe putten it awei and han demed ghou unworthi to euerlastynghe lyf, lo we turnen to hethene men. for so the lorde commaundide us, I haue † sett thee in light to hethene men, that thou be into heelte to the utmoste of erthe. and hethene men herden, and ioieden and glorifieden the word of the lord, and bileueyden as manye as weren bifore ordeyned to euerlastynghe lyf. and the word of the lord was sowun bi al the cuntree. but the iewis stiriden religiouse wymmen and onest, and the worthiest men of the citee, and stiriden persecucioun aghens poul and barnabas, and dryuen hem out of her cuntreyes. and thei schooken awei into hem the dust of her feet, and camen to iconye. and the discipulis weren fillid with ioie and the hooli goost.

CHAP. XIII.

BUT it bisel at iconye, that thei entriden togidre into the synagoge of iewis and spaken, so that sul greet multitude of iewis and grekis bileueyden. but the iewis that weren unbileueciul reisiden persecucioun and stiriden to wraththe the soulis of hethene men aghens the britheren. but the lord ghaf soone pees. therefore thei dwelliden mych tyme and diden tristili in the lord, berynge witnessyng to the word of his grace, ghyuynghe signes & woundris to be maad bi the hondis of hem. but the multitude of the citee was departid, and summe weren with the iewis, and summe with the apostlis. but whanne there was maad an || asfought of the hethene men and the iewis with their prynces to turmente and to stoone hem, thei undirstoden and fledden togidre to the citees of licaonye and listris and derben, and into al the cuntre aboute. and thei prechiden there the gospel, and al the multitude was moued togidre in the teching of hem. poule and barnabas dwelten at listris. and § a man at listris was syk in the feet, and hadde set crokid fro his modris wombe which neuer hadde gon, this herde poul spekinge. and poul biheelde him and sigh that he hadde seith that he schulde be maad saaf, & seide with a greet voice, rise thou upright on thi feet: and he lippide and walkide. and the peple whanne thei hadden seyn that that poul dide, reiden her voice in licoan tunge and seiden, goddis maad lyk to men ben comen doun to us. & thei clepiden barnabas iubiter and poul mercurie, for he was ¶ leder of the word. and the preest of iubiter that was bifore the citee broughte bolis and crownes bifore the ghatis with peplis, and wolde haue maad sacrifice. and whanne the apostlis, barnabas and poul, herden this, thei torenten her coctis, and thei ** skipten out among the peple, and crieden and seiden, men, what doen ghe this thing? and we ben deedli men lyk ghou, and schewen to ghou, that ghe ben counvertid fro these veyne thingis to the lyuynghe god that made heuene and erthe and the see and alle thingis that ben in hem. which in generaciouns passid suffride alle folkis to go into her owne weies, and ghit he leste not himsilif withoute witnessyng in wel doying, for he ghaf reynes fro heuene and tymes berynge fruyt, and fulfillide ghoure hertis with mete and gladness. and thei seiynghe

* alias † sent. ** exilierunt.

|| impetus.

§ quidam vir Lystris infirmus pedibus sedebat, claudus ex utero matris suae.

¶ dux verbi.

feinge these thingis unnethis * swagiden the peple that thei offriden not to hem. but summe iewis camen ouer fro antioche and iconye & counseiliden the peple and stooniden poul, and drowen out of the citee, and gessiden that he was deed. but whanne disciplis weren comen aboute hym he roos and wente into the citee. and in the dai suyng he wente forth with barnabas in to derben. and whanne thei hadden prechid to thilke citee and taught manye thei turnyden aghen to listris and iconye and to antioche, confermyng the soulis of disciplis and monestynge that thei schulden dwelle in the feith, and seiden, that bi manye tribulaciouns it bihoueth us to entre into the kingdom of heuenes. and whanne thei hadden ordeyned † prestis to hem bi alle citees, and hadden preid with fastingis, thei bitooken hem to the lord in whom thei bilecuyden. and thei passiden perlidie & camen to pamfilie, and thei spaken the word of the lord in pergen & camen down to italie. and fro thens thei wenten bi boot to antioche, fro whens thei weren takun to the grace of god into the werk that thei filliden. and whanne thei weren comen and hadden gaderid the chirche, thei teelden hou greete thingis god dide with hem, and that he hadde opened to hethene men the dore of feith. and thei dwelliden not a litil tyme with the disciplis.

CHAP. XV.

AND summe camen down fro iudee and taught. en britheren, that but ghe be circumcidid astir the lawe of moises, ghe moun not be maad saaf. therfore whanne there was maad not a litil dissencoun to poul and barnabas aghens hem thei ordeyniden that poul and barnabas and summe othire of hem schulden go up to the apostlis and preestis in ierusalem on this questoun. and so thei weren led forth of the chirche, and passiden bi fenye and samarie. and thei teelden the || conuerfacion of hethene men, and thei maden greet ioie to alle the britheren. and whanne thei camen to ierusalem thei weren resseyued of the chirche and of the apostlis and of the eldre men, and teelden hou grete thingis god dide with hem. but summe of the heresye of pharisees that bileueden risen up and seiden, that it bihoueth hem to be circumcidid, and to comaunde to kepe also the lawe of moises. and the apostlis and eldre men camen togidre to se of this word. and whanne ther was maad a greet sek- yng heroff, petir roos and seide to hem; britheren ghe witen that of elde daies in ghou god chees bi my mouth § hethene to heere the word of the gospel, and to bileue. and god that knewe hertis baar witnessyng and ghaf to hem the hooli goost as also to us, & nothing diuersyde bitwixe us and hem, and clenide the hertis of hem bi feith. now thanne what tempten ghe god to putte a ghok on the necke of the disciplis whiche neithir we neithir oure fadris myghten bere, but bi the grace of oure lord ihesu crist we bileuen to be saued as also thei. and al the multitude heelde pees and herden barnaban and poul tellynge hou greete signes and woundris god dide bi hem in hethene men. and astir that thei heelden pees iames answeride and seide, britheren heere ghe me, sымount teelde hou god visitide first to take of hethene men a peple to his name, and the wordis of prophetis accorden to hym as it is writen, after this I schal turne aghen and bilde the ta-

bernacle of dauid that felde down, and I schal bilde aghen the cast down thingis of it. and I schal reise it, that othire men seke the lord, and alle folkis on whiche my name is clepid to help, the lord doynge this thing feith fro the world ¶ the werk of the lord is knowen to the lord. for which thing I deme hem that of hethene men ben convertid to god to be not ‡ diseedid, but to write to hem, that thei absteine hem fro defoulyngis of mawmetis, and fro fornyacioun, and stranglid thingis and blood. for moises of elde tymes hath in alle citees hem that prechen him in synagogis wherebi ech sabot he is red. thanne it pleside to the apostlis and to the eldre men with al the chirche to chese men of hem and sende to antioche with poul and barnabas, iudas that was named barfabas, and silas, the firste men among britheren, and wroten bi the hondis of hem; Apostlis and eldre britheren to hem that ben at antioche and cirie and cilice britheren of hethene men gretynge. for we herden, that summe wenten out fro us, and troubliden ghou with wordis and turnyden upfodoun ghoure soulis to whiche men we commaundiden not, it pleside to us gadride in to oon to chese men and sende to ghou with oure moost dere-worthe barnabas and poul, men that ghaue her lyves for the name of oure lord ihesu crist. therfore we senten iudas and silas, and thei schulen telle the same thingis to ghou bi wordis. For it is seyn to the hooli goost and to us to putte to ghou no thing more of charge than these nedeful thingis, that ghe absteine ghou fro the offrid thingis of mawmetis and blood and stranglid & fornyacioun, fro whiche ghe kepinge ghou schulen do wel, Fare ghe wel. therfore thei weren lete go and camen down to antioche. and whanne the multitude was gaderid thei tooken the epistle. which whanne thei hadden red thei ioieden on the coumfort. and iudas and silas and thei for thei weren prophetis coumfortiden britheren and confermyden with sul manye wordis. but astir that thei hadden be there a litil while thei weren lete go of britheren with pees to hem that hadden sent hem. but it was seyn to silas to dwelle there, and iudas wente aloone to ierusalem. and poul and barnabas dwelten at antioche techynge and prechynge the word of the lord with othire manye. but astir summe daies poul seide to barnabas, turne we aghen and visite britheren bi alle citees in which we han prechid the word of the lord hou thei han hem. and barnabas wolde take with hym ioun that was named marcus. but poul preicde him, that he that departide fro hem fro pamfilie and wente not with hem into the werk schulde not be resseyued: and dissencoun was maad, so that thei departiden ** atwynny. and barnabas took mark and cam bi boot to cipre, and poul chees silas and wente forth fro the britheren and was bitakun to the grace of god. and he wente bi cirie and cilice and confermyde the chirche commaunding to kepe the heestis of apostlis and eldre men.

CHAP. XVI.

AND he cam in to derben and listram. †† and lo a disciple was there by name tymothe the sone of a ieweisse cristen and of the fadir hethen. and britheren that weren in listris and iconye gheliden good witnessyng to him. and poul wolde that this man schulde go forth with hym, and he took

* sedaverunt. † presbyteros. || conuersionem. § hethene men. ¶ opus suum. ‡ inquietari. ** ab invicem.
†† here ends the xv chap, according to the editi: of the latin Vul: 1549. Sic etiam tres MSS: vulg: ex quinque sed editi Bened: aliter

took and circuncidide hym for iewis that weren in the places, for alle wisten that his fadir was hethen. whanne thei passiden bi citees thei bitooken to hem to kepe the techingis that weren demed of apostlis and eldre men that weren at ierusalem. and the chirchis weren conformed in feith and encreesiden in noumbre ech dai. and thei passiden frigie and the cuntre of galathie, and weren forbedun of the hooli goost to speke the word of god in asie. and whanne thei camen into mysie thei afflaieden to go into bithynye, and the spirit of ihesu suffride not hem. but whanne thei hadden passid bi mysie thei camen doun to troade, and a visioun bi nyght was schewid to poul. but a man of macedonye that stood preiede him and seide, go thou into macedonye and helpe us. and as he hadde seyn the visioun anoon we soughten to go forth into macedonye, and weren maad certeyn that god hadde clepid us to preche to hem. and we gheden bi schip fro troade and camen to samathracia with streight cours, and the day fuyng to neapolis, and fro thenns to filippis that is the firste part of macedonye the citee colonye. and we weren in this citee summe dayes and spaken togidere. and in the day of sabotis we wenten forth withoute the ghate bisidis the flood where preier semede to be, and we saten and spaken to wymmen that camen togidre. and a womman, lidda bi name, a purplelle of the citee of tiatirens worschippinge god herde, whos herte the lord openyde to ghyue tent to these thingis that weren seid of poul. and whanne sche was baptisid and hir hous sche preiede and seide, if ghe han demed that I am feithful to the lord, entre ghe into myn hous and dwelle, and sche constreynyde us. and it was don whanne we gheden to preier, that a damysel that hadde a spirit of dyuynacioun mette us which ghaf greet wynnyng to hir lordis in dyuynyng. this suede poul and us and criede and seide, these men ben seruautis of the high god that tellen to ghou the weie of heelthe. and this sche dide in manye daies. and poul forewiede and turnyde & seide to the spirit, I commaunde thee in the name of ihesu crist that thou go out of hir; and he wente out in the same our. and the lordis of hir fighen that the hope of her wynnyng wente awey, and thei tooken poul and filas and ledden in to the doom place to the princes. and thei brougten hem to the maiestratis and seiden, these men disturblen oure citee for thei ben iewis and schewen a custom which is not leeful to us to resseyue neither do, sithen we ben romayns. and the peple and the magestratis runnen aghens hem. & whanne thei hadden torent the cootis of hem thei commaundiden hem to be betun with gherdis. and whanne thei hadden ghoun to hem manye woundis thei senten hem into prisoun, and commaundiden to the keper that he schulde kepe hem diligentli. and whanne he hadde takun such a precept he putte hem in to the ynnir prisoun and streynyde the feet of hem in a tree. and at mydnyght poul and filas worschapiden and herieden god, and thei that weren in kepyng herden hem and sodeynli a greet erthe mouyng was maad so that the fundamentis of the prisoun weren moued, and anoon alle the doris weren opened, and the boondis of alle weren loosed. and the keper of the prisoun was awaked and figh the ghatis of the prisoun opened, and with a swerd drawn out he wolde have slaw hymself, and gesside that the men that weren boundun hadden fled. but poul criede with a greet voice and seide, do thou

noon harme to thi self for alle we ben here. and he axide light and entride and tremblide and fel doun to poul and to filas at her feet. and he brougte hem withoute forth and seide, lordis, what bihoueth me to do, that I be maad saaf? and thei seiden, bileue thou in the lord ihesu, and thou schalt be saaf and thin hous. and thei spaken to hym the word of the lord with alle that weren in his hous. and he took hem in thilke our of the nyght, and waifchid her woundis, and he was baptisid and al his hous anoon. and whanne he hadde led hem into his hous, he settide to hem a boord, and he was glad with al his hous and bilecuyde to god. and whanne dai was come the magestratis senten * cacchepollis and seiden, delyuere thou tho men, and the keper of the prisoun teelde these wordis to poul, that the magestratis han sent that ghe be delyuered. now therefore go ghe out, and go ghe in pees. and poul seide to hem, thei senten us men of rome into prisoun that weren betun openli and undampned, and now priueili thei bryngen us out: not so, but come thei themself and delyuere us out. and the cacchepollis teelden these wordis to the magestratis. and thei dredden for thei herden that thei weren romayns. and thei came and bisechiden hem, and thei brougten hem out and preieden that thei schulden go out of the citee. and thei goynge out of prisoun entriden to lidie & whanne thei fighen britheren thei coumfortiden hem & gheden forth.

CHAP. XVII.

AN D whanne thei hadden passid bi amfipolis & apollonye thei camen to thesolonyk where was a synagoge of iewis, & bi custom poul entride to hem, and bi three sabotis he declaride to hem of scripturis, and openyde and schewide, that it bihoueth crist to suffre, and rise aghen fro deeth, and that this is ihesu crist whom I telle to ghou. and summe of hem bilecuyden and weren ioyned to poul and to filas. and a greet multitude of hethene men worschapid god, and noble wymmen not a fewe. but the iewis hadden enue and tooken of the comyn peple summe yuele men. and whanne thei hadden made a cumpenye thei mouyden the citee. and thei camen to iafons hous & soughten hem to bringe forth among the peple. and whanne thei founden hem not, thei drowen iafon and summe britheren to the princes of the citee and crieden, that these it ben that mouen the world and hidir thei camen whiche iafon resseyuyde. and these alle doe aghens the maundementis of the emperour, and thei seien that ihesu is anothir kyng. and thei mouyden the peple and the prynces of the citee heerynge these thingis. and whanne satisfaccioun was takun of iafon and of othere thei leeten poul and filas go. and anoon bi nyght britheren leten filas go into beroan. and whanne thei camen thidir thei entriden into the synagoge of the iewis. but these weren the worthier of hem that ben at thesolonyk, whiche resseyuyde the word with al desire ech dai sekynge scripturis if these thingis hadden hem so. & manye of hem bilecuyden, and of hethen wimmen onest & men not a fewe. but whanne the iewis in tessalonyk hadden knowe that also at bero the word of god was prechid of poul thei camen thidir mouyng and disturblyng the multitude. and tho anoon britheren delyueriden poul, that he schulde go to

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the fee, but silas and tymothe dwelten there. and thei that ledden forth poul ledden hym to athenys. and whanne thei hadden take a maundement of hym to silas and to tymothe that * ful hyghyngli b. thei schulden come to hym thei wenten forth. and while poul abood hem at athenys his spirit was moued in him for he saigh the citee ghoun to idolatric. therefore he disputide in the synagoge with the iewis, and with men that worschipiden god and in the doom place bi alle daies to hem that herden. and summe epicureis and stoisens and filosofris disputiden with hym. and summe seiden what wole this sower of wordis seie? and othere seiden, he semeth to be a teller of newe seendis, for he teelde to hem ihesu and the aghenrifyng. and thei tooken and ledden hym in to areopage and seiden, moun we wite what is this newe doctryne that is seid of thee? for thou bryngist yn summe newe thingis to oure eris, therefore we wolden wite what these thingis wolen be. for alle men of athenys and comelyngis herborid ghaun tent to noon other thing but either to seie either to heere sum newe thing. and poul stood in the myddil of areopage and seide, men of athenys bi alle thingis I se ghou as veyne worschiperis. for I passide and sigh ghoure mawmetis, and soond an auter in which was writen to the unknowun god. therefore which thing ghe unknowinge worschipen this thing I sehewe to ghou. god that made the world and alle thingis that ben in it, this for he is lord of heuene and erthe dwellith not in tempris maad with hond, neither is worschapid bi manns hondis, neither hath nede of ony thing, for he ghyueth lyft to alle men, and brething and alle thingis, and made of oon al the kynde of men to enhabite on al the face of the erthe, determynynge tymes ordeyned & teermys of the dwellyng of hem, to seke god, if perauenture † thei seelen hym either fynden, though he be not fer fro ech of ghou, for in him we lyuen and mouen and ben, as also summe of ghoure poetis seiden, and also we ben the kynde of hym. therefore sithen we ben the kynde of god we schulen not deme that godly thing is lyk gold and siluer either stoon, either to grauynge of crafte and thought of man. for god dispisith the tymes of this unkunynge, and now sehewith to men that alle every where doen penaunce, for that he hath ordeyned a dai in which he schal deme the world in equityte, and a man in which he ordeynede and ghaf seith to alle men and reiside hym fro deeth. and whanne thei hadden herd the aghenrifyng of deede men, summe scorniden, and summe seiden, we schulen heere the || est of this thing. so poul wente out of the myddil of hem. but summe drowen to hym, and bilecuyden, among whiche denyis areopagite was, and a womman bi name damaris, and othere men with hem.

CHAP. XVIII.

A Ftir these thingis poul ghede out of athenys and cam to corynthie. and he soond a man a iew aquyla bi name of ponte bi kynde, that late cam fro italie and prissille his wyf for that claudius commaundide alle iewis to departe fro rome. and he cam to hem and for he was of the same craft he dwellide with hem and wroughte, and thei weren of § roopmakeris crafte. and he disputide in the synagoge bi ech fabot puttynge among the name of

the lord ihesu, and he counseilide iewis and greekis. and whanne silas and tymothe camen fro macedonye, poul ghaf bisynesse to the word, & witneside to the iewis that ihesu is crist. but whanne thei aghenfeiden and blasfemyden he schook awei hise cloothis and seide to hem, ghoure blood be on ghoure heed, I schal be cleen fro henns forth and schal go to he-thene men. and he passide fro thenns and entride in to the hous of a iust man tite bi name that worschipse god whos hous was ioyned to the synagoge. and crispe prince of the synagoge bilecuyde to the lord with al his hous, and manye of the corynthies herden and bilecuyden and weren cristened. and the lord seide bi nyght to poul bi a visioun, nyle thou drede, but speke and be not stille. for I am with thee and no man schal be putt to thee to noye thee, for mych peple is to me in this citee. and he dwellide there a gheer and fixe monethis techynge among hem the word of god. but whanne gallion was proconsul of achaie, iewis risen up with oo wille aghens poul and ledden hym to the doom and seiden: aghens the lawe this counseilith men to worschipse god. and whanne poul bigan to opene his mouth gallion seide to the iewis, if there were ony wickid thing eithir yuel trespasse, ghe iewis, rightli I schulde suffre ghou. but if questious ben of the word, & of names of ghoure lawe bise ghousilff, I wile not be domesman of these thingis, and he droof hem fro the doom place. and alle tooken softenes prynce of the synagoge and smoten him bifore the doom place, and no thing of these was to charge to gallion. and whanne poul hadde abidun manye daies, he seide farewell to britheren, and bi boot cam to cirie. and prissille and aquyla camen with hym, whiche hadden clippid his heed in § tencris, for he hadde a vow. and he cam to effesie, and there he left hem, and he ghede in to the synagoge and disputide with iewis. and whanne thei preieden that he schuld dwelle more tyme, he consentide not. but he made fare wel to britheren and seide, est I schal turne aghen to ghou if god wil, and he went forth fro effesie, and he cam down to cesarie, and he ghede up & grette the chirche and cam down to antioche. and whanne he hadde dwellide there sumwhat of tyme he wente forth walkynge ‡ bi rewe thorough the cuntrei of galathei and frigie and confermyde alle the disciplis. but a iew apollo bi name a man of alisaundre of kynde, a man eloquent cam to effesie, and he was myghti in scripture. this man was taught the weie of the lord and was feruent in spirit and spak and taughte diligentli tho thingis that weren of ihesu, and knew oonli the baptyem of ioon. & this man bigan to do tristili in the synagoge, whom whanne prissille and aquyla herden thei tooken hym and more diligentli expounyden to hym the weie of the lord. and whanne he wolde go to achaie britheren excitiden and wroten to the disciplis that thei schulden resseyue hym. which whanne he cam ghaf mych to hem that bilecuyden, for he gretli ouercam iewis and schewide openli bi scripturis, that ihesu is crist.

CHAP. XIX.

A ND it bisel whanne apollo was at corynthie, that poul whanne he hadde go the higher coostis he cam to effesie and soond of summe disciplis.

* quam celeriter.

† ghe.

|| iterum

§ soicenofactorie.

¶ cenchreis.

‡ ex ordine.

ciplis. and he seide to hem, whether ghe that bilecuen han resseyued the hooli goost? and thei seiden to him but neither we han herd if the hooli goost is. and he seide, therefore in what thing ben ghe baptised? and thei seiden, in the baptym of ioon. and poule seide, ioon baptiside the peple in baptim of penance, and taughte, that thei schulden bilecuen in hym that was to comynge afir hym, that is in ihesu. whanne thei herden these thingis thei weren baptised in the name of the lord ihesu. and whanne poul hadde leid on hem hise hondis the hooli goost cam in hem, and thei spaken with langageis and prophecieden, and alle weren almost twelue men. and he ghede into the synagoge and spak with trist three monethis, disputynge and trefynge of the kingdom of god. but whanne summe weren hardid and bilecuyden not and cursiden the weie of the lord bifore the multitude, he ghede awei fro hem and departide the disciplis, and disputed in the scole of a * myghti man ech dai. this was don bi twei gheeris, so that alle that dwelliden in asie herd en the word of the lord, iewis and hethene men. and god dide vertues not smale bi the hond of poul, so that on syke men the † sudaries weren borun fro his bodi, and syknessis departiden fro hem, and wickide spiritis wenten out. but also summe of the iewis exorcistis gheden aboute & assaieden to clepe the name of the lord ihesu crist on hem that hadden yuele spiritis and seiden, I conioure ghou bi ihesu whom poul prechith. and there weren seuene soncs of a iewe named ‡ sceve a prince of prestis that diden this thing. but the yuel spirit answeride and seide to hem, I knowe ihesu, and I knowe poul, but who ben ghe? and the man in which was the worst deuel lippide on hem, and hadde victorie of both, and was strong aghens hem, that thei nakid & woundid fledden awei fro that hous. and this thing was maad knowun to alle iewis and to hethene men that dwelliden at effesie. and drede fel down on hem alle, and thei magnyfieden the name of the lord ihesu. and manye men bilecuyden, and camen knowlechinge and tellynge her dedis. and manye of hem that sueden curiouse thingis broughten togidre bookis and brennyden hem bifore alle men. and whanne the pris of tho weren accountid thei found un money of fifti thousynde pens, so strongli the word of god wexide and was confermyd. and whanne these thingis weren fillid poul purposide in spirit, afir that macedonye was passid and acaye to go to ierusalem, and seide, for afir that I schal be there it bihoueth me also to se rome. and he sente in to macedonye tweie men that mynystriden to hym, tymothe and eratse, and he dwellide for a tyme in asie. and a greet troubling was maad in that dai of the weie of the lord. for a man demetrie bi name, a worcher in siluer makide siluerne housis to diane, and ghaf to crafti men mych wynnyng. which he clepide togidre hem that weren suche maner werkmen and seide, men ghe witen, that of this craft wynnyng is to us. and ghe seen and heeren, that this poul counselith and turneth awei mych peple not oonli of effesie, but almost of al asie and seith, that thei ben not goddis that ben maad with hondis. and not oonli this part schal be in perel to us to come in to repreef, but also the temple of the greet dyan schal be accountid into nought. ghe and the maiestee of hir schal gynne to be distried whom al asie and the world worchipith. whanne these thingis

weren herd, thei weren fillid with ire, and crieden and seiden, greet is the dian of effesians. and the citee was fillid with confusioun. & thei maden an asfought with oo wille in to the teatre, & taken gayus and aristark, men of macedonye felowis of poul. and whanne poul wolde haue entrid into the peple the disciplis suffriden not. and also summe of the princes of asie that weren hise frendis senten to hym and preieden that he schulde not ghyue himsilf in to the teatre. and othire men crieden othir thing, for the chirche was confusid, and manye wisten not for what cause thei weren come to gidre. but of the peple thei drowen awei oon alisaundre while iewis puttiden hym forth. and alisaundre axide with his hond silence, & wold ghelde a resoun to the peple. and as thei knewen that he was a iew oo voice of alle men was maad crynge as bi tweyne ouris, greet dyan of effesians. and whanne the § scribe hadden ceessid the peple, he seide, men of effesie, what man is he that knowith not, that the citee of effesians is the worschiper of greet dian, and ¶ of the child of iubiter? therefore whanne it mai not be aghensid to these thingis, it bihoueth ghou to be ceessid, and to do no thing solili. For ghe han brought these men neither sacrilegeris, neither blasfemyng ghoure goddesse. that if demetrie and the werkmen that ben with hym han cause aghen ony man, ther ben courtis † and domes & iugis, accuse thei ech othire. if ghe seken ought of ony othir thing it mai be assoiled in the lawfule chirche. for whi we ben in perel to be repreued of this daies dissencioun, sithen no man is gilty of whom we moun ghelde resoun of this rennyng togidre. and whanne he hadde seid this thing, he leet the peple go.

CHAP. XX.

AND afir the noise ceesside, poul clepide the disciplis and monestide hem, and seide, fare wel; and he wente forth to go into macedonye. and whanne he hadde walkid bi tho coostis and hadde monestid hem bi manye wordis he cam to greece. where whanne he hadde be three monethis, the iewis leiden aspies for hym that was to seile into cirie. and he hadde counseil to turne aghen bi macedonye. and socipater of ** pirry beroence solewide him. of thessalonycensis †† astirak and secundus, and gayus, derbens and tymothe, and asians titicus and trofimus. these for thei wenten bifore abooden us at troade, for we schippiden afir the daies of therflooues fro filippis and camen to hem at troade in fyue daies where we dwelten seuene daies. and in the firste dai of the woke whanne we camen to breke breed, poul disputide with hem and schulde go forth in the morewe, and drowgh along the fermoun til into mydnyght, and many laumpis weren in the soler where we weren gaderid togidre, and a ghoung man euticus bi name sat on the wyndowe. whanne he was fallun into an heuy sleep while poul disputide longe, al slepyng he fel down fro the thridde stage. and he was takun up and was brought deed. to whom whanne poul cam down he lai on him and *§ bielippide and seide, nyle ghe be troublid, for his soule is in hym. and he wente up and brak breed and eet, and spak ynou unto the dai, and so he wente forth. and thei brought en the child alyue, and thei weren coumfortid greetli. and

* tyranni cujusdam † sudaria et semicinctia. Sudaria, vel semicinctia: Sic MSS 5 vulgatz. Sudaries, or girdelles. Edit: altera.
 ‡ sceve § scriba, scribe. MSS 7. ¶ Jovisque prolis. † of. ** pirri beræensis. †† aristarchus. *§ complexus.

and we wenten up into a schip, and schippiden into assen to take poul fro thenns, for so he hadde disposid to make iurnei bi lond. and whanne he foond us in assen we taken hym and camen to mutilene, and fro thenns we schippiden in the dai suyng, and we camen aghens chym. and another dai we * hauyden at samum, and in the dai suyng we camen to mylete. & poul purposide to schipe ouer to effesie lest ony tariyng were maad to hym in assie. for he highide, if it were possible to hym, that he schulde be in the dai of pentecost at ierusalem. fro mylete he sente to effesie, and clepide † the grettist men of birthe of the chirche. and whanne thei camen to hym and weren togidre he seide to hem: ghe witen fro the firste dai in which I cam into assie hou with ghou bi ech tyme I was feruyng to the lord with al mkenesse and myldenesse and teeris and temptaciouns that selden to me of aspiyngis of iewis. hou I withdrough not of profitable thingis to ghou that I teelde not to ghou, and taughte ghou openli & bi housis. and I witneside to iewis and to hethene men penaunce in to god, and feith into oure lord ihesu crist. and now lo I am boundun in spirit and go into ierusalem. and I knowe not what thingis schulen come to me in it, but that the hooli goost bi alle citees witnesith to me, and seith, that boondis and tribulaciouns at ierusalem abiden me. but I drede no thing of these, neither I make my lyf preciouser than my silff so that I ende my cours and the mynysterie of the word which I resseyuyde of the lord ihesu to witnesse the gospel of the grace of god. and now lo I woot, that ghe schulen no more se my face alle ghe bi whiche I passide prechyng the kyngdom of god. wherfore I witnesse to ghou this dai, that I am cleen of the blood of alle men, for I || fleigh not awei, that I teelde not to ghou al the counsil of god. take ghe tent to ghou and to al the flok in which the hooli goost hath sett ghou bisschopis to reule the chirche of god which he purchaside with his blood. I woot, that affir my departyng rauyschyng wolues schulen entre into ghou and spare not the flok, and men spekyng schrewde thingis schulen rise of ghousilff that thei leden awei disciplis affir hem. for which thing wake ghe holdyng in mynde, that bi three gheer nyght and dai I ceesside not with teeris monefying ech of ghou. and now I bitake ghou to god, and to the word of his grace that is myghti to edifie and ghyue eritage in alle that ben maad hooli, and of no man I couetide siluer and gold either clooth as ghousilff witen, for to tho thingis that weren nedeful to me and to these that ben with me these hondis mynystriden. alle these thingis I schewide to ghou, for so it bihoueth men traucilyng to resseyue syke men, and to haue mynde of the word of the lord ihesu, for he seide, it is more blisful to ghyue than to resseyue. and whanne he hadde seid these thingis he knelide and he preiede with alle hem. and greet wepyng of alle men was maad, and they felden on the necke of poul and kissiden hym, and forewiden moost in the word that he seide, for thei schulen no more se his face; and thei ledden him to the schip.

CHAP. XXI.

AND whanne it was don that we schulden faile and weren passid awei fro hem with streight cours we camen to choum & in the dai suyng to

rodis and fro thenns to patiram, and fro thenns to myram. and whanne we founden a schipp passyng ouer to senyee we wenten up into it and sailiden forth. and whanne we apperiden to cypre we lesten it at the lefthalf and sailiden into cirie and camen to tire, for there the schip schulde be unchargid. and whanne we founden disciplis we dwelliden there seuen daies, whiche seiden bi spirit to poul, that he schulde not go up to ierusalem. & whanne the daies weren fillid, we gheden forth, and alle men with wyues and children ledden forth us withouten the citee. and we kneliden in the see brinke and we preieden. and whanne we hadden maad fare wel togidre we wenten up into the schip, and thei turnyden aghen in to her owne places. & whanne the schip sailyng was fillid fro tire, we camen down to toloimaida. and whanne we hadden grette wel the britheren we dwelliden oo dai at hem. and another dai we gheden forth and camen to cesarie. and we entriden in to the hous of philip euangeliste that was oon of the seuen & dwelliden at him. and to him weren foure doughtris virgins that profecieden. and whanne we dwelliden there bi summe daies a prophete, agabus bi name, cam ouer fro iudee. this whanne he cam to us took the girdil of poul and boond togidre hise feet and hondis and seiden, the hooli goost seith these thingis, thus iewis schulen bynde in ierusalem the man whos is this girdil, and thei schulen bitake into hethene menns hondis. which thing whanne we herden we preieden and thei that weren of that place, that he schulde not go up to ierusalem. thanne poul answeride and seide, what doen ghe wepyng and turmentyng myn herte? for I am redi not oonli to be boundun but also to die in ierusalem for the name of the lord ihesu. and whanne we myghten not counseile hym we weren stille and seiden, the wille of the lord be don. and affir these daies we weren maad redi and wenten up to ierusalem. and summe of the disciplis camen with us fro cesarie and ledden with hem a man iason of cypre an eld disciple at whom we schulden be herboerd. and whanne we camen to ierusalem britheren resseyuyden us § wilfulli. and in the dai suyng poul entride with us to iames, and alle the eldere men weren gaderid. whiche whanne he hadde grette he teelde bi alle thingis what god hadde don in hethene men bi the mynysterie of hym. and whanne thei herden thei magnified god and seiden to hym, brother, thou seest hou manye thousyndis ben in iewis that han bileued to god, and alle ben louers of the lawe, and thei herden of thee that thou techist departyng fro moises of thilke iewis that ben bi hethene men that seien, that thei owen not to circumcide her sones, neither owen to entre bi custom. therefore what is? it bihoueth that the multitude come togidre, for thei schulen heere that thou art come. therefore do thou this thing that we seien to thee. ther ben to us foure men that han a vow on hem, take thou these men and halewe thee with hem, ¶ honge on hem that thei schau her heedis, and that alle men wite, that the thingis that thei herden of thee ben falsche, but that thou walkist and thi silff kepist the lawe. but of these that bileuyn of hethene men we writen demynge, that thei absteyne hem fro thing offrid to idolis and fro blood & also fro stranglid thing and fro fornicacioun. thanne poul took the men, and in the dai suyng he was purified with hem and entride into the temple, and schewide the fylling of daies of purifying

* hauenyden.

† maiores natu.

|| subterfugi.

§ libenter.

¶ impende.

purifying til the offering was offrid for ech of hem. and whanne seuene daies weren endid the iewis that weren of asie whanne thei fighen hym in the temple striden al the peple and leiden hondis on hym and crieden, men of israel helpe ghe us: this is the man that aghens the peple and the lawe and this place techith euery where alle men: moreouer and hath led hethene men into the temple and hath desouled this hooli place. for thei fighen trofymus of effesy in the citee with hym whom thei gessiden that poul hadde brought into the temple. and al the citee was moued and a rennyng togidre of the peple was maad. and thei tooken poul and drowen him out of the temple, and anoon the ghatis weren closid. and whanne thei soughten to sle hym it was teeld * to the tribune of the companye of knyghtis that al ierusalem is confoundid, which anoon took knyghtis and centuriens and ran to hem. and whanne thei hadden seen the tribune and the knyghtis thei ceciden to smyte poul. thanne the tribune cam and caughte him and commaundide that he were boundun with two chaynes, and axide who he was and what he hadde don, but othire crieden othir thing among the peple. and whanne he myghte knowe no certeyn thing for the noise, he commaundide hym to be led into the † castels. and whanne poul cam to the grees it bisel that he was borun of knyghtis for strengthe of the peple, for the multitude of peple fuyde hym and criede, take hym awei. and whanne poul bigan to be led in to the castels, he seide to the tribune, wher it is leeful to me to speke ony thing to thee? and he seide, || canst thou greck? wher thou art not the egipcian which bifore these daies movidist a noise, and leddist out in to desert foure thousynde of men menfleeris? and poul seide to him, for I am a iew of tharse of cilice a citefeyn which citee is not unknown, and I preie thee suffre me to speke to the peple. and whanne he suffride poul stood in the grees and bekenyde with the hond to the peple. and whanne a greet silence was maad he spak in ebreu tunge and seide,

CHAP. XXII.

BRitheren and fadris, heere ghe what resoun I ghelde now to ghou. and whanne summe herden, that in ebreu tunge he spak to hem thei ghauen the more silence, and he seide, I am a man a iew borun at tharse of cilice norischid and in this citee bisidis the feet of gamaliel taught bi the treuthe of fadris lawe, a § louyer of the lawe as also alle ghe ben to dai. and I pursuyde this weie til to the deeth, byndyng and bitakyng in to holdis men and wymmen, as the prince of prestis gheldith witnessyng to me, and alle the grettist ¶ in birthe. of whom also I took pistilis to britheren, and wente to damask to bryng fro thenns men boundun into ierusalem that thei schulden be peyned. and it was don the while I ghede and neighide to damask, at myddai fodeynli fro heuene a greet plentee of light schoon aboute me; and I felde down to the erthe, and herde a vois fro heuene seiynge to me, saul, saul, what pursuest thou me? it is hard to thee to kike aghens the pricke. and I answeride, who art thou lord? and he seide to me, I am ihesu of nazareth whom thou pursuest. and thei that weren with me ** fighen but the light, but thei herden not the voice of him that spak with me. and I seide, lord what schal I

do? and the lord seide to me, rise thou and go to damask, and there it schal be seide to thee of alle thingis whiche it bihoueth thee to do. and whanne I figh not for the cleerte of that light, I was led bi the hond of felowis, and I cam to damask. and a man ananye that bi the lawe hadde witnessyn of alle iewis dwellynge in damask cam to me and stood nygh and *† seide, saul brothir biholde. and I in the same our biheelde into hym. and he seide, god of oure fadris hath bifore ordeyned thee that thou schuldith knowe the wille of hym, and schuldith se the rightful man, and heere the voice of his mouth, for thou schalt be his witness to alle men of tho thingis that thou hast seen and herd. and now what dwellist thou? rise up and be baptised, and waische awei thi synnes *|| bi the name of him clepid to help. and it was don to me as I turnyde aghen into ierusalem and preiede in the temple that I was maad in *§ rauysching of foule, and I figh him seiynge to me, highe thou and go out faste of ierusalem, for thei schulen not refseyue thi witnessyng of me. and I seide, lord thei witen that I was closyng togidre into prisoun, and betyng bi synagogis hem that bilecuyden into thee. and whanne the blood of seuene thi witness was sched out I stood nygh and consentide and kepte the clothis of men that slouen him. and he seide to me, go thou, for I schal sende thee ter to naciouns. and thei herden him til this word, and thei reisiden her voice and seiden, take awei fro the erthe suche a maner man, for it is not leeful that he lyue. and whanne thei crieden and kesten awei her clothis and threwen dust into the air, the tribune commaundide him to be led into the castels and to be betun with scourgis, and to be turmentid that he wiste for what cause thei crieden so to him. and whanne thei hadden boundun him with coordis, poul seide to a centurien stondinge nygh to hym, whether it is leeful to ghou to scourge a romayn and undampned. & whanne this thing was herd the centurien wente to the tribune and teelde to him and seide, what art thou to doynge? for this man is a citefeyn of rome. And the Tribune cam nygh and seide to him, seie thou to me wher thou art a romayn? and he seide ghe. and the tribune answeride, I with mych summe gat this fredom. and poul seide, and I was borun a citefeyn of rome. therefore anoon thei that schulden haue turmentid him departiden awei fro hym, and the tribune dredde astir that he wiste that he was a citefeyn of rome, and for he hadde boundun hym. but in the dai fuyng he wolde wite more diligentli for what cause he were accused of the iewis and unboond hym, and commaundide prestis and al the counsel to come togidre, and he broughte forth poul and sette him among hem.

CHAP. XXIII.

AND poul biheelde into the counsell and seide, britheren I with al good conscience haue lyued bifore god til into this dai. and ananye prynee of prestis commaundide to men that stoodon nygh him, that thei schulden smyte his mouth. thanne poul seide to him, thou whitid wal, god smyte thee, thou sittist and demest me bi the lawe, and aghens the lawe thou commaundiist me to be smytun. and thei that stoodon nygh seiden, cursist thou the

K k highest

* tribuno cohortis.
*† seide to me.

† castra.
*|| invocato nomine ipsius.

|| græce nosti?

*§ æmulator.
*§ supore mentis.

¶ of.

** lumen quidem viderunt.

highest preest of god? and poul seide, britheren I wiste not that he is prynce of preestis, for it is writen, thou schalt not curse the prince of thi peple. but poul wiste that oo part was of saducees and the tothir of farisees, and he criede in the counseil, britheren, I am a pharisee, the sone of farisees, I am demed of the hope and of aghenrifying of deede men. and whanne he hadde seid this thing dissencoun was maad bitwixe the pharisees and the saducees, and the multitude was departid. for saducees seien, that no rising aghen of deede men is, neithir aungel, neithir spirit, but farisees knowlechen * euereither. and a greet cry was maad, and summe of the farisees risen up and foughten seiynge, we fynden no thing of yuel in this man, what if a spirit either an aungel spak to hym? and whanne greet dissencoun was maad, the tribune dredde lest poul schulde be to drawe of hem. and he commaundide knyghtis to go down, and to take him fro the myddil of hem, and to lede hym into castels. and in the nyght suyng the lord stood nygh to him and seide, be thou stidefast. for as thou hast witnessid of me in ierusalem, so it bihoueth thee to witness also at rome. and whanne the dai was come summe of the iewis gaderiden hem and maden a vow, and seiden, that thei schulden neither ete ne drynke til thei slowen poul. and ther weren mo than fourti men that maden this sweryng togidre. and thei wenten to the prynces of preestis and eldre men and seiden, with deuocioun we han avowid, that we schulen not taaste ony thing til we sleen poul. now therefore make ghe knowun to the tribune with the counseil, that he bringen him forth to ghous as if ghe schulden knowe sum thing more certeynli of him, and we ben redi to sle him bifore that he come. and whanne the sone of poulis sistr hadde herd the aspies, he cam and entride into the castels and teelde to poul. and poul clepide to him oon of the centuriens and seide, lede this ghong man to the tribune, for he hath sum thing to schewe to him. and he took him and ledde to the tribune and seide, poul that is boundun preiede me to lede to thee this ghong man that hath sum thing to speke to thee. and the tribune took his hond, and wente with him † asidihalf, and axide hym what thing is it that thou hast to schewe to me? & he seide, the iewis ben accordid to preie thee that to morowe thou brynge forth poul into the counseil, as if thei schulden enquire sum thing more certeynli of hym, but bileue thou not to hem. for mo than fourti men of hem asprien him whiche han avowid, that thei schulen not ete neither drynke til thei sleen him, and now thei ben redi abidinge thin biheeste. therefore the tribune leste the ghonge man & commaundide, that he schulde speke to no man that he hadde maad these thingis knowun to him. and he clepide togidre twei centuriens and he seide to hem, make ghe redi twei hundride knyghtis that thei go to cesarie, and horse men seuenti, and spere men twei hundride fro the thridde our of the nyght. and make ghe redi an hors for poul to ride on to lede him saaf to felix the president: for the tribune dredde lest the iewis wolde take him bi the weie and sle him, and astirward he myghte be || chalengid as he hadde take money. and wroot him a pistle conteynynge these thingis. Claudius lissas to the best felix president heelte: this man that was taken of the iewis and bigan to be slayn, I cam upon

hem with myn oost and delyueride him fro hem whanne I knew that he was a romayn. and I wolde wite the cause which thei puttiden aghens him, and I ledde hym to the counseil of hem, and I foond that he was accused of questiouns of her lawe, but he hadde no cryme worthi the deeth either boondis. and whanne it was telde to me of the aspies that thei araieden for him, I sente him to thee, and I warnyde also the accuseris that thei seie at thee, farewell. and so the knyghtis as thei weren commaundid taken poul and ledde him bi nyght into antipatriden. and in the dai suyng whanne the horsmen weren lest that schulden go with hym thei turnyden aghen to the castels. & whanne thei camen to cesarie thei taken the pistle to the president, and setten also poul bifore him. and whanne he hadde red and axide of what province he was and knew, that he was of cilice, I schal heere thee, he seide, whanne thin accuseris comen, and he commaundide him to be kept in the mootalle of croude.

CHAP. XXIV.

AND astir fyve daies ananye prince of preestis cam down with summe eldre men, and tertulle a faire speker which wenten to the president aghens poul. and whanne poul was somened tertulle bigan to accuse hym and seide, whanne in mych pees we doen bi thee and manye thingis ben amendid bi thi wisdom euermore and euery where thou best felix, we han refleyued with al doing of thankings. but lest I tarie thee lenger I preie thee schortli heere us for thi mekenesse. we han foundun this wickid man stirynge dissencoun to alle iewis in alle the world and auctour of dissencoun of the secte of Nazarens. and he also enforside to defoule the temple, whom also we taken and wolden deme astir oure lawe. but lissas the tribune cam with greet strengthe aboue and delyueride him fro oure hondis and commaundide hise accuseris to come to thee, of whom thou demynge maist knowe of alle these thingis of whiche we accusen hym; and § iewis putten to and seiden, that these thingis hadden hem so. and poul answeride, whanne the president grauntide him to seie, of manye gheeris I knowe thee that thou art domesman ¶ to this folk, and ** I schal do ynowgh for me with good resoun. for thou maist knowe for to me ben not more than twelue daies sithen I cam up to worschipe in ierusalem. and neither in the temple thei founden me disputynge with ony man neither makynge concours of peple, neither in synagogis neither in citee, neither thei moun preue to thee of the whiche thingis thei now accusen me. but I knowleche to thee this thing, that astir the secte which thei seien cresie so I serue to god the sadir. and I bileue to alle thingis that ben writun in the lawe and prophetis. and I haue hope in god which also thei hemself abiden the aghenrifying to comynge of iuste men and wickide. In this thing I studie without hirting to have conscience to god and to men euermore. but astir manye gheeris I cam to do almesdedis to my folk, and offringis and avowis, in whiche thei founden me purified in the temple, not with companye neither with noise. and thei caughten me and thei crieden and seiden, take awei oure enemye. & summe iewis of asie whiche it bihosie to be now present at thee and accuse if thei hadden ony

* utraque.

† seorsum.

|| calumniam sustineret.

§ the iewis.

¶ of.

** bono animo pro me satisfaciam.

ony thing aghens me. either these hemself seie if thei founden in me ony thing of wickidnesse sithen I stonde in the counseil, but oonli of this voice, bi which I crie de stondinge among hem, for of the aghenrifying of deede men I am demed this dai of ghoul. sotheli felix dilaiede hem, * and knew moost certeynli of the weie, & seide, whanne lissas the tribune schal come down I schal heere ghoul. and he commaundide to a centurien to kepe hym, and that he hadde rest, and neither to forbede ony man to mynytre of hise owne thingis to hym. and astir summe daies felix cam down with drussille his wyf that was a iewe, and clepide poul and herde of him the feith that is in crist ihesu. and while he disputide of rightwisnesse & chastite and of doom to comynge felix was maad tremblyng and answeride, † whidir perteyneth now go, but in tyme couenable I schal clepe thee. also he hopide that money schulde be ghoun to him of poul, for which thing este he clepide him & spak with him. and whanne twei gheeris weren fillid felix took a succellour porcius festus, and felix wolde give grace to iewis, and lest poul boundun.

CHAP. XXV.

Therfore whanne festus cam into the provynce, astir the thridde dai he wente up to ierusalem fro cesarie and the princes of prestis and the worthieste of the iewis wenten to him aghens poul, and preieden him and axiden grace aghens him, that he schulde commaunde him to be led to ierusalem, and thei settiden aspies to sle him in the weie. but festus answeride, that poul schulde be kepte in cesarie sotheli that he himself schulde procede more avisili. therefore he seide, || thei in ghoul ben myghti come down togidre, and if ony cryme is in the man accuse thei hym. and he dwellide among hem no more than eichte ether ten daies, & cam down to cesarie. and the tother dai he sat for domesman, and commaundide poul to be brought. and whanne he was brought forth iewis stoodon aboute hym which camen down fro ierusalem, puttinge aghens him manye and greuouse causis whiche thei myghten not preue. for poul gheldide resoun in alle thingis, that neither aghens the lawe of iewis, neither aghens the temple, neither aghens the emperour I synnyde ony thing. but festus wolde do grace to the iewis and answeride to poul and seide, wolt thou go up to ierusalem and there be demed of these thingis before me? and poul seide, at the doom place of § the emperour I stonde wher it bihoueth me to be demed. I haue not noyed the iewis as thou knowist wel, for if I haue noyed either don ony thing worthi deeth I forsake not to die. but if nothing of tho is that thei accusen me, no man mai ghyue me to hem, I appele to the emperour. thanne festus spak with the counseil and answeride, to the emperour thou hast appellid, to the emperour thou schalt go. and whanne summe daies weren passid, agrippa kyng and beronyce camen down to cesarie to welcome festus. and whanne thei dwelliden there manye daies festus schewide to the kyng of poul and seide, a man is left boundun of felix of which whanne I was at ierusalem prynces of preestis and the eldre men of iewis camen to me and axiden dampnacioun aghens him. to which I answeride, that it is not custom to romayns to dampne ony man bifore

that he that is accused haue his accuseris present, and I take place of defending to putte awei the crymes that ben putt aghens him. therefore whanne thei camen togidre hidir, withouten ony delai in the dai suyng I sat for domesman and commaundide the man to be brought. and whanne hise accuseris stoodon thei seiden no cause of whiche thingis I hadde suspicioun of yuel, but thei hadden aghens him summe questionns ** of her veyn worschipping, and of oon ihesu deed whom poul affermyde to lyue. and I doutide of such maner questioun and seide, whether he wolde go to ierusalem, and there be demed of these thingis. but for poul appelleid that he schulde be kept to the knowyng of the emperour, I commaundide him to be kept til I sende him to the emperour. and agrippa seide to festus, I my self wolde heere the man. and he seide, to morowe thou schalt heere him. and on the tother dai whanne agrippa and beronyce camen *† with greet desire, and entride into the auditorie with tribunes and the principal men of the citee, whanne festus baad poul was brought. and festus seide, kyng agrippa and alle men that ben with us; ghe seen this man of which al the multitude of iewis preiede me at ierusalem, and axide and crieid, that he schulde lyue no lenger. but I soond that he hadde don no thing worthi of deeth, and I deem to sende him *|| to the emperour, for he appelleid this thing. of which man I haue not certeyn what thing I schal write to the lord, for which thing I broughte him to ghoul, and moost to thee, thou kyng agrippa, that whanne axyng is maad I have what I schal write. for it is seyn to me withouten resoun to sende a boundun man, and not to signyfie *§ the cause of him.

CHAP. XXVI.

AND agrippa seide to poul, it is suffrid to thee to speke for thi self. thanne poul heelde forth the hand and bigan to ghelde resoun. of alle thingis in whiche I am accused of the iewis, thou kyng agrippa, I gesse me blestid, at thee whanne I schal defende me this dai, moost for thou knowist alle thingis that ben among iewis customs and questionns, for which thing I biseche heere me pacientli. for alle iewis that bifore knewen me fro the bigynnyng knewen my lyf fro ghongthe that fro the bigynnyng was in my folk in ierusalem if thei wolen bere witnessyng that bi the †|| moost certeyn secte of oure religioun I lyuyde a farisee. and now for the hope of repromyscioun that is maad to oure sadris of god I stoodon fuget in doom, in which hope oure twelue lynagis seruyng nyght and dai hopen to come, of which hope, sir kyng I am accused of the iewis. what unbileeful thing is demed at ghoul if god reifith deede men? and sotheli I gesse, that I oughte do many contrarie thingis aghens the name of ihesu nazarene. which thing also I dide in ierusalem, and I encloside manye of seintis in prisoun whanne I hadde take power of the prynces of preestis. and whanne thei weren slayn I broughte the sentence, and bi alle synagogis ofte I ponyfchide hem, and confreynde to blasfeme, and more I wex wood aghens hem and pursuede in to aliene citees. in whiche the while I wenten to damask with power and suffryng of princes of preestis, at myddai in the weie I sigh, sir kyng, that fro heuene light schynyde aboute me passyng the schynyng of †§ sunne, and

* certissime sciens de Via hac.
superstitione

† that.

|| thei that.

§ Cesaris.

* locumque defendendi accipiat.

** de sua

*† cum multa ambitione.

*|| ad Augustum.

†|| certissimam.

†§ the sunne.

and aboute hem that weren togidre with me. and whanne we alle hadden falle doun into the erthe, I herde a vois feyng to me in ebrew tunge, faul, faul, what pursuest thou me? it is hard to thee to kike aghens the pricke. and I seide, who art thou lord? and the lord seide, I am ihesu whom thou pursuest, but rise up, and stonde on thi feet. for whi to this thing I apperide to thee, that I ordeyne thee mynystre and witnesse of tho thingis that thou hast feyn, and of tho in whiche I schal schewe to thee. and I schal delyuere thee fro peplis and folkis to whiche now I sende thee to opene the ighen of hem, that thei be conuertid fro derknesse to light, and fro power of sathanas to god, that thei take remysfion of synnes and part among seintis bi feith that is in me. wherfor, sir kyng agrippa, I was not unbileful to the heuenli visioun, but I told to hem that ben at damask firste, and at ierusalem and bi al the cuntree of iudee and to hethene men, that thei schulden do penaunce & be conuertid to god and do worthi werkis of penaunce. for this cause icwis taken me whanne I was in the temple to sle me. but I was helpun bi the help of god into this dai and stonde witnesfing to lesse and to more. and I seie no thing ellis than whiche thingis the profetis and moises spaken that schulen come, if crist is to suffre, if he is the firste of aghenrising of deede men that schal schewe light to the peple and to hethene men. whanne he spak these thingis and gheldide refoun festus seide with greet voice, poul thou maddist, manye lettris turnen thee to woodnesse. and poul seide, I madde not, thou best festus, but I speke out the wordis of treuthe and of sobrenesse. for also the kyng to whom I speke stidefastli, woot of these thingis. for I deme that no thing of these is hid fro hym, for neither in a corner was ought of these thingis don. bileueest thou, kyng agrippa, to prophetis? I woot that thou bileueest. and agrippa seide to poul, in litil thing thou counselist me to be maad a cristen man. and poul seide, I desire anentis god bothe in litil and in greet not oonli thee but alle these that heeren to dai to be maad such as I am, outakun these boondis. and the kyng roos up & the president and beronyce, and thei that saaten nygh to hem. and whanne thei wenten awei thei spaken togidre and seiden, that this man hath not don any thing worthi deeth, neither boondis. and agrippa seide to festus, this man myghte be delyuered if he hadde not ap-pelid to the emperour.

CHAP. XXVII.

BUT as it was demed him to schippe into italie thei bitooken poul with othere keperis to a centurien bi name iulius of the companye of knyghtis of the emperour. and we wenten up into the schip of adrymetis and bigunnen to saile, and weren borun aboute the places of asie, while aristark of macedonye tessalonycensis dwellide stille with us. and in the dai suyng we camen to sidon, and Julius tretide curteisli poul & suffride to go to frendis, and do hise nedis. and whanne we remoueden fro thenns we undirfailiden to cypre for that windis weren contrarie. and we sailiden in the see of silicie and pamfilie and camen to liltris that is licie. and there the centurien foond a schip of alisaundre feilynge into italie and puttide us ouere in to it. and whanne

in many daies we seiliden slowli and unnethe camen aghens * gwidun, for the wynd lettide us, we seiliden to crete bisidis salomona. and unnethe we seiliden bisidis and camen into a place that is clepid † of good hauene to whom the citee || tessala was nygh. and whanne mych tyme was passid, and whanne feilyng thanne was not sikir for that fasting was passid, poul coumfortide hem, and seide to hem, men, I se that feilyng bigynneth to be with wrong and mych harme not oonli of charge and of the schip, but also of oure lyues. but the centurien bileueyde more to the gouernour, and to the § lord of the schip than to these thingis that weren seid of poul. and whanne the hauene was not able to dwelle in wyntir ful manye ordeyniden counseil to seile fro thenns if on any maner thei myghten come to senycc, to dwelle in wyntir at the hauene of crete which biholdith to affrik and to chorum. and whanne the south blew ¶ thei gesliden hem to holde purpoos. and whanne thei hadden remoued fro affon thei seiliden to crete, and not astir mych the wind tifonyk that is clepid northeest was aghens it. and whanne the schip was rauyschid and myghte not enforse aghens the wynd, whanne the schip was ghoun to the blowyngis of the wynd we weren borun with cours into an yle that is clepid cauda, and unnethe we myghten gete a litil boot. and whanne this was takun up thei usiden helpis, girdinge togidre the schip and dredden lest thei schulden falle into sondi places. and whanne the vessel was undirfett so thei weren borun. and for we weren throwun with stronge tempest in the dai suyng thei maden casting out, and the thridde dai with her hondis thei castiden awei instrumentis of the schip. and whanne the sunne neither the sterris weren seyn bi manye daies and tempest not a litle neighide, now al the hope of oure heelte was don awei. and whanne mych fasting hadde be, thanne poul stood in the myddil of hem and seide, a men it bihoste whanne ghe herden me not to haue takun awei the schip fro crete and gete this wrong and casting out. and now I counseile ghou to be of good confort, for los of no perfoone of ghou schal be, outakun of the schip. for an aungei of god, whos I am and to whom I serue, stood nygh to me in this nyght and seide, poul drede thou not, it bihoueth thee to stonde bifore the emperour, and lo god hath ghoun to thee alle that ben in the schip with thee. for which thing ghe men be ghe of good coumfort, for I bileue to my god that so it schal be as it is seid to me, and it bihoueth us to come in to sum yle. but astirward that in the fourtenthe dai the nyght cam on us feilynge in the stony see, aboute mydnyght the schipmen supposiden sum cuntree to appere to hem, and thei caste doun a plomet & foundun twenti paasis of depnesse. and astir a litil thei weren departid fro thenns and foundun fiftene paasis. and thei dredden lest we schulden have fallun in to scharpe places, and fro the laste parti of the schip thei senten soure ancris, and desiriden that the dai hadde become. and whanne the schipmen soughten to fle fro the schip whanne thei hadden sent a litil boot in the see undir colour as thei schulden bigynne to strecche forth the ancris fro the former parti of the schip, poul seide to the centurien and to the knyghtis, but these men dwellen in the schip ghe moun not be maad saaf. thanne knyghtis kittiden awei the coordis of the litil boot, and suffriden it to falle awei. and whanne the dai

was

* gnidum.

† Boniportus.

|| Thalassa.

§ nauclero.

¶ assimantes propositum se tenere.

was come poul preiede alle men to take mete and seide, the fourtenthe dai this dai ghe abiden and dwellen fastynge and taken no thing, wherfore I preie ghou to take mete for ghoure heelte, for of noon of ghou the heer of the heed schal perische. and whanne he hadde seid these thingis poul took breed and dide thankings to god in the sight of alle men, and whanne he hadde brokun he bigan to etc. and alle weren maad of bettir coumfort and thei taken mete. and we weren alle men in the schip two hundride seuenti and sixe, and thei weren fillid with mete, and dischargiden the schip, and castiden wheete into thee see. and whanne the dai was come thei knewen no lond, and thei biheelden an hauene that hadde a watir bank into which thei thoughten, if thei myghten, to brynge up the schip. and whanne thei hadden take up the ancris thei bitooken hem to the see and * slakiden togidre the iointouris of gouernailis, and with a litil seil list up bi blowing of the wynd thei wenten to the bank. and whanne we selden into a place of grauel gon al aboute with the see thei † hirtliden the schip. and whanne the former part was || sicchid it dwellide unmouable, and the last part was brokun of strengthe of the see. and counseil of the knyghtis was to fle men that weren in warde, lest ony schulde ascape whanne he hadde swymmed out. but the centurien wolde kepe poul, and forbeed it to be don. and he commaundide hem that myghten swymme to go into the see and scape and go out to the lond. and thei baren summe othire on boordis, summe on tho thingis that weren of the schip, and so it was don that alle men ascapiden to the lond.

CHAP. XXVIII.

AND whanne we hadde ascaped thanne we knewen, that the ile was clepid § mylitene. and the hethene men diden to us not litle curtesie. and whanne a fier was kyndelid thei refreischiden us alle for the reyn that cam and coold. but whanne poul hadde gaderid a quantite of kittingis of vynes and leide on the fier an eddir sche cam forth fro the heete and took him bi the hond. and whanne the hethene men of the ile saighen the beeste hangynge in his hond, thei seiden togidre, for this man is a manqueller, and whanne he scapide fro the see goddis veniaunce suffrith him not to lyue in erthe. but he schook awei the beeste into the fier and hadde noon harme. and thei gessiden that he schulde be turned into swellyng & falle down sodeynli and die. but whanne thei abiden longe and sighen that no thing of yuel was don in hym, thei turnyden hem togidre and seiden that he was god. and in tho placis weren ¶ maneris of the prynce of the yle pupplius bi name which resseyuyde us bi three daies benyngneli ‡ and toond us. and it bisel that the fadir of pupplius lay ** traucilid with feueris and blodi flux, to whom poul entride. and whanne he hadde preied & leide hise hondis on hym he heclide hym. and whanne this thing was don alle that in the ile hadden sykneiss camen and weren heclid. whiche also onour-

iden us with manye worschipsis and puttiden what thingis weren necessarie to us whanne we schippiden. and aftir three monethis we schippiden in a schip of alisaundre that hadde wyntid in the yle, *† to which was an excellent signe of castor. and whanne we camen to siracusen we dwellide there three daies. fro thenns we seiliden aboute and camen to regyum. & aftir oo dai while the south blew in the secound dai we camen to puteolos, where whanne we founden britheren we weren preied to dwelle there aentis hem seueene daies, and so we camen to rome. and fro thenns whanne britheren hadden herd thei camen to us to the cheping of appius, and to the three taurnys. and whanne poul hadde seyn hem he dide thankings to god and took trist. and whanne we camen to rome it was suffrid to poul to dwelle bi him silf with a knyght kepinge him. and aftir the thridde dai he clepide togidre the worthieste of the iewis, and whanne thei camen he seide to hem, britheren I dide no thing aghens the peple either custum of fadris, and I was boundun at ierusalem and was bitakun into the hondis of romayns. and whanne thei hadden axid of me wolden haue delyuered me for that no cause of deeth was in me. but for the iewis aghenseiden I was constreyned to appele to the emperour, not as hauynge ony thing to accuse my peple. therfore for this cause I preiede to se ghou and speke to ghou, for for the hope of israel I am gird aboute with this cheyne. and thei seiden to him, neither we han resseyued lettris of thee fro iudee, neither ony of britheren comynge schewide either spak ony yuel thing of thee. but we preien to heere of thee what thingis thou *|| seelst, for of this secte it is knowun to us, that eueri where me aghenseith it. and whanne thei hadden ordeynyd a dai to hym many men camen to him in to the *§ yn to whiche he expownde witnesinge the kyngdom of god, and counselide hem of ihesu of the lawe of moises and profetis fro the morewe til to euentide. and summe bilecuyden to these thingis that weren seid of poul, and summe bilecuyden not. and whanne thei weren not consentinge togidre thei departiden. and poul seide oo word, for the hooli goost spak wel bi ysaie the prophete to oure fadris and seide, go thou to this peple and seie to hem, with eere ghe schulen heere and ghe schulen not undirstonde, and ghe seyng schulen se, and ghe schulen not biholde. for the herte of this peple is gretli fattid, and with ceris thei herden heuyli, and thei closiden togidre her ighen lest perauenture thei se with ighen and with ceris heere and bi herte undirstonde and be convertid and I heele hem. therfore be it knowun to ghou that this heelte of god is sent to hethene men, and thei schulden heere. and whanne he hadde seide these thingis iewis wenten out fro him and hadden mych questiou, *either musyng* among hemself. and he dwellide fulle twei gheer in his hirid place, and he resseyuyde alle that entriden to him, and prechide the kyngdom of god, and taughte tho thingis that ben of the lord ihesu crist with al trist withouten forbeding. †† *amen.* *for he is ihesu crist the sone of god lyuyng, bi whom al the world schal bigynne for to be demed.*

L 1

HERE

* simul laxantes. † impegnerunt. || fixa. § Mitylene. ¶ prædia. ‡ exhibit. ** vexatum. †† cui erat insigne Castorum. *|| sentis. *§ hospitium. †† not in the Latin, nor in the MSS, excepting two, Trin. Svo. and Ema. fol: 8 want 'em. They are not in the other Version. D.W.

HERE enden the dedis of apostlis, and bigynneth a prolog on the epistlis of cristen feith that ben vii in ordre that is i of james, twei of petir, iii of ioon and oon of iuda.

A P R O L O G.



THE ordre of the seuene epistlis which ben clepid * canonyfed is not so among the greekis that fulli saueren the feith and suen the rigt ordre of the epistlis as it is foundun in latin bookis: for forasmuch as petir is the firste in the ordre of apostlis, hise epistlis ben the firste of hem in ordre. but as we not longe sithen correctiden the euangelistis † to the lyf of treuthe, so we han sett these thourough the help of god in her owne ordre. for the firste of hem is an epistle of james, two of petris, three of ioonys, and oon of iude, the whiche epistlis, if thei hadden be treuli turned of the translatouris into latyn speche as thei weren maad of the apostlis, thei schulden haue maad no doute to rederis, ne the variaunce of wordis schulde not haue ynpugned it silf. nameli in that place in the firste epistle of ioon, where we reden of the || oonhede of the trynyte, where we fynden, that ther hath be greet errour of untrewre translatouris fro the treuthe of the feith, while thei setten in her translatiouns oonli the names of three thingis, that is of watir, of blood, and of the spirit, and leeueth the witnesing of the fadir, and of the sone, and of the spirit, in which *witnesing oure* § comyn bileve is moost strenghtid, and it is preued, that ther is ¶ oon substaunce of godheed of the fadir, and of the sone, and of the hooli spirit. but in othire epistlis hou mych oure translatioun diuersith fro othirs I leue to the prudence of the rederis. but thou ** goddis maide Eustachium, while thou enquerist bisili of me the treuthe of scripture thou *† puttist out myn elde to be gnawe of enuouse mennis teeth whiche seien, that I am a *|| peirer of hooli scripturis. but I in such a werk drede not the enue of myne enemyes, ne I schal not denyen to hem that axen the treuthe of hooli scripture. *Jerom in his prolog on this pistle seith this.*

Capitulum I.



JAMES the seruant of god, and of oure lord iesu crist, to the twelue kinredis that ben in scatering abroad, heelte. mi britheren, deme ye al ioie whanne ye fallen into dyuerse temptaciouns. witinge that the preuyng of youre feith worchith pacience, and pacience hath a parfyt werk, that ye be parfyt and hool and saile in no thing. and if ony of you nedith wisdom axe he of god which giueth to alle men largeli and upbreidith not, and it schal be gouun to hym. but axe he in feith, and doute no thing, for he that doutith is lyk to a wave of the see which is moued and borun aboute of wynd. therfore *§ gessle not thilke man that he schal take ony thing of the lord. a man double in soule is unstable in alle hise weies, and a meek brothir haue glorie in his enhaunsyng, and a riche man in his lownesse. for as the flour of grais he schal passe, the sunne roos up with heete and driede the gras, and the flour of it felde down, and the fairnesse of his cheer perischide, and so a riche man †† welewith in hise weies. bleffid is the man that suspirith temptacioun, for whanne he schal be preued he schal resseyue the crowne of lyf which god hath bihigt to men that louen him. no man whanne he is temptid seie, that he is temptid of god. for whi god is not a tempter of yuele thingis, for he temptith no man, but ech man is temptid, drawun and stirid of his owne coueiting. aftirward coueityng whanne it hath consueued bryngith forth synne, but synne whanne it is fillid gen-
d. drith deeth. therfore my moost dereworth britheren, nyle ye erre. ech good giste and ech parfyt giste is from above and cometh down fro the fadir of ligitis

anentis whom is noon †|| ouer †§ chaungyng ne ouerschadewing of reward. for wilfulli he bigat us bi the word of treuthe, that we be a bigynnyng of his creature. wite ye my britheren moost loued, be ech man swift to here but slow to speke, and slow to wrathe; for the wrathe of man worchith not the rigtwilnesse of god. for which thing caste ye awei al unclennesse and plentee of malice, and in myldenesse resseyue ye the word that is plauntid that mai saue youre soulis. but be ye doeris of the word, and not heerers oonli, disseyuynge yousilff. for if F. ony man is an heerer of the word, and not a doer, this schal be lickened to a man that biholdith the §|| cheer of his birthe in a myrrour. for he biheelde himsilff and wente awei and anon he forgat which he was. but he that biholdith in the lawe of parfyt fredom and dwellith in it, and is not maad a forgetful heerer, but a doer of werk, this schal be bleffid in his dede. and if ony man gessith himsilff to be religious, and refreyneth not his tunge, but disseyueth his herte, the religioun of him is veyn. a cleen religioun and an unwemmyd anentis god and the fadir is this, to visite fadirles and modirles children and widewis in her tribulacioun, and to kepe himsilff undefouled fro this world.

c. II.

M I britheren, nyle ye have the feith of oure A. lord Iesus crist of glorie in accepcioun of persoones. for if a man that hath a goldun ryng, and in a fair clothing cometh in youre company, and a pore man entrith in a foul clothing, and if ye biholden unto him that is clothid with §§ cleer clothing, and if ye seie to him sitte thou here wel, but to the pore man ye seien, stonde thou there, ether sitte undir the §§ stool of my feet, whether ye demen

* canonicæ † ad veritatis lineam.

Christi Eustochium. *† exponis

† vicissitudinis, whilenesse, or tyme, MS Syd.

librioth: publica Cam. ab.

§ scabello.

|| unitate.

§ fides catholica

*|| falsarium corruptoremque.

§|| vulum natiuitatis sue.

the face of his yonghe. Wiclif Homil: ibid.

¶ una divinitatis substantia.

*§ existimet.

†† marcescet.

‡|| other.

§, velle preclara.

** virgo

At God is not transmutacioun ne schadewing of whilewis, Wiclif Homil: in Epist. MS.

demen not anentis yousilff, and ben maad domesmen of wickide thoughtis? heere ye my moost dereworthe britheren, whether god chees not pore men in this world riche in feith, and ciris of the kyngdom that god bihigte to men that louen hym? but ye han dispised the pore man. whether riche men oppresen not you bi power, and thei drawen you to doomes? whethir thei blasfemen not the good name that is clepid to help on you? nethes if ye performen the kyngis lawe bi scripturis thou schalt loue thi neigbore as thi silff, ye doen wel. but if ye taken perloones ye worchen synne, and ben reprecud of the lawe as trespassouris, and who euer kepith al the lawe but offendith in oon, he is maad gilty of alle. for he that seide, thou schalt do no lecherie, seide also thou schalt not fle. that if thou doist not lecherie but thou sleepest, thou art maad trespassour of the lawe. thus speke ye, and thus do ye, as bigynnyng to be demed bi the lawe of freedom. for whi doom withouten merci is to him that doith no merci, but merci aboute reisith doom. my britheren what schal it profite if ony man seie that he hath feith but he hath not the werkis? whether feith schal mowe save him? and if a brother either listir be nakid, and han nede of ech daies lyfode, and if any of you seie to hem, go ye in pees, and be ye maad hote and be ye fillid, but if ye gyuen not to hem tho thingis that ben necessarie to bodi, what schal it profite? so also feith if it hath not werkis, is deed in it silff. but sum man schal seie, thou hast feith, and I haue werkis. schewe thou to me thi feith withoute werkis, and I schal schewe to thee my feith of werkis. thou bileuest that oo god is. thou doist wel, and deuclis bileuen and tremblen. but wilt thou wite thou veyn man that feith withoute werkis is ydil? whether abraham oure fadir was not iustified of werkis, offringe isaac his sone on the auter? therefore thou seest that feith wroughte with hise werkis, and his feith was fillid of werkis. and the scripture was fillid seiynge, abraham bilecuyd to god, and it was arettid to him to rightwisnesse, and he was clepid the frend of god.
 ye seen that a man is justified of werkis, and not of feith oonli. in lyk maner and whethir also raab the hoore was not iustified of werkis, and resseynde the messangeris, and sente hem out bi another weie. for as the bodi withoute spirit is deed, so also feith withoute werkis is deed.

III.

MI britheren nyle ye be maad manye maistris, witinge that ye taken the more doom. for alle we offendin in manye thingis, if ony man offendith not in word, this is a partyt man. for also he mai lede aboute al the bodi with a bridel. for if we putten bridelis into horsis mouthis for to consente to us, and we leden aboute al the bodi of hem. and lo schippis whanne thei ben greete, and ben dryuun of stronge windis, yit thei ben borun aboute of a litil gouernail, where the mouyng of the gouernour wole. so also the tunge is but a litil membre, and reisith greete thingis. lo hou litle fier brenneth a ful greet wood? and oure tunge is fier, the unuersitee of wickidnesse. the tunge is ordeyned in oure membris which defoulth al the bodi, and it is enflawmed of helle, and enflawmeth the * wheel of

oure birthe. and al the kynde of beestis, and of foulis and of serpentis and of othire is chastid, and tho ben maad tame of mannis kynde; but no man mai chastise the tunge, for it is an † unpesible yuel and ful of deedli venym. in it we blessen god the fadir, and in it we cursen men that ben maad to the licknesse of god. of the same mouth passith forth blesyng and cursyng, my britheren it bihoueth not that these thingis ben don so. whether a welle of the same hole bringith forth swete and salt watir? my britheren whether a fige tree mai make grapis, either a vyne figis? so neither salt watir may make sweet watir. who is wys and taugt among you, schewe he of good lyuynge his worchyng in myldenesse of his wisdom. that if ye han bittir enue, and stryvyngis ben in youre hertis, nyle ye haue glorie and be licris agens the treuthe. for this wisdom is not fro aboute comynge down, but ertheli and beestli and feendli. for where is enue and stryf, there is unfidestnesse and al schrewid werk. but wisdom that is fro above, firste it is chaast, afterward pesible, mylde, able to be counselid, consentinge to goode thingis, ful of merci and of goode fruytis demynge withoute seynyng. and the fruyt of rightwisnesse is sown in pees to men that maken pees.

III.

Wheroff ben bateils and || cheestis among you? whether not of youre coueitis that figten in youre membris? ye coueiten and ye han not, ye sleen and ye han enue, and ye moun not gete. ye chiden and maken bateil, and ye han not for ye axen not. ye axen, and ye resseuen not. for that ye axen yuele as ye schewen openli in youre coueitis. auouteris, witen not ye, that the frendship of this world is enemye to god? therefore who euer wole be frend of this world is maad the enemye of god. whethir ye gessen that the scripture seith veynli, the spirit that dwellith in you coueitith to enue? but he gyueh the more grace. for which thing he seith, god withstondith proude men, but to meke men he gyueh grace, therefore be ye sugett to god. but withstonde ye the deucl, and he schal fle fro c. you. neige ye to god, and he schal neighe to you. ye synneris clense the hondis, and ye double in soule purge ye the hertis. be ye wrecchis and weile ye. youre leighing be turned into weping, and ioie into forewe of herte. be ye mekid in the sigt of the lord, and he schal enhaunse you. my britheren nyle ye bacbite ech othire. he that bacbitith his brother, either that demeth his brother bacbitith the lawe, and demeth the lawe. and if thou demest the lawe thou art not a doer of the lawe, but a doomfman, but oon is maker of the lawe and juge that mai leese and delyuere. and who art thou that demest thi neigbore? lo now ye that seien, to dai either to morewe we schulen go into thilk citee, and there we schulen dwelle a yeer, and we schulen make merchaundise, and we schulen make wyynyng. whiche witen not what is to you in the morewe. for what is youre lyf? as smoke apperynge at a litte, and afterward it schal be waastid. therefore that ye seie, if the lord wole, and if we lyuen, we schulen do this thing either that thing. and now ye maken ful out ioie in youre pridis, euery such ioiynge is wickid. therefore it is synne to him that can do good and doith not.

V.

* rotam nativitatibus nostris.

† inquietum.

|| lites. in versione alii Cheestis, or Chidingis.

V.

DOith now ye riche men. wewith ye yellynge in youre wrecchidnessis that schulen come to you. youre riches ben rotun, and youre clothis ben eten of mougdis. youre gold and * siluer hath rustid. and the rust of hem schal be to you into witnessyng, and schal ete youre fleischis as fier. ye han tresoured to you wrahte in the laste daies. lo the hire of youre werkmen that repiden youre seeldis which is fraudid of you crieth, and the cry of hem hath entrid into the eiris of the lord of oostis. ye han ete on the erthe, and in youre leccheries ye han norished your hertis. in the dai of sleynge ye brougten and ^Bflowen the iust man, and he agenstood not you. therefore britheren be ye pacient til to the comyng of the lord. lo an erthetiler abidith precious fruyt of the erthe, pacientli suffrynge til he resseyue † tideful and lateful fruyt. and be ye pacient, and conferme ye youre hertis, for the comyng of the lord schal neige. britheren nyle ye be forewful ech to othire, that ye be not demed, lo the iuge stondith nyg before the gate. britheren take ye ensaumple of yuel goyng out, and of long abiding, and trauel and of pacience, the prophetis that spaken to you in the name of the lord. lo we blessen hem that sufferiden. ye herden the suffring, either pacience, of

iobb, and ye figen the ende of the lord. for the lord is merciful and doynge merci. bifore alle thingis, my britheren, nyle ye swere, neither bi heuene, neither bi eerthe, neither bi what euer othir ooth. but be youre word yhe, yhe, nai, nai, that ye falle not undir doom. and if ony of you is forewful, preie ye with pacient soule, and seie he a salm. if ony of you is syk, lede he yn || prestis of the chirche, and preie thei for him & anoynte with oile in the name of the lord, and the preier of feith schal saue the syk man, and the lord schal make him ligt, and if he be in synnes thei schulen be forgouun to him. therefore knowleche ye ech to othire youre synnes, and preie ye ech for othire that ye be saued, for the contynuel preier of a iust man is myche worth. elye was a deedli man lyk us, and in preier he preiede that it schulde not reyne on the erthe, & it reynede not three yeeris and sixe monethis. and estloone he preiede and heuene gaf reyn and the erthe gaf his fruyt. and britheren if any of you errith fro treuthe, and ony conuertith him, he owith to wite, that he that makith a synner to be turned fro the errour of his weie, schal saue the soule of him fro deeth, and keuerith the multitude of synnes.

Here endith the pistil of iames, and bigynneth the firste epistle of petir.



DE TIR apostle of iesus crist to the chosun men, to the comelings of scateryng a brood of ponte, of galathie, of capadocie, of asie, and of bythynie, bi the bifore knowing of god the fadir in halewing of spirit, bi obedience and sprenging of the blood of iesus crist, grace and pees be multiplied to you. blefid be god and the fadir of oure lord iesus crist, which bi his greet merci bigat us agen into § lyuyng hope bi the agenrisyng of iesus crist fro deeth into eritage uncorruptible and undefouled and that schal not fade that is kept in hevenes for you that in the vertue of god ben kept bi the feith into heelte and is redi to be schewid in the laste tyme. in which ye schulen make ioie thoug it bihoueth now a litle to be fori in dyuerse temptacioun, that the preuyng of youre feith be mych more precious than gold that is preued bi fier, and be foundun into heriyng and glorie and onour in the revelacioun of iesus crist. whom whanne ye han not seyn ye louen, into whom also now ye not seyng bileeuen. but ye that bileeuen schulen haue ioie and gladnesse that mai not be teeld out. and ye schulen be glorified and haue the ende of youre feith the heelte of youre foulis. of which heelte profetis fougten and enserchiden that protecieden of the grace to comynge in you, and fougten which euer what maner tyme the spirit of crist signyfiede in hem. and bifore tho passions that ben in crist, and the lattere glories, to whiche it was schewid. for not to hemself but to you thei mynystriden tho thingis that now ben teeld to you bi hem that prechiden to you bi the hooli goost sent fro heuene, into whom aungelis desiren

to biholde. for which thing be ye gird the leendis of youre soule sobre parfyt. and hope ye into thilke grace that is profrid to you bi the schewyng of iesus crist. as sones of obedience not maad lyk to the former desiris of youre unkunynghesse, but lyk hym that hath clepid you hooli, that also yefillf be hooli in al lyuyng. for it is writen, ye schulen be hooli, for I am hooli. and if ye ynwardli clepen him fadir which demeth withouten acceptioun of perfoones bi the werk of ech man, lyue ye in drede in the tyme of youre pilgrymage. witynge that not bi corruptible gold eithir siluer ye ben bought agen of youre veyne lyuyng of fadris tradicioun, but bi the precious blood as of the lombe undefouled and unspottid crist iesus that was knowun bifore the making of the world, but he is schewid in the laste tymes for you that bi him ben feithful in god that reside him fro deeth and gaf to him euerlastinge glorie. that youre feith and hope were in god, and make ye chaast youre foulis in obedience of charite, in loue of britherhod. of symple herte loue ye togidre more bisili, and be ye borun agen, not of corruptible feed, but uncorruptible bi the word of lyuyng god and dwellynge into withouten ende. for ech fleische is hei, and al the glorie of it is as flour of hey. the hey driede up, and his flour felde down, but the word of the lord dwellith withouten ende. and this is the word that is prechid to you.

II.

THerfore putte ye awei al malice and al gile and seynyngis, and envies and alle backbitingis as now borun yonge children resonable, withoute gile coucite ye mylk, that in it ye wexe into heelte, it netheles ye han taastid that the lord is swete and

* your siluer.

† temporaneum.

|| presbyteros.

§ the lyuyng.

and neige ye to him that is a lyvyng stoon and repreued of men but chosun of god and onoured. and yefilff as quicke stoonen be ye aboue bildid into spiritual housis and an hooli preefthod to offere spiritual sacrifices acceptable to god by iesus crist. for which thing the scripture seith, lo I schal sette in syon the higeste corner stoon chosun and precious, and he that schal bileue in him schal not be confoundid. therefore onour to you that bileuen, but to men that bileuen not, the stoon whom the bilderis repreuyden this is maad into the heed of the corner. and the stoon of hirtinge, and stoon of selaundre to hem that offenden to the word, neither bileuen it in which thei ben sett. but ye ben a chosin kyn, a kyngli preefthod, hooly folk, a peple of purchasyng that ye telle the vertues of him that clepide you fro derknessis into his woundirful ligt. whiche sum tyme weren not a peple of god, but now ye ben the peple of god. whiche hadden not merci, but now ye han merci. moost dere I biseche you as comelingis and pilgrymis to absteine you fro fleischli desires that figten agens the soule. and haue ye youre conuersacioun good among hethene men, that in that thing that thei bacbiten of you as of mysdoeris, thei biholden you of goode werkis and glorifien god in the dai of visitacioun. be ye sugett to ech creature of man for god, either to the king as to him that is higer in staat, either to duykis as to thilke that ben sent of hym, to the veniaunce of mysdoeris, and to the preisyng of goode men. for so is the wille of god, that ye do wel and make the unkunynghesse of unprudent men to be doumbe. as fre men and not as hauynge fredam the keuryng of malice, but as the seruauantis of god. onoure ye alle men, loue the britherhod, drede ye god, onoure ye the kyng. seruauantis be ye sugettis in alle drede to lordis, not oonli to goode and to mylde but also to tirauntis. for this is grace if for conscience of god ony man suffrith heuynessis and suffrith uniuftly. for what grace is it, if ye synnen and ben buffetid and suffren? but if ye doen wel and suffren pacientli, this is grace anentis god. for to this thing ye ben clepid. for also crist suffride for us & leste ensaumple to you, that ye solewe the steppis of hym which did not synne, neithir gile was foundun in his mouth. and whanne he was cursid, he curside not, whanne he suffride he manafide not, but he bitook hymself to him that denyde him uniuftli. and he himself baar oure synnes in his boði on a tree, that we be deede to synnes and lyue to rigtwisnesse, bi whos wan wounde we ben heclid. for ye weren as scheep erryng, but ye ben now turned to the scheperd and bischop of youre foulis.

III.

AL SO wymmen be thei suget to her husbondis. if ony man bileue not to the word, bi the conuersacioun of wimmen thei ben wunnen without word. and biholde ye in drede youre hooli conuersacioun. of which ther be not * withoutforth curious ournyng of heer, either doying aboute of gold, either ournyng of clothing, but thilke that is the hid man of herte in uncorrupcioun and of mylde spirit which is riche in the sight of god. for so summe tyme hooli wymmen hopeinge in god ournyden hemself, and weren suget to her owne husbondis, as fare obei-

ede to abraham and clepide him lord. of whom ye ben dougtris wel doyinge and not dredinge ony perturbacioun. also men dwelle togidre and bi kunnyng gyue ye onoure to the wommans freelte as to the more feble, and as to euene eiris of grace and of lyf that youre preieris be not lettid, and in feith alle of oon wille. in preier be ye ech suffryng with other, loueris of britherheed, merciful, mylde, meke. not yeldinge yuel for yuel, neither cursyng for cursyng, but ageward bleffynge. for in this thing ye ben clepid, that ye welde bleffynge bi critage. for he that wil loue lyf and se goode daies, constreyne his tunge fro yuel, and hise lippis that thei speke not gile. and bowe he fro yuel, and do good, seke he pees, and parsyti sue it. for the igen of the lord ben on iuste men, and hise eeris on the preieris of hem. but the cheer of the lord is on men that doen yuelis, and who is it that schal anoye you if ye ben fueris and loueris of goodnesse? † that also if ye suffren ony thing for rigtwisnesse ye ben bleffid. but drede ye not the drede of hem, that ye be not disturblid. but halewe ye the lord crist in youre hertis, and eacmore be ye redi to satisfaccioun to ech man axinge you resoun of that feith and hope that is in you, but with myldenesse and drede. hauynge good conscience, that in that thing that thei bacbiten of you, thei ben confoundid which chalenge falli youre good conuersacioun in crist. for it is better that ye do wel and suffre if the wille of god wil, than doyinge yuel. for also crist oonys dede F. for oure synnes, the iust for uniuft, that he schulde offere to god us maad dede in fleische, but maad qicke in spirit. for which thing he cam in spirit, and also to hem that weren closid togidre in prisoun prechide. whiche weren sumtyme unbleueful whanne thei abiden the pacience of god in the daies of noe, whanne the schip was maad in which a fewe, that is to seie eigte foulis weren maad saaf bi watir. and so baptyng of lyk fourme makith us saaf, not the putting awei of the filthis of fleische, but the axyng of a good conscience in god bi the agenrifyng of oure lord iesus crist that is in the righthalf of god, and swolewith deeth that we schulden be maad eiris of euerlastinge lyf. he gede into heuene and aungelis and poweris and uertues ben maad sugettis to hym.

III.

THerfore for crist suffride in fleisch, be ye also aarmed bi the same thenking. for he that suffride in fleische ceesside fro synnes that that is left now in fleische, lyue not now to the desiris of men, but to the wille of god. for the tyme that is passid is ynow to the wille of hethene men to be endid, whiche walkiden in leccheries and lustis, in mych drynkyng of wyn, in unmesurable etingis and drynkyngis, and unlesful worschipping of mawmetis. in which now thei ben astonyed, in which thing thei wondren. for ye rennen not togidre into the same confusioun of leccherie and blasfemen. and thei schulen gyue resoun to him that is redi to deme the quycke and the deede. for whi for this thing it is prechid also to deede men, that thei be demed bi men in fleische, and that thei lyue bi god in spirit. for the ende of alle thingis schal neighe, therefore be ye prudent and wake ye in preieris. bifore alle thingis haue ye charite ech to othire in youself

M m

algatis

* extrinsecus.

† but.

algatis lastinge, for charite keuerith the multitude of synnes. holde ye ospitalite togidre withouten grucching. ech man as he hath resseyued grace mynystringe it into ech othir as goode dispenderis of the manyfolde grace of god. if ony man spekith *speke* be as the wordis of god. if ony man mynystrith as of the vertu which god mynystrith, that god be onoured in alle thingis bi jesus crist oure lord, to whom is glorie and lordschipe into worldis of worldis amen. most dere britheren nyle ye go in pilgrymage in seruour that is maad to you to temptacioun, as if ony newe thing bifalle to you. but comyne ye wit the passiouns of crist and haue ye ioie, that also ye be glad and haue ye ioie in the reuelacioun of his glorie. if ye ben dispised for the name of crist ye schulen be blessid. for that that is of the onour and of the glorie and of the uertue of god, and the spirit that is his schal reste on you. but no man of you suffre as a mansleer, either a theef, either a curser, either a desirer of othere menns goodis, but if as a cristen man schame he not, but glorifie he god in this name. for tyme is that doom bigynne at goddis hous, and if it bigynne firste at us, what ende schal be of hem that bilecuen not to the gospel? and if a iust man unnethe schal be saued, where schulen the unfeithful man and the synner appere? therefore and thei that suffren bi the wille of god bitaken her soulis in goode dedis to the feithful * maker of nought.

V.

Therfore I an † euene eldre man, and a witnesse of cristis passiouns, which also am a comynere

of that glorie that schal be schewid in tyme to comynge, biseche ye the eldre men that ben among you. fede ye the flock of god that is among you, purcie ye not as constreyned, but wilfulli bi god. not for loue of foul wynnynge, but wilfulli. neithir as hauynge lordschip in the clergie, but that ye be maad ensauple of the flock of wille of soule. and whanne the prynce of schepardis schal appere ye schulen resseue the crowne of glorie that mai neuer fade. also ye yonge men be ye sugett to eldre men, and alle schewe ye togidre mekenesse. for the lord withstondith proude men, but he gyueth grace to meke men. therefore be ye mekid undir the mygti hond of god, that he reise you in the tyme of visitacioun. and caste ye al youre bisynesse into him, for to him is cure of you. be ye sobre and wake ye, for youre aduersarie the deuel as a rorynge lion goith aboute sechinge whom he schal deuoure. whom agenstonde ye stronge in the feith, witinge that the same passioun is maad to thilke britherhod of you that is in the worlde. and god of al grace that clepide you into his euerlastinge glorie you suffrynge a litil he schal persourme and schal conferme and schal make sad, to him be glorie and lordschip into worldis of worldis, amen. Bi siluan feithful brother to you as I deme, I wroot schortli, bisechinge and witnesynge, that this is the verrei grace of god in which ye itonden. the churche that is gaderid in babiloyne and marcus my sone gretith you wel. grete ye wel togidre in hooli cos. grace be to you alle that ben in crist. amen.

here endith the i epistle of petir, and bigynneth the secounde.

C A P. I.



Nimount petir seruaunt and apostle of iesus crist, to hem that han take with us the || euene feith in the rigtwisnesse of our god and sauyour iesus crist: grace and pees be fillid to you bi the knowynge of oure lord jesu crist, hou alle thingis of his godlich vertue that ben to lyf and pitee ben gounn to us bi the knowing of hym that clepide us for his owne glorie and vertue. bi whom he gaf to us moost precious biheestis, that bi these thingis ye schulen be maad felowis of goddis kynde, and fle the corrupcioun of that coueitise that is in the world. and § brynge ye in al bisynesse, and mynystre ye in youre feith vertue, and in vertue kunnyng, and in kunnyng abstynence, in abstynence pacience, in pacience pitee, in pitee loue of britherhood, and in loue of britherhood charite. for if these ben with you and ouercomen, thei schulen not make you voide, neither without fruyt in the knowynge of oure lord iesu crist. but to whom these ben not redi, he is blynd and gropith with his hond, and forgetith the purging of hise elde trespassis. wherfore britheren be ye more bisi, that bi goode werkis ye make youre cleping and chesing certein.

for ye doynge these thingis schulen not do synne ony tyme. for thus ¶ ye entryng into euerlastinge kyngdom of our lord and sauyour iesu crist schal be mynystrid to you plenteoulli. for which thing I schal bigynne to moneste you euermore of these thingis, and I wole that ye be kunnyng and confermed in this present treuthe. Forsothe I deme iustli as long as I am in this tabernacle to reise you in monesting, and I am certeyn that the putting awai of my tabernacle is swift bi this that our lord iesu crist hath schewid to me. but I schal gyue bisynesse and ofte astir my deeth ye haue mynde of these thingis. for we not fuyngge unwise taalis han maad knowun to you the vertue and the bifore knowynge of oure lord iesu crist, but we weren maad biholderis of his gretnesse. for he took of god the fadir onour and glorie bi such maner voice slidenn down to hym fro the greet glorie, this is my loued sone in whom I haue plesid to me, heere ye hym. and we herden this voice brought fro heuene whanne we weren with hym in the hooli hil. and we han a ‡ sadder word of prophecie, to which ye gyuyng tent doen wel, as to a lanterne that gyueth ligt in a derk place til the dai bigynne to gyue ligt, and the dai sterre springe in youre hertis. and firste undirstonde ye this thing, that ech prophecie of scripture is not maad bi propre interpretacioun. for prophecie was not brought ony tyme bi manns wille, but the hooli men of god inspired what the hooli goost spaken.

II.

* creatori.

† consenior.

|| coequallem.

§ curam omnem subinferentes.

¶ the.

‡ firmiorem.

II.

BUT also false profetis weren in the peple, as in you schulen be maistr lieris that schulen brynge in sectis of perdicoun. and thei denyen thilke lord that bougte hem and bringen on hemself haasti perdicoun. and manye schulen sue her lecherie bi whiche the weie of treuthe schal be blasfemed. and thei schulen make marchaundise of you in coucitise bi feined wordis, to whiche doom now a while ago ceefith not, and the perdicoun of hem nappith not. for if god sparide not aungelis synnyng, but bitook hem to be turmentid, and to be drawun down with boondis of helle into helle to be kept into doom, and sparide not the first world, but kepte noe the eigthe man the bifore-goer of rigtwisnesse, and brougte yn the greet flood to the world of unfeithful men. and he droof into poudir the citees of men of sodom and of men of gomor, and dampnyde bi turnyng upsodoun, and putte hem the enfaumple of hem that weren to doyng yuel, and delyueride the iust loth oppressed of the wrong and of the lecherous conversacioun of cursid men. for in sigt and heering he was iust, and dwellide among hem that fro dai into dai turmentide with wickide werkis a iust soule. for the lord can delyuere pitouse men fro temptacioun, and kepe wickide men into the dai of doom to be turmentid. but more hem that walken astir the fleische in coucitinge of unclennesse, and dispisen lordschiping, and ben boolede plesyng hemself, and dreden not to bringe in sectis blasfemyng. wher aungelis whanne thei ben more in strengthe and vertue beren not that was the execrable doom agens hem, but these ben as unresounable beestis * kyndeli into taking and into deeth, blasfemyng in these thingis that thei knowen not, and schulen perische in her corrupcioun and resseyue the hire of unrigtwisnesse, and † thei gessen delices of defoulyng and of wemme to be likyngis of dai. flowyng in her feestis with delices doyng lecherie with you, and han igen sul of auoutrie and unceefsyng trespasse, disseyuynge unthidefaste soules and han the herte exercisid to coucitise. the sones of cursyng that forsaken the rigt weie, and erriden sunyng the weie of balaam of bosor which louyde the hire of wickidnesse, but he hadde repreuynge of his woodnesse a doumbe beeste undir yok that spak with voice of man that forbede the unwisdom of the prophete. these ben wellis withouten watir, and mystis dryuun with whyrlyng wyndis, to whiche the thicke myst of derknesse is reserued. and thei speken in pride of vanytee, and disseyuen in desires of fleisch of lecherie hem that scapen a litle. whiche lyuen in errour and biheeten fredom to hem whanne thei ben seruauntis of corrupcioun. for of whom ony man is ouercomun of him also he is seruaunt. for if men forsaken the unclennesse of the world bi the knowyng of oure lord and sauour iesu crist, and cefsoone be wlapid in these and ben ouercomun the latter thingis ben maad to hem worse than the

former. for it was better to hem to not knowe the weie of rigtwisnesse, than to turne agen astir the knowyng fro that hooli maundement that was bitakun to hem. for thilke verre prouerbe bifelde to hem, the hound turnyde agen to his castyng, and a fowe is waifchen in walewing in fenne.

III.

LO ye moost dere worthe britheren I write to you this secounde epistle in which I stire your cleer soule bi monestyng togidre that ye be myndeful of the wordis that I bifore seide of the hooli profetis, and of the maundementis of the hooli apostlis of the lord and sauour. first wite ye this thing that in the laste daies disseyueris schulen come in disseit, goyng astir her owne coucitingis, seiyng where is the biheeste or the comyng of hym? for sithen the sadris dieden alle thingis lasten fro the bi-gynnyng of creature. but it is hid fro hem willyng this thing, that heuenes were bifore, and the erthe of watir was stondinge bi watir bi goddis word, bi which thilke world clensid thanne bi watir perischide. but the heuenes that now ben, and the erthe ben kept bi the same word, and ben reserued to fier into the dai of doom, and perdicoun of wickide men. but ye, moost dere, this oo thing be not hid to you, that oo dai anentis god is as a thousynde yeeris, and a thousynde yeeris ben as oo dai. the lord tarieth not his biheeste as summe gessen, but he doith pacientli for you, and wole not that ony men perische, but that alle turne agen to penaunce. for the dai of the lord schal come as a theef; in whiche heuenes with greet bire schulen passe and elementis schulen be dissolued bi heete, and the erthe and alle the werkis that ben in it schulen be brent. therefore whanne alle these thingis schulen be dissolued, what maner men bihoueth it you to be in hooli liuyngis and || pitees, abidinge and higynge into the comyng of the dai of oure lord iesu crist. bi whom heuenes brennyng schulen be dissolued, and elementis schulen faile bi brennyng of fier. also we abiden bi hise biheestis newe heuenes and newe erthe, in whiche rigtwisnesse dwellith. for which thing ye moost dere abiding these thingis, be ye bisi to be foundun to hym in pees unspottid and undefouled, and deme ye long abiding of oure lord iesu crist youre heelte. as also oure moost dere brothir poull wroot to you bi wisdom gouun to him, as in alle epistlis he spekith in hem of these thingis. in whiche ben summe harde thingis to undirstonde, which unwise and unstable men deprauen, as also thei doen othere scripturis to her owne perdicoun. therefore ye britheren bifore witinge kepe you self, lest ye be disceiued bi errour of unwise men, and falle awei fro § youre owne sadnesse. but wexe ye in the grace and the knowyng of oure lord iesu crist and oure sauour. to hym be glorie now and into the dai of euerlastingnesse. amen. *here endith the secounde pistle of petir: and biginneth the firste pistil of ioon.*

cap I.

* naturaliter in captionem.
§ youre sadnesse.

† voluptatem existimantes dei delicias coinquinationis et maculae.

|| pictatibus.

CAP. I.



HAT thing that was fro the bigynnyng which we herden which we figen with oure igen, which we biheelden and oure hondis touchiden of the word of liif. and the liif is schewid, and we saigen, and we witnesen and tellen to you * euerlasting liif that was anentis the fadir and apperide to us. therfore we tellen to you that thing that we figen and herden, that also ye haue felowschip with us and oure felowschip be with the fadir and with his sone iesu crist. and we writen this thing to you, that ye haue ioie, and that youre ioie be ful. and this is the tellyng that we herden of him and tellen to you, that god is ligt and ther ben no derknessis in hym. if we seien that we han felawschip with him, and we wandren in derknessis, we lien and doen not treuthe. but if we walken in ligt as also he is in ligt we han felawschip togidre, and the blood of iesu crist his sone clenst us fro al synne. if we seien that we han no synne we disseyuen oure synnes, and treuthe is not in us. if we knowlechen oure synnes, he is feithful and iust that he forgyve to us oure synnes, and clense us fro al wickidnesse. and if we seien that we han not synned, we maken him a lier, and his word is not in us.

II.

MI litle sones, I write to you these thingis, that ye synne not. but if ony man synneth we han an advocat anentis the fadir iesu crist, and he is the forgifnesse for oure synnes, and not oonli for oure synnes but also for the synnes of al the world. and in this thing we witen that we knowen hym, if we kepen hise commaundementis. he that feith, that he knowith god, and kepith not hise commaundementis is a lier, and treuthe is not in hym, but the charite of god is parfyt verili in hym that kepith his word. in this thing we witen that we ben in hym, if we ben parfite in hym. he that feith that he dwellith in hym, he owith for to walke as he walkide. moost dere brithren, I write to you not a newe maundement, but the elde maundement that ye hadden fro the bigynnyng. the elde maundement is the word that ye herden. eftsoone I write to you a newe maundement that is trewe bothe in him and you, for derknessis ben passid, and verrei light schyneth now. he that feith, that he is in ligt and hatith his brothir is in derknesse yit. he that loueth his brother dwellith in ligt, and schlaundre is not in hym. but he that hatith his brother is in derknessis, and wandrith in derknessis, and woot not whidir he goith, for derknessis han blyndid hise igen. litle sones I write to you, that youre synnes ben forgoun to you for his name. fadris, I write to you for ye han knowun him that is fro the bigynnyng. yonge men I write to you for ye han ouercomen

the wickid. I write to you yonge children, for ye han knowe the fadir. I write to you brithren for ye han knowun him that is fro the bigynnyng. I write to you yonge men, for ye ben stronge, and the word of god dwellith in you, and ye han ouercomun the wickid. nyle ye loue the world, ne tho thingis that ben in the world. if ony man loueth the world, the charite of the fadir is not in hym. for al thing that is in the world is coueitise of fleische, and coueitise of igen, and pride of lyf, which is not of the fadir, but it is of the world. and the world schal passe, and the coueitise of it, but he that doith the wille of god dwellith withouten ende. my litle sones, the last our is, and as ye han herd, that anticrist cometh, now many anticristis ben maad, wherfore we witen, that it is the last our. thei wenten forth fro us, but thei weren not of us, for if thei hadden be of us, thei hadden dwelte with us, but that thei be knowun that thei ben not of us. but ye han anoynting of the hooli goost and knowen alle thingis. I wroot not to you as to men that knowen not treuthe, but as to men that knowen it, and for ech leesyng is not of treuthe. who is a lier, but this that denyeth, that iesu is not crist? this is anticrist that denyeth the fadir and the sone. so ech that denyeth the sone hath not the fadir, but he that knowlechith the sone hath also the fadir. that thing that ye herden at the bigynnyng dwelle it in you. for if that thing dwellith in you which ye herden at the bigynnyng, ye schulen dwelle in the sone and in the fadir; and this is the biheeste that he bihigte to us euerlastinge lyf. I wroot these thingis to you of hem that disseyuen you, and that the anoynting which ye resseyuyden of hym dwelle in you. and ye han not nede that ony man teche you, but as his anoynting techith you of alle thingis, and it is trewe, and it is not leesyng, and as he taugte you dwelle ye in him, and now ye litle sones dwelle ye in hym, that whanne he schal appere we haue a trist, and be not confoundid of him in his comyng. if ye witen that he is iust, wite ye also ech that doith rigtwisnesse is borun of hym.

III.

SE ye what maner charite the fadir gaf to us, that we be named the sones of god and be hise sones. for this thing the world knewe not us, for it knew not hym. moost dere brithren, now we ben the sones of god, and yit it apperide not what we schulen be. we witen that whanne he schal appere we schulen be lyk hym, for we schulen se him as he is. and ech man that hath this hope in him makith hymself hooli as he is hooli. ech man that doith synne doith also wickidnesse, and sin is wickidnesse, and ye witen that he apperide to do awei synnes, and synne is not in hym. ech man that dwellith in him synneth not, and ech that synneth seeth not hym neithir knew hym. litle sones, no man disseyue you. he that doith rigtwisnesse is iust, as also he is iust. he that doith synne is of the deuel, for the deuel synneth fro the bigynnyng. in this thing the sone of god apperide, that he undo the werkis of the deuel. ech man that is borun of god

* the euerlasting.

god doith not synne, for the seed of god dwellith in him, and he mai not do synne, for he is borun of god. in this thing the sones of god ben knowun, and the sones of the fend. ech man that is not iust is not of god, and he that loueth not his brothir is not of god. for this is the tellyng that ye herden at the bigynnyng, that ye loue eche othere, not as cayn that was of the yuel, and sloug his brothir, and for what thing sloug he hym? for hise werkis
 d. weren yuele and his brotheris iust. britheren nyle ye wondre if the world hatith you, we witen that we ben translatid fro deeth to lyf, for we louen britheren, he that loueth not dwellith in deeth. ech man that hatith his brothir is a mansleer, and ye witen that ech mansleer hath not euerlastinge lyf dwellynge in him. in this thing we han knowun the charite of god, for he puttide his lyf for us, and we owen to putte oure lyues for oure britheren. he that hath the catel of this world, and seeth that his brother hath nede and closith hise entrails fro him, hou dwellith the charite of god in hym? my litle sones, loue we not in word, neither in tunge, but in werke and treuthe. In this thing we knowen, that we ben of treuthe, and in his sigt we monesten oure hertis. for if oure herte repreueth us, god is more than oure herte and knowith alle thingis. moost dere britheren, if oure herte repreueth not us, we han trust to god, and what euer we schulen axe we schulen resseyue of hym, for we kepen hise commaundementis, and we doen tho thingis that ben plesant before hym. and this is the commaundement of god, that we bileue in the name of his sone iesu crist, & that we loue eche othere as he gaf heeste to us. and he that kepith hise commaundementis dwellith in him, and he in him. and in * thing we witen that he dwellith in us bi the spirit whom he gaf to us.

III.

Moost dere britheren, nyle ye bileue to ech spirit, but preue ye spiritis if thei ben of god. for manye false prophetis wenten out into the world. in this thing the spirit of god is knowun: ech spirit that knowlechith that iesu crist hath come in fleische is of god, and ech spirit that fordoith iesu is not of god; and this is anticrist of whom ye herden, that he cometh, and rigt now he is in the world. ye litle sones ben of god, and ye han ouercomun hym, for he that is in you is more than he that is in the world. thei ben of the world, therefore thei speken of the world, and the world heerith hem. we ben of god, he that knowith god heerith us, he that is not of god heerith not us; in this thing we knowen the spirit of treuthe and the spirit of errour. moost dere britheren, loue † we togidre, for charite is of god, and ech that loueth
 c. his brothir is borun of god and knowith god. he that loueth not knowith not god, for god is charite. in this thing the charite of god apperide in us, for god sente his oon bigetun sone into the world that we lyue bi hym. in this thing is charite, not as we hadden loued god, but for he first louyde us, and sente his sone forgisnesse for oure synnes. ye moost dere britheren, if god louyde us, we owen to loue ech othere. no man saig euer god, if we louen togidre, god dwellith in us, and the charite of him is parfyt in us. in this thing we knowen that we dwellen in him and he in us, for of his spirit he gaf to us; and we sigen and witnesen, that the fadir sente

his sone sauour of the world. whocuer knowlechith, that iesu is the sone of god, god dwellith in him, and he in god. and we han knowun and bileuen to the charite that god hath in us. god is charite, and he that dwellith in charite dwellith in god, and god in him. in this thing is the parfyt charite of god with us, that we haue trist in the dai of doom, for as he is, also we ben in this world. drede is not in charite, but parfyt charite puttith out drede. for drede hath peyne, but he that dredith is not parfyt in charite. therefore loue we god, for he louyde us bifore. if ony man seith, that I loue god, and hatith his brothir, he is a lier. for he that loueth not his brothir which he seeth, hou mai he loue god whom he seeth not? and we han this commaundement of god, that he that loueth god loue also his brothir.

V.

ECH man that bileueth that iesu is crist is borun of god, and ech man that loueth him that genidre loueth him that is borun of him. in this thing we knowen, that we louen the children of god, whanne we louen god and doen hise maundementis. for this is the charite of god that we kepe hise maundementis, and hise maundementis ben not heuy. for al thing that is borun of god ouercometh the world, and this is the victorie that ouercometh the world, oure feith. and who is he that ouercometh the world but he that bileueth that iesu is the sone of god? this is iesu crist that cam bi watir and blood, not in watir oonli, but in watir and blood. and the spirit is he that witnesith, that crist is treuthe. for three ben that gyuen witnesyng in heuene, the fadir, the sone, and the hooli goost, and these three ben oon. and three ben that gyuen witnesyng in erthe, the spirit, watir and blood, and these three ben oon. if we resseyuen the witnesyng of men, the witnesyng of god is more. for this is the witnesyng of god that is more, for he witneside of his sone. he that bileueth into the sone of god hath the witnesyng of god in hym. he that bileueth not to the sone makith hym a lier, for he bileueth not in the witnesyng that god witneside of his sone. and this is the witnesyng for god gaf to you euerlastyng lyf, and this lyf is in his sone. he that hath the sone of god hath also lyf, he that hath not the sone of god hath not lyf. I write to you these thingis, that ye wite that ye han euerlastinge lyf whiche bileuen in the name of goddis sone. and this is the trist which we han to god, that what euer thing we axen astir his wille, he schal heere us. and we witen that he heerith us, whatever thing we axen, we witen that we han the || thingis whiche we axen of hym. he that woot that his brothir synneth a synne not to the deeth, axe he and lyf schal be gouun to him that synneth not to deeth. ther is a synne to deeth, not for it I seie that § ony preie, ech wickidnesse is synne, and ¶ ther is synne to deeth. we witen that ech man that is borun of god synneth not, but the generacioun of god kepith hym, and the wickid touchith hym not. we witen that we ben of god, and al the world is sett in yuel. and we witen that the sone of god cam in fleische and gaf to us witt, that we knowe verrei god, and be in the verrei sone of hym. this is verrei god, and euerlastyng lyf. my litle sones kepe ye you fro mawmetis.

here endith the firste epistle of ioun, and bigynneth the secounde epistle.

N n

the

* this thing.

† ye.

|| axingis.

§ ony man.

¶ est peccatum ad mortem.

the firste chap.

HE eldre man to the chosun ladi and to hir children whiche I loue in treuthe, and not I aloone, but also alle men that knowen treuthe. for the treuthe that dwellith in you, and with you schal be withouten ende. grace be with you, merci and pees of god the fadir and of iesu crist the sone of the fadir in treuthe and charite. I ioiede ful mych for I soond of thi sones goynge in treuthe as we resseyuyden maundement of the fadir. and now I preie thee ladi, not as writynge a newe maundement to thee, but that that we hadden fro the bigynnyng that we loue ech othire. and this is charite, that we walke astir hise maundementis. for this is the commaundement, that as ye

herden at the bigynnyng walke ye in him. for manye disseyuers wenten out into the world which knowlechen not that iesu crist han come in fleische. this is a disseyuer and anticrist. se ye yourself left ye leesen the thingis that ye han wrought, that ye resseyue ful mede. witynge that ech man that goith bifore and dwellith not in the teching of crist hath not god. he that dwellith in the teching hath bothe the sone and the fadir. if ony man cometh to you, and bringith not this teching, nyle ye resseyue him into hous, neither seie to him heil. for he that seith to him heil, comyneth with hise yuele werkis. lo I bifore seide to you that ye be not confoundid in the dai of oure lord iesu crist. I have mo thingis to write to you, and I wolde not bi parchemyn and enke, for I hope that I schal come to you and speke mouth to mouth that youre ioie be ful. the sones of thi chosun sistr gretten thee well. the grace of god be with thee. amen.

Here endith the secounde pistle of ioon, and bigynneth the thridde.

Chap. I.

HE eldre man to * gay-us moost dere brothir whom I loue in treuthe. moost dere brother of alle thingis I make preier that thou † entre and fare welesulli, as thi soule doith welesulli. I ioiede greetli for britheren camen and baren witnessyng to thi treuthe as thou walkist in treuthe. I haue not more grace of these thingis than that I heere that my sones walke in treuthe. moost dere brothir, thou doist seithsulli whateuer thou worchist in britheren, and that into pilgrims whiche yeldiden witnessyng to thi charite in the sigt of the chirche, whiche thou ledist forth and doist wel worthili to god, for thei wenten forth for his name, and taken nothing of hethene men, therefore we owen to resseyue suche

that we be euene worcheris of treuthe. I hadde write perauenture to the chirche, but this diotrepes that loueth to bere primacie in hem resseyueth not us. for this thing if I schal come I schal moneste hise werkis whiche he doith chidinge agens us with yuele wordis. and as if these thingis suffisen not to him, neither he resseyueth britheren, and forbedith hem that resseyuen and puttith out of the chirche. moost dere brothir, nyle thou sue yuel thing, but that that is good thing. he that doith wel is of god, he that doith yuel seeth not god. witnessyng is yoldun to demetrie of alle men, and of treuthe it silff. but also we beren witnessyng, and thou knowist that oure witnessyng is trewe. I hadde many thingis to write to thee, but I wolde not write to thee bi enke and penne, for I hope soone to se thee, and we schulen speke mouth to mouth. pees be to thee, freendis gretten thee wel, grette thou wel frendis bi name.

here endith the thridde pistil of ioon, and bigynneth the pistil of iudas.

Chap. I.

UDAS the seruaunt of iesus crist and brother of iames to these that ben loued, that ben in god the fadir, and to hem that ben clepid and kept of iesu crist, merci and pees and charite be filled to you. moost dere britheren, I doinge al bisynesse to write to you of youre comyn heelte hadde nede to write to you, and preie to stryue strongli for the feith that is oonys takun to seyntis. for summe unseithful men pryueli entriden that weren sum tyme bifore writen into this doom, and ouerturnen the grace of oure god into lecherie, and denyen him that is oonli a lord, oure lord iesu crist. but I wile moneste you oonys that witen alle thingis, that ihesus sauyde his

peple fro the lond of egipte, and the secounde tyme losse hem that bilcuyden not. and he reseruyde undir derknesse aungelis that kepten not her prynshood, but forsooken their hous into the doom of the greet god into euerlastinge boondis. as sodom and gomorre and the nyg coostid citees that in lyk maner diden fornycacyoun and yeden awei astir othire fleische, and ben maad ensauple, suffrynge peyne of euerlastinge fier. in lyk maner also these that defoulen the fleische, and dispisen lordschip, and blasfemen maiestee. whanne myghel archaungel disputide with the deuel and stroof of moises bodi, he was not hardi to brynge yn doom of blasfemye, but seide the lord comaunde to thee. but these men blasfemen what euer thingis thei knowen not, for what euer thingis thei knowe kyndeli as doumbe beestis in these thei ben corrupt.

II.

* Caio.

† ingredi.

II.

WOO to hem that wenten the weie of cayn, and that ben sched out bi errour of balaam for mede, and perischiden in the agenseiynge of chore. these ben in her metis seestinge togidre to filthe, withouten drede fedinge hemself. these ben cloudis withouten watir, that ben borun aboute of the wyndis. heruest trees without fruyt, twies deed, drawn up bi the roote, * watris of the wood see fomyng out her confusiouns, erringe steris to whiche the tempest of derknessis is kepte withouten ende. but enoch the seuenthe fro adam profeciede of these and seide, lo the lord cometh with hise hooli thou- syndis to do doom agens alle men, and to repreue alle unfeithful men of alle the werkis of the wickidnesse of them bi whiche thei diden wickidli, and of alle the harde wordis that wickide synneris han spoke agens god. these ben † gruccheris ful of playntis, wandringe afir her desires, and the mouth of hem spekith pride, worschippinge perfoones bicause of wynnynge and ye moost dere britheren, be mynde-

ful of the wordis whiche ben bifore seid of apostlis of oure lord ihesu crist, whiche seiden to you, that in the laste tymes there schulen come || gilours, wandringe afir her owne desires, § not in pitee. these ben whiche departen hemself, beestli men not hauynge spirit. but ye moost dere britheren aboue bilde youself on youre moost hooli feith, and preie ye in the hooli goost, and kepe youself in the loue of god, and abide ye the merci of oure lord ihesu crist into lyf euerlastynge. and repreue ye these men that ben demed, but saue ye hem, and take ye hem fro the fier. and do ye merci to othere men in the drede of god, and hate ye also thilke defouled coote which is fleischli. but to him that is mygti to kepe you without synne, and to ordeyne bifore the sigt of his glorie you unwemmed in ful out ioie in the comyng of oure lord ihesu crist. to god aloone oure favyour bi ihesu crist oure lord be glorie and magnyfyng, empire and power bifore alle worldis, and now and into alle worldis of worldis, amen.

here endith the pistil of iudas and bigynneth the prolog on apocalips.



ALLE men that wolen lyue mekeli in crist, as the apostle seith, suffren persecucioun, ¶ afir that, thou sone that neigest to the seruyce of god, stonde thou in rigtwisnesse and in drede, and make redi thi soule to temptacioun, for temptacioun is a mannis lyf on the erthe. but that feithful men faile not in hem, the lord coumfortith hem and confermeth seiynge, I am with you unto the ende of the world; and litle flok, nyle ye drede. therefore god the fadir seiynge the tribulaciouns whiche hooli chirche was to suffre that was foundid of the apostlis on crist the stoon, disposide with the sone and the hooli goost to schewe hem that me drede hem the lesse, and al the trynnye schewide it crist in his manheed, and crist to ioon bi an aungel. and ioon to hooli chirche, of which reuelacioun ioon made this book, wherfore this book is seid apocalips, that is to seie, reuelacioun. for here it is conteyned, that god schewide to ioon, and ioon to hooli chirche, hou greet thingis hooli chirche suffride in the firste tyme, and now suffrith and schal suffre in the laste tymes of anticrist, whanne tribulacioun schal be so greet that if it mow be, thei that ben chosun be moved. and whiche medis sche schal resseyue for these tribulaciouns, now and tyme to come, that meedis that beth bihote maken hir glad whom the tribulaciouns that ben teeld makith aferd. therefore this book among othere scripturis of the newe testament is clepid bi the name of prophecie, and it is more excellent than othere prophecies, for as the newe testament is worthier than the oold, and the gospel than the lawe, so this prophecie passith the prophecies of the old testament, for it schewith sacramentis that ben now ‡ a parti fulfillid of crist, and of hooli chirche, or ellis for to othere is ** oon maner profecie, but to this is three manere profecie gouden togidre, that is of that that is passid, and of that that is present, and of that that is to come. and to conferme the auctorite of it, ther cometh the auctorite of hym that sendith, and of hym that berith, and of hym that resseyueth. he that sendith is the trynnye, he that berith the aungel, he that resseyueth ioon. but whanne these thingis ben schewid to ioon in visioun, and ther ben three kyndis of visiouns, it is to se undir which kynde this be contened. for sum visioun is bodili, as whanne we seen ony thing with bodili igen. sum is spiritual or ymaginarie, as whanne we seen slepyng or ellis wakyng we biholden the ymagis of thingis bi whiche sum othir thing is signyfyed. as farao slepyng sig ecris of corne, and moises wakyng sig the buyseh brenne. another visioun is of undirstonding, as whanne thorough reuelacioun of the hooli goost, thorough undirstonding of thought, we conseiven the treuthe of mysteries, as ioon saug tho thingis that beth conteyned in this book. for not oonli he saug in spirit the figuris, but also he undirstood in thought the thingis that weren signyfyed bi hem. ioon sig and wroot in the ile of pathmos whanne he was exiled of domycian the moost wickid prince, and a cause compellide him to write. for while he was holdun in outlawrie of domycian in the yle of pathmos in the chirkis that he hadde gouerned ther weren sprungun manye vices and dyuerse cresies. for ther weren summe eretikis there that seiden, that crist was not tofore marie, forasmuch as he was in tyme borun of hir. whiche eretikis ioon in the bigynnyng of his gospel undirnymeth and seith, in the bigynnyng was the sone: and in this book whanne he seith, I am *† alpha and oo, that is the bigynnyng and the ende. Summe also seide, that hooli chirche schulde ende tofore the ende of the world, for *|| charge of tribulaciouns, and that it schulde not *§ undirfonge for hir trauel euerlastinge meede. therefore ioon willyng to distric the errouris of these, schewith that crist was bigynnyng and ende. wherfore ysaye seith, tofore me was no god fourmed, and afir me ther schal not be, and that hooli chirche thorough exercise of tribulaciouns schal not be endid, but schal profite, and for hem resseyue an euerlastinge meede. Joon writith to the seuene chirkis of asie, and to her seuene bischopis of the forseid thingis, enformynge and techinge bi hem al the general hooli chirche. and

* wawis.

† murmuratores.

|| illufiores.

§ in impietibus.

¶ iuxta illud.

‡ magna ex parte.

** unifaria.

*† et o.

*|| pondere.

*§ non suscepturam.

and so the mater of ioon in this werk is, specialich of the church of asie, and also of al hooli church what sche schal suffre in this present tyme, and what sche schal undirfonge in tyme to come. and his entent is to stire to pacience which is to be kept, for the trauel is schort and the meede greet. the maner of his trectyng is such; first he sett bifore a prolog and a salutacioun where he makith the heereris benygne, and * takyng wel tent, and whanne he hath sett it tofore he cometh to the telling. but tofore his tellyng he schewith, that crist is euer withouten bigynnyng and withouten ende, reherfing him that spekith, I am alpha and oo, bigynnyng and ende. aftirward he cometh to his tellyng, and departith it into seuene visiouns. and whanne thei ben endid, this book is endid. he settith tofore the prolog and seith, the apocalips of ihesu crist. undirstonde that this is as it is in othre; the visioun of isaie, and also the parabis of salamon. *Jerom in his prolog on this apocalips seith al this.*

Chap. I.



Apocalips of ihesu crist which god gaf to him to make open to hise seruautis, whiche thingis it bihoueth to be maad soone. and he signyfiede sendinge bi his aungel to his seruaut ioon, which bare witnessyng to the word of god, and witnessyng of ihesu crist in these thingis what euer thingis he saygh. bleffid is he that redith and he that heerith the wordis of this prophecie, and kepith tho thingis that ben writun in it, for the tyme is nygh. ioon to seuene churchis that ben in asie, grace and pees to you of him that is, and that was, and that is to comynge. and of the seuene spiritis that ben in the sigt of his trone, and of ihesu crist that is a feithful witnesse, the firste bigetun of deede men, and prynce of kyngis of the erthe, which louyde us & waichide us fro oure synnes in his blood, and made us a kingdom and prestis to god and to his fadir: to hym be glorie and empire into worldis of worldis amen. lo he cometh with clowdis and ech ige schal se him, and thei that prickide him, and alle the kynredis of the erthe schulen biweile hemselff on hym, ghe amen. I am alpha and oo the bigynnyng and the ende seith the lord god that is, and that was, and that is to comynge almygti. I ioon youre brother and partener in tribulacioun and kingdom and pacience in crist ihesu, was in an ile that is clepid pathmos for the word of god and for the witnessyng of ihesu. I was in spirit in the lordis dai, and I herde bihynde me a greet voice as of a trumpe sciynge to me, write thou in a book that thing that thou seest, and sende to the seuene churchis that ben in asie, to effesus, to smyrna, and to pergamus, and to tiatira, and to sardis, and to philadelfia, and to laodicia. and I turnyde that I schulde se the vois that spak with me. and I turnyde and I saig seuene candelstickis of gold, and in the myddil of seuene golden candelstickis oon lyk to the sone of man † clothid with a long garnement, and gird at the tetis with a goldun girdil. and the heed of him and hise heeris weren white as white wolle, and as snow. and the igen of hym as flawme of fier, and hise feet lyk to || latoun as in a brennyng chymney. and the vois of him as the vois of manye wattris. and he hadde in his righthond seuene steris, and a swerd scharp § on euere either side wente out of his mouth, and his face as the sunne schyneth in his vertue, and whanne I hadde seyn him I felde doun at hise feet as deed. and he puttide his righthond on me and seide, nyle thou drede, I am the firste and the laste, and I am alyue and I was deed and lo I am lyuynge into worldis

of worldis, and I haue the keies of deeth and of helle. therfore write thou whiche thingis thou hast seyn, and whiche ben, and whiche it bihoueth to be don aftir these thingis the sacrament of the seuene steris whiche thou sigest in my righthond, and the seuene goldun candelstickis: the vii steris ben aungelis of the seuene churchis, and the seuene candelstickis ben seuene churchis.

Chap. II.

AND to the aungel of the church of effesus write thou these thingis. seith he that holdith the seuene steris in his rigt hond; which walkith in the myddil of the seuene goldun candelstickis. I woot thi werkis and traueil and thi pacience, and that thou maist not suffre yuele men. and thou hast assaied hem that seien that thei ben apostlis and ben not, and thou hast foundun hem liseris, and thou hast pacience, and thou hast suffrid for my name and failidist not. but I haue agens thee a fewe thingis, that thou hast lest thi firste charite. therfore be thou myndful fro whens thou hast falle, and do penaunce, and do the firste werkis, either ellis I come soone to thee, and I schal moue thi candelsticke fro his place, but thou do penaunce. but thou hast this good thing, that thou hatidist the dedis of nycholaitis the whiche also I hate. he that hath ceris heere he what the spirit seith to the churchis. to him that ouercometh I schal gyue to ete of the tree of lyf that is in the paradys of my god. and to the angel of the church of † smyrna write thou these thingis. seith the firste and the laste that was deed and lyueth. I woot thi tribulacioun and thi pouert, but thou art riche. and thou art blasfemed of hem that seien that thei ben iewis and ben not, but ben the synagoge of sathanas. drede thou nothing of these thingis which thou schalt suffre. lo the deuel schal sende summe of you into prisoun that ye be temptid, and ye schulen haue tribulacioun ten daies, be thou feithful to the deeth, and I schal gyue to thee a crowne of lyf. he that hath ceris heere he what the spirit seith to the churchis, he that ouercometh schal not be hirt of the secound deeth. And to the aungel of the church of pergamus write thou, these thingis seith he that hath the swerde scharpe on ech side. I woot where thou dwellist, where the seete of sathanas is, and thou holdist my name, and denyedist not my seith. and in tho daies was antipas my feithful witnesse that was slain at you where sathanas dwellith. but I haue agens thee a fewe thingis, for thou hast there men holdinge the techyng of balaam which taugte balac for to sende sclaundre bifore the sones of isracl to ete of sacrifices of idolis, and to do fornyacioun; so also thou hast men holdinge the techyng of nycholaitis. also do thou penaunce, if ony thing lessé I schal come soone to thee, and I schal sigte with them

* attentos.

† vestitum podere.

|| aurichalco.

§ utraque parte.

† smyrnae.

them with the swerd of my mouth. he that hath ceris heere he what the spirit seith to the chirchis. to hym that ouercometh I schal gyue * aungel mete hid, and I schal gyue to him a whyt stoon, and in the stoon a newe name writun, which no man knowith but he that takith. and to the aungel of the chirche of tiatira, write thou these thingis seith the sone of god that hath igen as flawme of fier, and hise feet lyk latoun. I knowe thi werkis and seith and charite, and thi seruyce and thi pacience, and thi laste werkis mo than the former but I have agens thee a fewe thingis for thou suffrith the woman iefabel which seith that sche is a profetesse to teche and disseyue my seruautis to do lecherie, and to ete of thingis offrid to idolis. and I gaf to hir tyme that sche schulde do penaunce, and sche wolde not do penaunce of hir fornicacioun. and lo I sende hir into a bed, and thei that doen lecherie with hir schulen be in moost tribulacioun but thei do penaunce of her werkis. and I schal sle hir sones into deeth, and alle chirchis schulen wite, that I am ferchingeynes and hertis, and I schal gyue to ech man of you affir hise werkis. and I seie to you and to othire that ben at tiatire, whocuer han not this teching, and that knewen not the hignesse of sathanas, hou thei seien I schal not sende on you anothir charge, nethes holde ye that that ye han til I come. and to hym that schal ouercome, and that schal kepe til into the ende my werkis, I schal gyue power on folkis, and he schal gouerne hem in an yrun yerd, and thei schulen be brokun togidre as a vessel of a potter, as also I resseyuyde of my fadir, and I schal giue to hym a morewe sterre. he that hath ceris heere he what the spirit seith to the chirchis.

III.

AND to the aungel of the chirche of sardis write thou. these thingis seith he that hath the seuene spiritis of god, and the seuene steris. I woot thi werkis, for thou hast a name that thou lyuest and thou art deed. be thou wakinge, and conferme thou othere thingis † that weren to dyinge. for I fynde not thi werkis sulle bifore my god, therefore haue thou in mynde hou thou resseyuydist and herdyst, and kepe and do penaunce. therefore if thou wake not, I schal come as a nygt theef to thee, and thou schalt not wite in what our I schal come to thee. but thou hast a fewe names in sardis whiche han not defoulid her clothis, and thei schulen walke with me in white clothis for thei ben worthi. he that ouercometh schal be clothid thus with white clothis, and I schal not do awci his name fro the book of lyf, and I schal knowleche his name bifore my fadir, and bifore hise aungelis. he that hath ceris heere he what the spirit seith to the chirchis. and to the aungel of the chirche of filadelfie write thou these thingis seith the hooli and trewe that hath the keie of dauid, which openeth and no man closith, he closith and no man openeth. I woot thi werkis, and lo I gaf bifore thee a dore opened which no man mai close. for thou hast a litle vertue, and hast kept my word, and denyest not my name. lo I schal gyue to thee of the synagoge of sathanas whiche seien that thei ben iewis and ben not but lien. lo I schal make hem that thei come and worschipe bifore thi feet, and thei schulen wite that I louede thee, for thou kepist the word of my pacience, and

I schal kepe thee fro the our of temptacioun that is to comynge into al the world to tempte men that dwellen in erthe. lo I come soone, holden thou that that thou hast, that no man take thi crowne. and him that schal ouercome I schal make a piler in the temple of my god and he schal no more go out. and I schal write on him the name of my god, and the name of the citee of my god, of the newe ierusalem that cometh down fro heuene of my god, and my newe name. he that hath ceris heere he what the spirit seith to the chirchis. and to the aungel of the chirche of laodice, write thou these thingis seith amen, the feithful witnesse and trewe which is bigynnyng of goddis creature. I woot thi werkis, for neither thou art coold, neither thou art hoot, I wolde that thou were coold either hoot, but for thou art lewe, and neither coold neither hoot, I schal bigynne to caste thee out of my mouthe. for thou seist that I am riche and ful of goodis, and I haue nede of nothing, and thou woost not that thou art a wrecche and wreccheful, and pore and blynde and nakid. I counsele thee to bie of me brent gold and preued, that thou be maad riche, and be clothid with white clothis, that the confusioun of thi nakidnesse be not seen, and anoynte thin igen with a collerie that thouse. I repreue and chastise whom I loue, therefore sue thou goode men and do penaunce. lo I stonde at the dore & knocke, if ony man heerith my vois and openeth the gate to me I schal entre to hym and soupe with hym, and he with me. I schal gyue to him that schal ouercome to sitte with me in my trone, as also I ouercam and saat with my fadir in his trone. he that hath ceris heere he what the spirit seith to the chirchis.

Chap. III.

AFTIR these thingis I saigh and lo a dore was opened in heuene, and the first vois that I herde was as of a trumpe spekyng with me. and seide, stie thou up hidir, and I schal schewe to thee whiche thingis it bihoueth to be don soone affir these thingis. anon I was in spirit, and lo a seete was sette in heuene, and upon the seete oon sittynge, and he that saat was lyk the sigt of a stoon ialpis and to sardyn, and a reynehowe was in cumpas of the seete lyk the sigt of smaragdyn. and in the cumpas of the seete weren || xxiiii finale sectis, and aboue the trones soure and twenti eldre men sittinge hiled aboute with white clothis, and in the heedis of hem goldun crownes. and leitis and voices and thundryngis came out of the trone, and seuene laumpis brennyng bifore the trone, whiche ben the vij spiritis of god. and bifore the seete as a see of glas lyk a cristall, and in the myddil of the seete, and in the cumpas of the seete foure beestis ful of ighen bifore and bihynde. and the firste beeste lyk a lioun, and the secounde beeste lyk a calf, and the thridde beeste hauynge a face as of man, and the fourthe beeste lyk an egle fleyng. and the foure beestis hadden euery of hem fixe wyngis, and al aboute and withynne thei weren ful of ighen. and thei hadden not reste dai and nyght, seiynge, hooli, hooli, hooli, the lord god almyghti that was and that is, and that is to comynge. and whanne tho foure beestis gaven glorie and onour and blessing to hym that saat on the trone that lyueth into worldis of worldis, the foure and twenti eldre men

O o

felden

* manna absconditum.

† que moritura erant.

|| foure and twenty.

felden down bfore him that saat on the trone, and worschipiden him that liueth into worldis of worldis, and thei casten her crownys bfore the trone and seiden, thou lord oure god art worthi to take glorie and onour and vertue, for thou madist of nought alle thingis, and for thi wille tho weren and ben maad of nought.

Chap. V.

AND I saigh in the righthond of the sitter on the trone, a book writun withynne and without, and seelid with seuene seelis. and I sigh a strong aungel preching with a greet vois, who is worthi to opene the book, and to undo the seelis of it? and noon in heuene, neither in erthe, neither undir erthe myghte opene the book neither biholde it. and I wepte mych, for noon was foundun worthi to opene the book neither to se it. and oon of the eldre men seide to me, wepe thou not, lo a lioun of the lynage of iuda, the roote of dauid hath ouercomen to opene the book, and to undo the seuene seelis of it. and I saigh, and lo in the myddil of the trone and of the foure beestis, and in the myddil of the eldre men, a lomb stondinge as slayn that hadde seuene hornes, and seuene ighen whiche ben seuene spiritis of god sent into al the erthe. and he cam and took of the righthond of the sitter in the trone the book. and whanne he hadde opened the book the foure beestis and the foure and twenti eldre men felden down bfore the lomb, and hadden ech of hem harpis, and goldun violis ful of odours whiche ben the preiers of seintis. and thei sungen a newe song and seiden, lord oure god thou art worthi to take the book, and to opene the seelis of it: for thou were slayn and agen boughtist us to god in thi blood, of ech lynage and tunge and peple and nacioun, and madist us a kyngdom and preestis to oure god, and we schulen regne on erthe. and I saigh and herde the voice of manye aungelis al aboute the trone, and of the beestis & of the eldre men. and the noumbre of hem was thousyndis of thousyndis seiynge with a greet voice, the lomb that was slayn is worthi to take vertue and godhed and wisdom and strengthe and onour and glorie and blessing, and ech creature that is in heuene, and that is on erthe, and undir erthe, and the see, and whiche thingis ben in it, I herde alle seiynge to him that sat in the trone, and to the lomb, blessing and onour, and glorie and power into worldis of worldis; and the foure beestis seiden, amen. and the foure and twenti eldre men felden down on her faces and worschipiden him that lyueth into worldis of worldis.

Cap. VI.

AND I saigh that the lomb hadde opened oon of the seuene seelis, and I herde oon of the foure beestis seiynge as a voice of thundir, come and se. and I saigh, and lo a whyt hors, and he that sat on hym hadde a bouwe, and a crowne was gouun to him, and he wente out ouercomynge that he schulde ouercome. and whanne he hadde opened the secound seel, I herde the secounde beeste seiynge, come thou and se. and another reed hors wente out, and it was gouun to him that saat on him, that he schulde take pees fro the erthe, and

that thei fle togidre hemselff, and a greet swerd was gouun to hym. and whanne he hadde opened the thridde seel, I herde the thridde beeste seiynge, come thou and se. and lo a blak hors, and he that saat on him hadde a balance in his hond. and I herde as a vois in the myddil of the foure beestis, seiynge, a * bilibre of wheete, for oo peny, and three bilibris of barli for a peny, and hirte thou not wyn ne oile. and whanne he hadde opened the fourthe seel I herde a voice of the foure beestis seiynge, come thou and se, and lo a pale hors, and the name was deeth to him that sat on hym, and helle suyde hym, and power was gouun to him on foure parties of the erthe for to fle with swerd and with hunger and with deeth and with beestis of the erthe. and whanne he hadde opened the fifthe seel, I saigh undir the auter the foulis of men slayn for the word of god and for the witnessyng that thei hadden. and thei criede with a greet vois and seiden, hou long thou lord that art hooli and trewe demist not, and vengist not oure blood of these that dwellen in the erthe? and white stoolis, for ech soule a stoole, weren gouun to hem, and it was seid to hem, that thei schulen reste ghit a litil tyme, til the noumbre of her felowis and her britheren be fulfild that ben to be slayn, as also they. and I saigh whanne he hadde opened the sixte seel, and lo a greet erthemouyng was maad, and the sunne was maad blak as a sak of heire, and al the moone was maad as blood. and the steris of heuene felden down on the erthe, as a fige tree sendith hise unripe figis, whanne it is moued of a greet wynd. and heuene wente awei as a book † wlapid yn, and alle mounteyns and ylis weren moued fro her places. and kyngis of the erthe and prynces and tribunes and riche and stronge, and ech boond man and fre man hidden hem in denys and stoonys of hillis. and thei seien to hillis and to stoonys, falle ghe on us and hide ghe us fro the face of hym that sittith on the trone, and fro the wraththe of the lomb. for the greet dai of her wraththe cometh, and who schal mowe stonde!

Chap. VII.

AFTIR these thingis I saigh foure aungelis stondinge on the foure corneris of the erthe, holdinge foure wyndis of the erthe that thei blew en not on the erthe, neithir on the see, neithir on ony tree. and I saigh anothir aungel stiyng fro the risyng of the sunne, that hadde a signe of the lyuyng god. and he criede with a greet voice to the foure aungels to whiche it was gouun to noye the erthe and the see and seide, nyle ghe noye the erthe and see, neithir trees til we marken the seruantis of oure god in the forheedis of hem. and I herde the noumbre of men that weren markid an hundride thousynde and foure and fourti thousynde markid, of euery lynage of the sones of israel. of the lynage of iuda twelue thousynde markid. of the lynage of ruben twelue thousynde markid. of the lynage of gad twelue thousynde markid. of the lynage of aser twelue thousynde markid. of the lynage of neptalym twelue thousynde markid. of the lynage of manasse twelue thousynde markid. of the lynage of symeon twelue thousynde markid. of the lynage of leuy twelue thousynde markid. of the lynage of isachar twelue thousynde markid. of the lynage of zabulon twelue thousynde markid. of

* bilibris.

† involutus.

of the lynage of ioseph twelue thoufynde markid. of the lynage of beniamyn twelue thoufynde markid. affir these thingis I saigh a greet peple whom no man myghte noumbre of alle folkis and lynagis and peplis and langagis stondinge bifore the trone in the sight of the lomb. and thei weren clothid with white stoolis and palmys *weren* in the hondis of hem. and thei crieden with greet voice and seiden, heelte to oure god that sittith in the trone, and to the lomb, and alle aungelis stoodden al aboute the trone, and of the eldre men and of the foure beestis. and thei felden down in the sight of the trone on her faces, and worschipiden god and seiden, amen, blesyng and cleereneffe and wisdom and doing of thankyngis and onour and vertue and strengthe to oure god into worldis of worldis, amen. and oon of the senyours answeride and seide to me, who ben these that ben clothid with whyte stoolis, and fro whenns camen thei? and I seide to him, my lord thou woost. and he seide to me, these ben thei that camen fro greet tribulacioun, and waichiden her stoolis and maden hem white in the blood of the lomb. therefore thei ben bifore the trone of god, and seruen to him dai and nyght in his temple, and he that sittith in the trone dwellith on hem, thei schulen no more hungre ne thirste, neithir sunne schal falle on hem, ne ony heete. for the lombe that is in the myddil of the trone schal gouerne hem, and schal lede forth hem to the wellis of wattris of lyf, and god schal wipe awci ech teer fro the ighen of hem.

Chap. VIII.

AND whanne he hadde opened the seuenthe seal, a silence was maad in heuene as half an our. and I saigh seuene aungelis stondinge in the sight of god, and seuene trumpis weren ghoun to hem. and anothere aungel cam and stood bifore the auter, and hadde a goldun censer. and manye encensis weren goun to him that he schulde ghyue of the preieris of alle seintis on the goldun auter that is bifore the trone of god. and the smoke of encensis of the preieris of the hooli men stiede up fro the aungels hond bifore god. and the aungel took the censer, and fillide it of the fier of the auter, and castide into erthe. and thundris and voicis and leitingis weren maad, and a greet erthe mouyng. and the seuene aungelis that hadden seuene trumpis made hem redi that thei schulden trumpe. and the firste aungel trumpide, and hail was maad & fier * meynd togidre in blood, and it was sent into erthe. and the thridde part of the erthe was brent. and the thridde part of trees was brent, and al the green gras was brent, and the secounde aungel trumpide and as a greet hille brennyng with fire was cast into the see. and the thridde part of the see was maad blood, and the thridde part of creature was deed that hadden lyues in the see, and the thridde part of schippis perischide. and the thridde aungel trumpide, and a greet sterre brennyng † as a litil broond feld fro heuene. and it felde into the thridde part of floodis, and into the wellis of wattris, and the name of the sterre is seid || wermode. and the thridde part of wattris was maad into wermode, and manye men weren deede of the wattris, for tho weren maad bittir. and the fourthe aungel trumpide, and the thridde part of the sunne was smytun, and the thridde part of the moone and the thridde part of

steris, so that the thridde part of hem was derkid, and the thridde part of the dai schynede not, and also of the nyght. and I saigh and herde the vois of an egle fleyng bi the myddil of heuene, and seiynge with a greet voice, woo, woo, woo, to men that dwellen in erthe of the othere voices of three aungelis that schulen trumpe affir.

Chap. IX.

AND the fifthe aungel trumpide, and I saigh that a sterre hadde falle down fro heuene into erthe, and the keye of the pitt of depnesse was goun to it, and it openyde the pitt of depnesse, and a smoke of the pitt stighide up as the smoke of a greet furneis. and the sunne was derkid and the air of the smoke of the pitt, and locustis wenten out of the smoke of the pitt into erthe, and power was ghoun to hem as scorpions of the erthe han power. & it was commaundid to hem, that thei schulden not herte the gras of the erthe, neithir ony green thing, neithir ony tree, but oonli men that han not the signe of god in her forhedis. and it was ghoun to hem that thei schulden not sle hem, but that thei schulden be turmentid fyue monethis, and the turmenting of hem as the turmenting of a scorpion whanne he smitith a man. and in tho daies men schulen seke deeth, and thei schulen not fynde it, & thei schulen desire to die, and deeth schal sle fro hem. and the liknesse of locustis ben lyk horsis maad redi into bateil, and on the heedis of hem as crownes lyk gold, and the faces of hem as the faces of men. and thei hadden heeris as heeris of wymmen, and the teeth of hem weren as teeth of liouns. and thei hadden haburiouns as yrun haburiouns, and the voices of her wingis as the voice of charis of manye horsis rennyng into bateil. and thei hadden tailis lyk scorpions, and prickis weren in the tailis of hem, and the myght of hem was to noye men fyue monethis. and thei hadden on hem a kyng the aungel of depnesse to whom the name bi ebrew is laabadon, but bi greek apolioun, and bi latyn he hath a name extermynans *that is a desirer*. oo woe is passid, & lo ghit comen twei woos. Affir these thingis also the sixte aungel trumpide; and I herde a voice fro foure corneris of the goldun auter that is bifore the ighen of god, and seide to the sixte aungel that hadde a trumpe, unbynde thou foure aungelis that ben boundun in the greet flood eufates. and the foure aungelis weren unboundun whiche weren redi into our and dai and monethe and gheer to sle the thridde part of men. and the noumbre of the oost of horsmen was twenti thoufynde sithis ten thoufynde, and I herde the noumbre of hem, and so I saygh horsis in visioun, and thei that saaten on hem hadden firi haburiouns, and of iacinct, and of brymston. and the heedis of the horsis weren as heedis of liouns, and fier and smoke and brymston cometh forth of the mouth of hem. of these three plagis the thridde part of men was slayn, of the fier and of the smoke and of the brymston that camen out of the mouth of hem, for the power of the horsis is in the mouth of hem, and in the tailis of hem, for the tailis of hem ben lyk to serpentis hauynge heedis, and in hem thei noien. and the tothir men that weren not slayn in these plagis, neithir diden penaunce of the werkis of her hondis, that thei worschipiden not deuclis and sym-

* mixta.

† tanquam facula.

|| absinthium.

mylacrīs of gold and of siluer and of bras and of stoon and of tree whiche neither moun se, neither heere, neither wandre: and diden not penaunce of her mansleyngis, neither of wiccheecraftis, ne of her fornycacioun, neither of her theftis *were slain*.

Chap. X.

AND I saigh anothir strong aungel comynge doun fro heuene clothid with a clowde, and the reynbouwe on his heed. and the face of him was as the sunne, and the feet of him as a piler of fier, and he hadde in his hond a litil book opened. and he sette his right foot on the see, and the left foot on the erthe, and he criede with a greet voice as a lioun whanne he rorith and whanne he hadde cried the vii thundris spaken her voices. and whanne the seuene thundris hadden spokun her voices, I was to writynge and I herde a voice fro heuene seiynge, marke thou what thingis the seuene thundris spaken, and nyle thou write hem. and the aungel whom I saigh ston-linge aboue the see and aboue the erthe liue up his honde to heuene and swoor bi hym that lyueth into worldis of worldis, that made of nought heuene and tho thingis which ben in it, and the erthe and tho thingis that ben in it, and the see and tho thingis that ben in it, that tyme schal no more be, but in the daies of the voice of the seuenthe aungel whanne he schal bygyne to trumpe the mysterie of god schal be ended as he prechide bi hise seruauantis prophetis. and I herde a voice fro heuene elisoone spekinge with me, and seiynge, go thou and take the book that is opened fro the hond of the aungel that stondith aboue the see and on the lond. and I wente to the aungel and seide to him that he schulde ghyue me the book. and he seide to me, take the book and deuoure it, and it schal make thi wombe to be bittir, but in thi mouth it schal be swete as hony. and I took the book of the aungelis hond and deuoured it, and it was in my mouth as swete hony, and whanne I hadde deuoured it my wombe was bittir. and he seide to me, it bihoueth thee elisoone to prophcie to hethene men and to peplis and to langagis & to manye kingis.

Chap. XI.

AND a rehed lyk a gherd was ghoun to me, and it was seid to me, rise thou and mete the temple of god and the auter, and men that worshipen in it, but caste thou out the forgherd that is withoute the temple and mete not it, for it is ghoun to hethene men. and thei schulen defoule the hooli citee bi fourti monethis and tweyne. and I schal ghyue to my tweie witnessis, and thei schulen profecie a thoufynde daies two hundride and sixti, and schulen be clothid with sackis. these ben tweyne olyves, and twei candelstickis, & thei stonden in the sight of the lord of the erthe. and if ony man wil anoye hem fier schal go out of the mouth of hem and schal deuoure her enemyes, and if ony wil hirte hem, thus it bihoueth him to be slayn. these han power to close heuene that it reyne not in the daies of her profecie, and thei han power on watris to turne hem into blood, and to smyte the erthe with euery plage, and as ofte as thei wolen.

and whanne thei schulen ende her witnessyng, the beeste that stieth up fro depnesse schal make batel aghens hem, and schal ouercome hem, and schal sle hem. and the bodies of hem schulen ligge in the streetis of the greet citee that is clepid goostli sedom and egipt where the lord of hem was crucified. and summe of lynagis and of peplis and of langagis and of hethene men schulen se the bodies of hem bi three daies and an half. and thei schulen not suffre the bodies of hem to be putt in buriels. and men enabitynge the erthe schulen haue ioie on hem, and thei schulen make myrie, and schulen sende ghiftis togidre, for these twei prophetis turmentiden hem that dwellen on the erthe. and aftir three daies and an half the spirit of lyf of god entride into hem, and thei stoden on her feet, and greet drede felde on hem that sighen hem. and thei herden a greet voice fro heuene seiynge to hem come up hider. and thei stighiden into heuene in a cloude, and the enemies of hem sighen hem. and in that our a greet erthemouyng was maad, and the tenthe part of the citee felde doun. and the names of men seuene thoufynde weren slayn in the erthemouyng, and the tothir weren sent into drede and ghauen glorie to god of heuene. the secounde woo is gon, and lo the thridde woo schal come soone. and the seuenthe aungel trumpide, and greet voices weren maad in heuene & seiden, the rewme of this world is maad of oure lord and of crist his sone, and he schal regne into worldis of worldis amen. and the foure and twenti eldre men that saaten in her sectis in the sight of the lord felden on her faces and worshipiden god and seiden, we doen thankyngis to thee lord god almyghti which art and whiche were and which art to comynge, which hast takun the greet vertue and hast regned. and folkis ben wrooth, and thi wraththe cam, and tyme of deede men to be demed, and to ghelde meede to thi seruauantis and prophetis and * halewis and dredinge thi name to finale and to greete and to distric hem that corrupiden the erthe.

Chap. XII.

AND the temple of god in heuene was opened, and the arke of his testament was seyn in his temple. and leitingis weren maad, and voices and thundris and erthemouyng and greet hail. and a greet signe apperide in heuene, a womman clothid with the sunne, and the moone undir hir feet, and in the heed of hir a crowne of twelue steris, and sche hadde in wombe and sche crieth traucilynge of child, and is turmentid that sche bere child. and anothir signe was seyn in heuene, and lo a greet reed dragoun that hadde seuene heedis and ten hornys, and in the heedis of him seven diademys. and the tail of him drough the thridde part of steris of heuene & sente hem into the erthe. and the dragoun stood bfore the womman that was to berynge child, that whanne sche hadde borun child he schulde deuoure † hir sone. and sche bare a || knaue child that was to reulynge alle folkis in an yrun gherde. and hir sone was rauyschid to god, and to his trone, and the womman fleigh into wildirnesse where sche hath a place maad redi of god that he fede hir there a thoufynde daies two hundride and sixti. & a greet bateil was maad in heuene, and myghel and hise aungelis, foughten with the dragoun, and the dragoun

* sanctis.

† filium ejus.

|| filium masculum.

dragoun faughte and hise aungelis, and thei hadden not myght, neither the place of them was foundun more in heuene. and thilke dragoun was cast doun, the greet olde serpent, that is clepid the deuel, and fathanas that disseyueth al the world. he was cast doun into the erthe, and hise aungelis weren sent with him. and I herde a greet voice in heuene seiynge, now is maad heelte and vertue and kyngdome of oure god, and the power of his crist. for the accuser of oure britheren is cast doun, which accuside hem bifore the sight of oure god dai and nyght. and thei ouercam hym for the blood of the lombe, and for the word of his witnessyng, and thei louyden not her lyues til to deeth. therefore ghe heuenes be ghe glad, and ghe that dwellen in them. woo to the erthe and to the see, for the fend is comen doun to ghoun and hath greet wraththe witynge that he hath litil tyme. and astir that the dragoun sigh, that he was cast doun to the erthe, he pursuyde the womman that barne the knaue child, and twei wyngis of a greet egle weren goun to the womman that sche schulde fle into desert into hir place where sche is fed bi tyme and tymes and half a tyme fro the face of the serpent. and the serpent sent out of his mouth astir the womman water as a flood that he schulde make hir to be drawun of the flood, and the erthe helpide the womman. and the erthe openyde his mouth, and soop up the flood that the dragoun sente of his mouth. and the dragoun was wrooth agens the womman, and he wente to make bateil with othire of hir seed that kepen the maundementis of god, and han the witnessyng of ihesu crist, and he stood on the * grauel of the see.

Chap. XIII.

AND I sigh a beeste stiyng up of the see hauynge seuene heedis and ten hornys: and on hise hornys ten diademys, and on hise heedis the names of blasfemie. and the beeste whom I saigh was lyk a † parde, and hise feet as the feet of a bere, and his mouth as the mouth of a lioun. and the dragoun ghaf his vertue and greet power to hym. and I saigh oon of hise heedis as slayn into deeth, and the wounde of his deeth was cured, and al erthe wondride astir the beeste. and thei worschipiden the dragoun that ghaf power to the beeste. and thei worschipiden the beeste and seiden, who is lyk to the beeste, and who schal mowe fighte with it? and a mouth spekyng greete thingis and blasfemyes was ghoun to it. and power was ghoun to it to do two and fourti monethis. and it openyde his mouth into blasfemyes to god, to blasfeme his name and his tabernacle and hem that dwellen in heuene. and it was ghoun to him to make bateil with seyntis and to ouercome hem. and power was ghoun to him into ech lynage and peple and langage and folk. and alle men worschipiden it that dwellen in erthe, whos names ben not writun in the book of lyf of the lombe that was slayn fro the bigynnyng of the world. if ony man hath ceris heere he. he that ledith into caitiftee, schal go into caitiftee. he that sleeth with swerd, it bihoueth him to be slayn with swerd; this is the pacience and the feith of seyntis. and I saigh anothir beeste stiyng up fro the erthe, and it hadde two hornys lyk the lombe, and it spak as the dragoun, and dide al the power of the former beeste in his sight. and it made the erthe

& men dwellynge in it to worschipe the firste beeste whos wounde of deeth was cured. and it dide greete signes that also it made fier to come doun fro heuene into erthe in the sight of alle men. and it disseyueth men that dwellen in erthe for signes whiche ben ghoun to it to do in the sight of the beeste, seiynge to men dwellynge in erthe, that thei make an ymage of the beest that hath the wounde of swerd and lyuyde. and it was ghoun to him, that he schulde ghyue spirit to the ymage of the beeste, and that the ymage of the beeste speke. and he schal make that whoever onouren not the ymage of the beeste be slayn. and he schal make alle, smale and greete, and riche and pore, and fre men and boonde men to have a carecter in her righthond either in her forheedis, that no man bie either felle but thei han the carecter either the name of the beeste, either the noumbre of his name. heere he wisdom, he that hath undirstonding accounte the noumbre of the beeste, for it is the noumbre of man, and his noumbre is fixe hundride sixti and fixe.

Chap. XIII.

AND I saigh, and lo a lomb stood on the mount of syon, and with him an hundride thoufynde and foure and fourti thoufynde hauynge his name and the name of his fadir writun in her forheedis. and I herde a uoice fro heuene as the voice of manye watris, and as the uoice of a greet thundur. and the uoice which I herde was as of many harperis harpinge in her harpis, and thei fungun as a newe song bifore the seete of god, and bifore the foure beestis and senyours. and no man myghte seie the song but thei an hundride thoufynde, & foure and fourti thoufynde that ben bought fro the erthe. these it ben that ben not defouled with wymmen, for thei ben virgyns. these suen the lomb whidir euer he schal go. these ben bought of alle men the firste fruytis to god and to the lomb, and in the mouth of hem leeing is not foundun for thei ben without wem bifore the trone of god. and I sigh anothir aungel fleyinge bi the myddil of heuene hauynge an euerlastinge gospel that he schulde preche to men sittynge on erthe, and on ech folk and lynage and langage and peple, and seide with a greete voice, drede ghe the lord, and gyue ghe to hym onour, for the our of his doom cometh, and worschipe ghe him that made heuene and erthe the see, and alle thingis that ben in hem and the wellis of watris. and anothir aungel suyde seiynge, thilke greet babiloyne felde doun, felde doun which ghaf drinke to alle folkis of the wyn of wraththe of hir fornicacioun. and the thridde aungel suede hem and seide with a greet voice, if ony inan worschipe the beeste and the ymage of it, and takith the carecter in his forheed either in his hond, this schal drynke of the wyn of goddis wraththe that is mengid with cleer wyn in the cuppe of his wraththe, and schal be turmentid with fier and brimston in the sight of hooli aungelis, and bifore the sight of the lombe. and the smoke of her turmentis schal stie up into the worldis of worldis, neithir thei han reste dai and nyght whiche worschipiden the beeste and his ymage, and if ony man take the carecter of his name. here is the pacience of seintis whiche kepen the maundementis of god and the feith of ihesu. & I herde a voice fro heuene seiynge to me, write thou bleffid ben deede men that dien in the lord, fro henns forth

P p now

* arenam.

† pardo.

now the spirit seith, that thei reste of her trauels, for the werkis of hem suen hem. And I saigh and lo a whyt cloude, and aboue the cloude a sitter lyk the sone of man hauynge in his heed a goldun crowne, and in his hond a scharp sikil. and another aungel wente out of the temple and criede with greet voice to hym that sat on the cloude, sende thi sikil and repe, for the our cometh that it be ropun for the corn of the erthe is ripe. and he that saate on the cloude sente his sikil into the erthe and raap the erthe. and another aungel wente oute of the temple that is in heuene, and also he hadde a scharp sikil. and another aungel wente out fro the auter, and hadde power on fier and watir. and he criede with a greet voice to him that hadde the scharp sikil, and seide, sende thi scharp sikil and kitte awei the clustis of the vynesgherd of the erthe, for the grapis of it ben ripe. & the aungel sente his sikil into the erthe and gaderide grapis of the vinegherd of the erthe, and sente into the greet lake of goddis wraththe. and the lake was trodun withoute the citee, and the blood wente out of the lake til to the bridelis of horsis bi furlongis a thousynde and fixe hundride.

Chap. XV.

AND I sigh another signe in heuene greet and woundirful, seuene aungelis hauynge the seuene laste veniauncis for the wraththe of god is endid in hem. and I saigh as a glasun see meynd with fier, and hem that ouercam the beeste and his ymage and the noumbre of his name stondinge aboue the glasun see hauynge the harpis of god and syngynge the song of moises the seruaut of god, and the song of the lombe, and seiden, grette and woundirful ben thi werkis lord god almyghti, thi weies ben iust & trewe lord kyng of worldis. lord, who schal not drede thee and magnysie thi name? for thou aloone art merciful. for alle folkis schulen come and worschipe in thi sight, for * thi domes ben open. And astir these thingis I saigh, and lo the temple of the tabernacle of witnessyng was opened in heuene. and seuene aungelis hauynge seuene plagis wenten out of the temple, and weren clothid with a stoon cleen and whyt, and weren bifore gird with goldun girdils aboute the brestis. and oon of the foure beestis ghaf to the seuene aungelis seuene goldun violis ful of the wraththe of god that lyueth into worldis of worldis. and the temple was † fillid with smoke of the maiestee of god, and of the vertue of hym. and no man myghte entre into the temple til the seuene plagis of the seuene aungelis weren endid.

Chap. XVI.

AND I herde a greet voice fro heuene seiynge to the seuene aungelis, go ghe and schede out the seuene violis of goddis wraththe into the erthe. and the firste aungel wente and schede out his viol into the erthe, and a wounde || seers and worste was maad on alle that hadden the carect of the beeste, and on hem that worschipiden the beest and his ymage. And the secound aungel schede out his uiol into the see, and the blood was maad as of a deed thing, and ech man lyuynge was deed in the see. And the thridde aungel schede out his viol

on the floodis, and on the wellis of watris, and seide, iust art thou lord that art and that were hooli that demest these thingis, for thei schedden out the blood of halewis and prophetis and thou hast ghoun to hem blood to drinke, for thei ben worthi. and I herde another seiynge, ghe lord god almyghti, trewe and iuste ben thi domes. and the fourthe aungel schede out his viol into the sunne, and it was ghoun to hym to turmente men with heete and her. and men § swaliden with greet heete and blasfemyden the name of god hauynge power on these plagis, neithir thei diden penaunce that thei schulden ghyue glorie to hym. and the fifthe aungel ¶ schede his viol on the seete of the beeste, and his kyngdom was maad derk, and thei eten togidre her tungis for forewe, and thei blasfemyden god of heuene for forewis of her woundis, and thei diden not penaunce of her werkis. And the sixte aungel schede out his viol ** into thilke greet flood eufrates and driede the watir of it that weie were maad redi to kyngis fro the sunne risynge. and I saigh three uncleene spiritis bi the maner of froggis go out of the mouth of the dragoun, and of the mouth of the beeste, and of the mouth of the fals prophete. for thei ben spiritis of deuclis makyng signys, and thei goen forth to kyngis of al erthe to gadre hem into batel to the greet dai of almyghti god. lo I come as a nyght theef, blessid is he that wakith and kepith hise clothis that he wandre not nakid, and that thei se not the filthe heed of hym. and he schal gadere hem into a place that is clepid in ebrew †† hermagidon. and the seuente aungel schede out his viol into the air, and a greet voice wente out of heuene fro the trone and seide it is don. and leytynge weren maad and voices and thundris and a greet erthemouyng was maad which maner neuer was sithen men weren on erthe such erthe mouyng so greet. and the greet citee was maad into three parties, and the citees of hethene men felden down. and greet babiloyn cam into mynde bifore god to ghyue to it the cuppe of wyne of indignacioun of his wraththe. and ech yle fley awei, and hillis ben not foundun. and greet hail as a talent cam down fro heuene into men, and men blasfemyden god for the plage of hail, for it was maad ful greet.

the seuente the chap.

AND oon of the seuene aungelis cam that hadde seuene violis, and spak with me and seide, come thou and I schal schew to thee the dampnacioun of the greet hore that sittith on manye watris with whiche kyngis of erthe diden fornicacioun, and thei that dwellen in the erthe ben maad drunken of the wyn of hir lecherie. and he took me into desert in spirit and I sigh a womman sittinge on a *† reed beeste ful of names of blasfemye hauynge seuene heedis and ten hornis. and the womman was †|| enuironed with purpur and reed and *§ ouergild with gold and precious stoon and peerlis hauynge a goldun cuppe in hir hond ful of abomynaciouns and unclennesse of her fornicacioun, and a name writun in the forheed of hir, mysterie, babiloyn the greet modir of fornicaciouns and of abomynaciouns of the erthe. and I sigh a womman drunke of the blood of seintis, and of the blood of martris of jhesu, and whanne I saigh her I wondride with greet wondringe

* iudicia tua manifesta sunt. † ful. || seuum & pessimum. § aestuaverunt. ¶ schede out. ** in that ilke. †† armageddon.
*† coecineam. †|| circumdata. *§ inaurata.

dringe. and the aungel seide to me, whi wondrist thou? I schal seie to thee the sacrament of the womman and of the beeste that berith hir, that hath seuene heedis and ten hornes. the beeste which thou sighest was and is not, and sche schal stie fro depnesse, and sche schal go into perisching. and men dwellinge in erthe schulen woundre whos names ben not writun in the book of lyf fro the making of the worlde, seynge the beeste that was & is not, and this is the witt, who that hath wisdom? the seuene heedis ben seuene hillis on whiche the womman sittith, and kyngis seuene ben, fyue han felde down, oon is, and another cometh not ghit, and whanne he schal come it bihoueth him to dwelle a schort tyme. and the beeste that was and is not, and sche is the eighthe and is of the seuene, and schal go into perisching. and the ten hornes whiche thou hast seen ben ten kyngis that ghit han not take kyngdom, but thei schulen take power as kingis oon our astir the beeste. these han a counsel, and schulen bitake her vertue and power to the beeste. these schulen fighte with the lombe, and the lombe schal ouercome hem, for he is lord of lordis and kyng of kyngis. and thei that ben with him ben clepid chosun and feithful. and he seide to me, the watris whiche thou hast seyn where the hore sittith ben peplis and folkis and langagis. and the ten hornes that thou hast seyn in the beeste, these schulen make hir desolat and nakid, and schulen ete the fleischis of hir, and schulen brenne togidre hir with fier. for god ghaf into the hertis of hem that thei do that that is plefant to hym, that thei ghyue her kyngdom to the beeste til the wordis of god ben endid. and the womman whom thou hast seyn is the greet citee that hath kyngdom on kyngis of the erthe.

Chap. XVIII.

AND astir these thingis I sigh another aungel comynge down fro heuene hauynge greet power, and the erthe was lightned of his glorie. and he criede with strong voice and seide, greet babiloyne felde down, felde down, and is maad the abitacioun of deuclis, and the keping of ech uncleene spirit, and the keeping of ech uncleene foul and hateful, for alle folkis drunkun of the wraththe of fornyacioun of hir. and kingis of the erthe and marchauntis of the erthe diden fornyacioun with hir, and thei ben maad riche of the vertue of delices of hir. and I herde another voice of heuene seiynge, my peple go ghe out of it, and be ghe not parteneris of the trespassis of it, and ghe schulen not resseue of the woundis of it. for the synnes of it camen til to heuene, and the lord hadde mynde of the wickidnesse of it. ghelde ghe to it as sche gheldide to ghou, and double ghe double thingis astir hir werkis. in the drynke that sche medlide to ghou meynge ghe double to hir as mych as sche glorifiede hir self, and was in delices, so mych turment ghyue ghe to hir and weiling. for in hir herte sche seith, I sitte as a queene and I am not a widewe, and I schal not se weiling, and therefore in oo dai hir woundis schulen come, deeth and morenyng and hungur, and sche schal be brent in fier, for god is strong that schal deme hir. and the kyngis of the erthe schulen biwepe and biweile hemself on hir whiche diden fornyacioun with hir and lyueden in delices, whanne thei schulen se the smoke of the

brennyng of it, stondinge fer for drede of the turmentis of it, and seiynge, woo, woo, woo, thilke greet citee babiloyne and thilke strong citee, for in oon our thi doom cometh. and marchauntis of the erthe schulen wepe on * hir and mourne, for no man schal bie more the marchaundise of hem, the marchaundises of gold and of siluer, and of precious stoon, and of peerl and of † byes and of purpur and of silk and ‖ coctyn, and ech tree thymus, and alle vessels of yuer, and alle uestels of precious stoon and of brass, and of yrun, and of marbil: and § canel and amonye and of swete smellynge thingis and oynementis, and encense and of wyn and of oile: and of flour and of wheete, and of werk-beestis, and of scheep and of horsis and of cartis and of seruauantis and othire lyues of men. and thin applis of the desire of thi liif wenten awey fro thee, and alle fatte thingis and ful cleer perischiden fro thee. and marchauntis of these thingis schulen no more fynde tho thingis. thei that ben maad riche of it schulen stonde fer for drede of turmentis of it wepyng and mournynge and seiynge, woo, woo, thilke greet citee that was clothid with bijs and purpur and reed scarlett, and was ouergild with gold and precious stoon and margaritis. for in oon our so many riches ben destitute. and ech gouernor & alle that failen bi schip into place, and maryneris, and that worchen in the see stoden fer and crieden saynge the place of the brennyng of it seiynge, what is lyk this greet citee? and thei casten poudir on her heedis, and crieden wepyng and mournynge and seiynge, woo, woo, thilke greet citee in which alle that han schippis in the see ben maad riche of prises of it, for in oon our it is desolat. heuene & hooli apostlis and prophetis make ghe ful out ioie on it, for god hath demed ghour doom of it. and oo strong aungel took up a stoon as a greet mylneston, and caste into the see and seide, in this § bire thilk greet citee babiloyne schal be sent, and now it schal no more be foundun. and the voice of harperis and of men, of musik and syngynge with pipe and trumpe schal no more be herd in it. and ech crafti man and ech craft schal no more be foundun in it. and the voice of mylneston schal no more be herd in thee, and the light of lanterne schal no more schyne to thee. and the voice of the husbond and of the wyf schal no more ghit be herd in thee, for thi marchauntis weren prynces of the erthe. for in thi wicchecraftis alle folkis erriden, and the blood of profetis and seyntis is foundun in it, and of alle men that ben slayn in erthe.

Chap. XIX.

AFTIR these thingis I herde as a greet voice of manye trumpis in heuene, seiynge alleluya, heriynge and glorie and uertue is to oure god, for trewe and iust ben the domes of hym which demyde of the greet hore that defoulide the erthe in hir lecherie, and vengide the blood of hise seruauantis of the hondis of hir, and este thei seiden, alleluia, and the smoke of it stighede up into the worldis of worldis. and the foure and twenti senyours and foure beestis felden down & worschipiden god sittynge on the trone and seiden, amen alleluya. and a voice wente oute of the trone und seide, alle the seruauantis of oure god seie ghe heriynge to oure god, and ghe that dreden god smale and greete. and I herde a voice of a greet trumpe as the voice of

* it

† bijs.

‖ coccini of coctyn.

§ cinnamomum.

¶ impe tu.

of many watris and as the voice of greete thundris feynge alleluya, for oure lord god almyghti hath regned. ioie we and make we myrthe and ghiue glorie to him, for the weddingis of the lombe camen and the wyf of hym made redi hir filff. and it is ghoun to hir that sche keure hir with whyt biffyn fchynynge, for whi biffyn is iustifiyngis of feyntis. and he seide to me, write thou bleffid ben thei that ben clepid to the foper of weddingis of the lombe. and he seide to me, these wordis of god ben trewe. and I felde doun bfore hife feet to worschipe him, and he seide to me, se thou that thou do not, I am a seruauit with thee and of thi britheren hauynge the witnessyng of ihesu, worschipe thou god. for the witnesyng of ihesu is spirit of profecie. and I faigh heuene opened, and lo a whyt hors, and he that sat on him was clepid feithful and soothfast, and with rightwisnesse he demeth and fightith. and the ighen of him weren as flawme of fier, and in his heed mane diademys, and he had a name writun which no man knew but he, and he was clothid in a clooth spreyn with blood, and the name of him was clepid the sone of god. and the oostis that ben in heuene fuiden him on white horsis clothid with biffyn, whyt and cleen, and a fwerd fcharp on ech side cam forth of his mouth, that with it he smyte folkis. and he schal reule hem with an yran gherde. and he tredith the preffour of wiyn of strong ueniaunce of the wraththe of almyghti god. and he hath writun in his clooth and in the hemme, kyng of kyngis and lord of lordis. And I faigh an aungel stondinge in the funne, and he criede with greet uoice and seide to alle briddis that flown bi the myddil of heuene, come ghe and be ghe gadered to the greet foper of god that ye etc the fleische of kyngis, and fleische of tribunes, and fleische of stronge men, and fleische of horsis and of tho that sitten on hem, and the fleische of alle free men and bonde men, and of smale and of greete. and I faigh the beeste and the kyngis of erthe and the oostis of hem gaderid to make batel with hym that saat on the hors and with his oost. and the beeste was caughte, and with hir the fals prophete that made signes bfore hir in which he disseyuyde hem that tooken the * carect of the beeste, and that worschhipiden the ymage of it. these tweine weren sente quycke into the pool of fier brennyng with brymston. and the † othire weren slayn with the fwerd of hym that saat on the hors that cometh forth of the mouth of hym, and alle briddis weren fillid with the fleische of hem.

Chap. XX.

AND I faigh an aungel comynge doun fro heuene hauynge the keye of depnesse, and a greet chayne in his hond. and he caughte the dragoun the elde serpent that is the deuel and sathanas, and he boond hym bi a thousynde gheeris. and he sente hym into depnesse, and closide on hym, that he disseyue no more the folkis til a thousinde gheeris be fillid. astir these thingis it bihoueth him to be unboundun a litil tyme. and I faigh seetis and thei saten on hem, and doom was ghoun to hem, and the soulis of men biheedid for the witnessyng of ihesu and for the word of god, and hem that worschhipiden not the beeste neither the ymage of it, neither tooken the carect of it in her forheedis, neithir in her hondis, and thei lyuyden and regnyden with crist a thou-

synde gheeris, othere of deede men lyuyden not til a thousynde gheeris ben endid. this is the firste aghenrilyng, bleffid, and hooli is he that hath part in the firste aghenrilyng. in these men the secounde deeth hath not power, but thei schulen be prestis of god and of crist, and thei schulen regne with him a thousynde gheeris, and whanne a thousynde gheeris schulen be endid sathanas schal be unboundun of his prisoun. and he schal gon out and schal disseyue folkis that ben on foure corneris of the erthe, gog & magog. and he schal gadre hem into batel whos noumbre is as the grauel of the sec. and thei stieden up on the broodnesse of erthe, and enuyrownede the castels of feyntis, and the loued citee, and fier cam doun of god fro heuene and deuouride hem. and the deuel that disseyuyde hem was sent into the pool of fier and of brymston where bothe the beeste and false prophetis schulen be turmentid dai and nyght into worldis of worldis, amen. And I faigh a greet whyt trone and oon sittinge on it fro whos sight erthe fledde & heuene, and the place is not foundun of hem. and I sigh deede men greete and smale stondinge in the sight of the trone, and bookis weren opened. and another book was opened that is the book of lyf, and deede men weren demed of these thingis that weren writun in the bookis astir the werkis of hem. and the see ghaf hife deede men that weren in it, and deeth and helle ghauen her deede men that weren in hem. and it was demed of ech astir the werkis of hem, and helle and deeth weren sent into the poole of fier. this is the secounde deeth, and he that was not foundun writun in the book of lyf was sent into the pool of fier.

Chap. XXI.

AND I faigh newe heuene and newe eerthe, for the firste heuene and the firste erthe wenten awei, and the see is not now. and I ioon faigh the hooli citee ierusalim newe comynge doun fro heuene maad redi of god as a wyf oured to hir husbonde. and I herde a greet voice fro the trone feynge, lo the tabernacle of god is with men, and he schal dwelle with hem, and thei schulen be his peple, and he god with hem schal be her god. and god schal wipe awei ech teer fro the ighen of hem, and deeth schal no more be neithir mournyng neithir cryng neithir forewe schal be ouer whiche thingis firste wenten awei. and he seide that sat in the trone, lo I make alle thingis newe. and he seide to me, write thou, for these wordis ben moost feithful and trewe. and he seide to me it is don, I am alpha and oo the bigynnyng and ende, I schal ghyue freli of the welle of quyk water to him that thirstith. he that schal ouercome schal || welde these thingis, and I schal be god to him, and he schal be sone to me. but to ferdful men and unbileueful, & cursid, and manquelleris, and fornicatours, and to witchis and worschiperis of ydols and to alle lyeris the part of hem schal be in the pool brennyng with fyer and brymston, that is the secounde deeth. And oon cam of the seuene aungelis hauynge violis ful of seuene the laste ueniauncis. and he spak with me and seide, come thou and I schal schewe to thee the spoufesse the wyf of the lombe. and he took me up in spirit into a greet hill and high, and he schewide to me the hooli citee ierusalem comynge doun

* characterem.

† tothir.

|| possidebit

doun fro heuene of god, hauynge the * cleerte of god, and the light of it lyk a precious stoon as the itoon iaspis, as cristal. and it hadde a wall greet and high hauynge twelue ghatys, and in the ghatys of it twelue aungelis and names writen yn that ben the names of twelue lynagis of the sones of israel, fro the east three ghatys, and fro the north three ghatys, and fro the south three ghatys, and fro the west three ghatys. and the wall of the citee hadde twelue fundamentis, and in hem the twelue names of twelue apostlis and of the lombe. and he that spak with me hadde a goldun mesure of a rehede that he schulde mete the citee and the ghatys of it and the wall. and the citee was sett in a square, and the lengthe of it is so mych as mych as is the brede, and he mat the citee with the rehede bi furlongis twelue thoufyndis, and the highthe and the lengthe and brede of it ben euene. and he maat the wallis of it of an hundride and foure & fourti cubitis bi mesure of man that is of an aungel. and the bilding of the wall theroff was of the stoon iaspis, and the citee it silff was cleen gold lyk cleen glas. and the fundamentis of the wal of the citee weren ourned with al precious stoon, the firste fundament iaspis, the secound saphirus, the thridde calcedonyus, the fourthe smaragdus, the fifthe sardonys, the sixte sardus, the seuenthe crisolitus, the eighth berillus, the nynthe topasius, the tenth crisopassus, the eleuenthe iacinthus, the twelue the amatistis. and twelue ghatys ben twelue margaritis bi ech, and ech ghate was of ech margarite, and the stretis of the citee weren cleen gold as of glas ful schynynge. and I saigh no temple in it, for the lord god almyghti and the lomb is temple of it. and the citee hath not nede of sunne neither moone that thei schine in it, for the cleerte of god schal lightne it, and the lombe is the † lanterne of it and folkis schulen walke in light of it, and the kyngis of erthe schulen bringe her glorie and onour into it. and the ghatys of it schulen not be closid bi dai, and nyght schal not be there. and thei schulen bringe the glorie & onour of folkis into it. neither ony man defouled and doynge abomynacioun and leefyng schal entre into it, but thei that ben writun in the book of lyf and of the lombe.

Chap. XXII.

AND he schewide to me a flood of quycke watir schynynge as cristal comynge forth of the seete of god & of the lombe in the myddil of the street of it, and on ech side of the flood the tree of lyf bringinge forth twelue fruytis gheldinge his fruyt bi ech monethe. and the lecuys of the tree

ben to heelthe of folkis, and ech cursid thing schal no more be, but the seetis of god and of the lombe schulen be in it, and the seruauntis of him schulen serue to him, and thei schulen se his face and his name in her forheedis. and nyght schal no more be, and thei schulen not haue nede to the light of lanterne, neither to lyght of sunne, for the lord god schal lightne hem. and thei schulen reigne into worldis of worldis. and he seide to me, these wordis ben moost feithful and trewe, and the lord god of spiritis of profetis sente his aungel to schewe his seruauntis what thingis it bihouith to be done soone, and lo I come swiftly, blessid is he that kepith the wordis of profecie of this book. and I am joon that herde and saygh these thingis, and astirward that I hadde herd and seyn I selde doun to worschipe bifore the feet of the aungel that schewide to me these thingis. and he seide to me se thou that thou do not, for I am seruaunt with thee and of thi britheren prophetis and of hem that kepen the wordis of prophecie of this book, worschipe thou god. and he seide to me signe *either seele* thou not the wordis of prophecie of this book, for the tyme is nygh. he that noyeth noye he ghith, and he that is in filthis wexe foule ghith, and a iust man be iustified ghith, and the hooli be halewid ghith. lo I come soone and my meede with me to ghelde to ech man astir hise werkis. I am alpha and oo, the first and the laste bigynnyng and ende, blessid be thei that waischen her stolis in the blood of the lambe that the power of hem be in the tree of lyf, & entre bi the gatis into the citee. for withouten forth houndis and wicchis and unchaste men and manquelleris and seruyng to Idolis, and eche that louith and makith leefing. I ihesus sente myn aungel to witnesse to you these thingis in chirchis. I am the rote and kyn of dauith and the schynynge morewe sterre. and the spirit and the spoufesse seyen, come thou. and he that heerith seye come thou. and he that thirstith come. and he that wole take he frely the watir of lyf. and I witnesse to ech man heerynge the wordis of profecie of this book: if ony man schal putte to these thingis, god schal putte on him the ueniaunces writen in this book. and if ony man do away of the wordis of the book of this profecie, god shal take away the part of him fro the book of lyf, and fro the holy citee, and fro these thingis that ben writun in this book. he seith that berith witnessyng of these thingis yhe amen. I come soone amen, come thou lord ihesus. the grace of oure lord ihesus crist be with you alle, amen.

Here endith the apocalips of Jon. the ende of the newe testament.

* claritatem.

† lucerna.

Printed by *John March* in *George-yard*
near the *Postern* on *Tower-hill*, and
finished the *Sixth day* of *June*,
MDCCXXXI.

* the pistlis and the gospels of the newe testament unto seint Andrewes euyn.

<i>the firste sun-</i>	Romayns xiii. f. we knowlechyng that the tyme.	ende the lord iesus crist.
<i>dai of aduent }</i>	Mathew xxi. a. whanne iesus cam nygh to ierusalim.	ende in highe thingis.
Wednesday }	James. v. c. be ghe pacient to the tym.	ende in the name of the lorde.
Friday }	Mark. i. a. the bigynnyng of the.	ende in the holy gost.
<i>the secounde</i>	mathew. iii. a. in tho dayes cam Jon.	ende knowlechen her synnes.
<i>Sunday</i>	Romayns xv. a. what euere thingis ben.	ende vertu of the holy gost.
Wednesday	luk. xxi. c. tokenes shulen be in the f.	ende wordis shulen not passe.
Fryday	mathew xi. c. treuly I seye to ghou.	ende of heryng here he.
<i>the thirdd</i>	Jon. i. b. Joon bereth witneslyng.	ende he hath toold out.
<i>Sunday</i>	1 corinthes iij. a. so a man gesse us as.	ende to every man of god.
Wednesday	mathew xi. a. whanne Jon in bondis.	ende thi weye bifore thee.
Ymberday	luk. i. c. the aungel gabriel was.	ende to me affir thi word.
Fryday	luk. i. d. marye roos up in tho dais.	ende in god myn helthe.
Saturday	ij Thessalo: ji. a. bretheren we prien ghou.	ende of his comynge.
<i>the fourthe</i>	luk. iii. a. the fiftenthe gheer of.	ende se the helthe of god.
<i>Sunday</i>	philipensis iij. b. joye ghe in the lord euere.	ende in crist iesu oure lord.
Wednesday	Jon. i. c. jewis senten from jerus.	ende Jon was baptisyng
Fryday	luk. vij. c. this word wente out.	ende is more than he.
Cristemasse	mark. viij. c. se ghe & bewar of four d.	ende seye to no man.
euyn	Romayns. i. a. poul the seruauant of Iesus.	ende the clepide of iesus crist.
Cristemasse	mathew. i. e. whanne marie his mo.	ende saaf from her synnes.
<i>day the 1 masse</i>	Tyte. ij. c. the grace of god oure.	ende & moneste yow.
<i>the ij masse</i>	luk. ij. a. a maundement wente.	ende to men of good wille.
<i>the iij masse</i>	Tyte iij. b. benyngnyte & humanite.	ende everlastyng lyf.
	luke. ii. c. scheperdis spaken togidere.	ende as it is seid to hem.
	Hebrews i. a. manyfold and manye.	ende schulen not sayle.
	joon i. a. in the bigynnyng was	ende ful of grace and of treuthe.
Saint steuene }	Aplis dedis vi. d. steuene ful of grace.	ende he slepte in the lord & vij. g.
<i>seynt john</i>	mathew xxij. f. lo I sende to ghou prophetis.	ende in the name of the lord.
<i>Childermasse day }</i>	joon the laste. f. he seide to him sue thou me.	ende witneslyng is trewe.
<i>Seynt thomas }</i>	Apocalips. xiiij. a. I saaigh & lo a lamb stood.	ende bifore the trone of god.
<i>the vj day</i>	Mathew. ij. d. the aungel of the lord.	ende for thei ben not.
<i>altir cristmasse</i>	Hebrews. v. a. ech bishop taken of.	ende the ordre of melchisedek.
<i>Seint Siluestre</i>	luk. xix. b. sum noble man wente.	ende steyinge up to ierusalem.
<i>Newegheris day }</i>	Galathas. iij. a. hou myche tyme the h.	ende and eyre bi god.
<i>Twelfthe euyn }</i>	luk. ij. c. his fadir & his modir.	ende grace of god was in him.
<i>xij day at matyns</i>	mathew xxv. b. a man goynge in pilgrim.	ende into the ioye of thi lord.
<i>at masse</i>	Tyte. ii. c. the grace of god our fa.	ende and moneste you.
<i>Sunday in octaues</i>	luk. ii. c. affir eyghte dayes weren.	ende confeyued in wombe.
<i>Wednesday</i>	Tyte. iij. b. benyngnyte & humanite.	ende iesus crist oure sayvour.
<i>the utas of the</i>	Mathew. ii. f. croude deed lo the aungel.	ende clepid of nazareth.
<i>xii day</i>	luk. iij. e. it is don whanne al the.	ende turned aghen fro iordan.
<i>1 Sunday affir.</i>	mathew. ii. a. whanne iesus was born.	ende into the contre.
Fryday	joon i. d. Jon saugh iesus comynge.	ende this is the sone of god.
<i>the secounde</i>	mathew. iii. f. Iesus cam fro galile.	ende I have plesid to me.
<i>Sunday</i>	Romayns xii. a. bretheren I biseche you.	ende oon of another.
Wednesday }	luk. ii. f. whanne iesus was maad.	ende anentis god & man.
Fryday }	Romayns. x. a. the wille of myn h.	ende ech man bileuyng.
<i>the thirdd</i>	mathew. iiii. c. whanne iesus hadde herd.	ende schal come nygh.
<i>Sunday</i>	Romayns xiiij. a. euery foule be fuget.	ende seruyng the same thing.
Wednesday }	luk. iiii. b. Iesus turnede agen in vertu.	ende forth of his mouth.
Fryday }	Romayns. xii. c. hauynge ghistis dyuerse.	ende to meke thingis
<i>the fourth</i>	joon. ii. a. weddingis ben maad.	ende bileueden to him.
<i>Sunday</i>	1. tymoth. i. f. a trewe word & worthi.	ende into worldis of worldis.
Wednesday }	Mark vi. a. Iesus gon out thennes.	ende for the unbileue of hem.
Fryday }	Romayns xiii. c. I woot & triste in the lord.	ende not of feith is synne.
<i>the thirdd</i>	luk. iiii. c. & he cam down to casarnaum.	ende ech place of the cuntre.
<i>Sunday</i>	Romayns xii. f. nyle ye be prudent anentis.	ende yuel thing in good thing.
Wednesday	Mathew. viij. a. whanne iesus hadde comen.	ende fro that our.
Fryday	Romayns xv. g. bretheren I biseke ghou.	ende be with ghou alle amen.
<i>the fourth</i>	Mark iii. a. he entride cestsone into.	ende is restorid to him.
<i>Sunday</i>	1 corinthis. iij. c. witen ghe not that ghe ben.	ende crist sothely of god.
Wednesday	mathew iiii. f. Iesus enurownyng alga.	ende him manye companyes.
Fryday	Romayns xiii. d. no man owe ghe any thing.	ende the plente of lawe.
<i>the fourth</i>	mathew viii. c. Iesus steinyng into a litel schip.	ende obeighshiden to him.
<i>Sunday</i>	1 corinth. vii. a. it is good to a man for to.	ende for ghoure incontynence.
Wednesday	luk. ix. g. it is don hem walkyng.	ende able to the rewme of god.
Fryday	1. corinth. vii. d. ech man in what cleping.	ende dwelle he anentis god.
	Mark x. b. thei offriden to him litele ch.	ende upon hem bleffide hem.

v. sunday.

* the words printed in Italic are written with red ink in the copy.

v. <i>sunday</i>	colocensis. iii. d. clothe ghe ghoul as the cho.	ende thankyngis to god the fadir.
	mathew. xiii. c. the kyngdom of heuen is.	ende whete into my berne.
wednesd.	1 tymoth. ii. a. I beseeche first of alle thingis.	ende in feith & in treuthe.
	mathew. xxi. c. a man hadde two sones.	ende ghe bileueden to hym.
<i>Septuag.</i>	1 corinthes. ix. g. witen ghe not that thei that.	ende forsothe the stoon was crist
	mathew. ix. a. the kyngdom of heuene.	ende fewe ben choson.
wednesdai.	ij corinthes. iv. b. forghif also oure gospel.	ende lyf sothely in ghow.
	mark. ix. c. thai gon from thenns wente.	ende but him that sente me.
Fryday.	ij corinthes. iii. c. hauynge the same spirit.	ende ben euerlastynge.
	mathew. xii. d. he that is not with me is.	ende thou schalt be dampned.
<i>Sexagesima.</i>	ij corinthes. xi. c. ghe suffren gladly unwise.	ende dwelle in me.
	luk. viij. a. whanne myche companye.	ende fruyt in pacience.
wednesdai.	ij corinthes. i. g. I inclepe god witnesse.	ende not hise thoughtis.
	mark. iv. a. Jelus bigan for to teche.	ende here he:
Fryday	ij corinthes. v. d. witynge the drede of the.	ende & he roos aghen.
	luk. xvij. d. he axed of the fariseys.	ende togider & eglis.

Here bigynnen the lessons and pistlis of the oolde lawe that ben rad in the chirche
bi al the gheer astir the Uss of Salisburi.

ADVENT.

The pistle on the firste fryday in advent before cristmasse. Isaie li. c.

THE lord god seith these thingis. heerith me ghe that 1 suen that that is 2 just: and faken the lord. take ghe hede to the stoon fro whennes ghe ben 3 fallen down: and to the caue of the lake fro which ghe ben 4 kitt down. take ghe hede to abraham ghoure fadir, and to sare that 5 childide ghoul, for I clepide him oon, and I blefside him and multipliede him. Therfore the lord schal coumforte sion, and he schal coumforte alle the fallingis therof, and he schal 6 sette the desert therof as delicis and the wil-dirness therof as a gardeyn of the lord. Joie and gladness shal be founde therinne, the doinge of 7 thankyngis and the voice of 8 herrynges. My peple take ghe hede to me, and my lynage here ghe me, for whi a lawe schal go out fro me. and my dom schal rest into the light of peplis, and my 9 just man is nygh & my faviour is gon out, and myn armes schulen deme peplis, iis schulen abide me, and schulen 10 suffre myn arm. 11 reisith ghour ighen to heuene, and seeth undir erth bynethe, for whi heuenes schulen melte away as smooke, and the erthe schal be 12 alto broken as a cloith, and the dwelleris therinne schulen 13 perische as these thingis; 14 but myn helpe schal be 15 withouten ende, and my rightfulness schal not faile. Ye peple that knowen the 16 just man here me, my lawe is in the herte of hem; nyle ghe drede the 17 schenchip of men, and drede ghe not the blasfemyes of hem, 18 for whi a worme schal ete hem so as a cloith, and a moughte schal devoure hem so as wolle, but myn helthe schal be withoute ende, and my rightfulness into generacions of generacions:

The pistil on the iia wednesday of advent Zacharie viij. c.

THE lord god of oostis seith these thingis, I am turned aghen to fyon, and I schal dwelle in the myddil of Jerusalem, and Jerusalem schal be clepid a citee of truthe, and the hil of the lord schal be clepid an hil halowid, the lord of oostis seith these thingis. ghit oolde men and oolde wymmen schulen dwelle in the stretis of jerusalim, and the staf of man in his hond for the multitude of gheeris, and the stretis of the citee schulen be fillid with infauntis and maydens pleyng in the stretis of it: the lord of oostis seith these thingis: though it schal be seyn hard before the ighen of the 1 relis of this peple in tho daies seith the lord of oostis, whether before myn yghen it 2 schal be seyn hard, seith the lord of oostis, the lord of oostis seith these thingis; lo I schal save my peple fro the lond of the cest, and fro the lond of goinge down of the sunne, and I schal bringe hem, and thei schulen dwelle in the 3 myddil of jerusalim, and thei schulen be to me into a peple, and I schal be to hem into a god, and in treuthe and in right-wisness, seith the lord almyghty.

The ij^a friday of advent, the pistle Isaie lxii. c.

THE lord seith these thingis. upon thi wallis jerusalim I have 1 ordeyned keperis al day and al nyght, 2 withouten ende thei schulen not be stille. ghe that 3 thenken on the lord be not stille, and gheve ye not silence to him til he stablische and till he sette jerusalim praisyn on erthe. the lord swor in his right hond and in the 4 arm of his strengthe. I schal gheve no more thi whete mete to thin enemyes, and aliens sones schulen not drinke the win in whiche thou hast traveilid, for thei that schulen gedre it togidre schulen ete it, and schulen herie the lord, and thei that beren it togidre schulen drynke in myn holy 5 forgherdis. passe ghe, passe ghe bi the gatis: 6 make ghe redy wey to the peple, make ghe a playn 7 path, and 8 chese ghe stoonen and 9 reise ghe a signe to the peplis, lo the lord made herd in the 10 last

1 folowen MS Sidn. 2 right. 3 kit out MS. Sidn. hewn down Bibl. 4 kit of Sidn. 5 bar. 6 schal putten. 7 gracis. 8 preisyng. 9 rightwis. 10 susteyne. 11 reerith. 12 to troden. 13 die. 14 forsothe myn helthe. 15 into evermore. 16 the rightwisnes. 17 the reproof. 18 forsothe. 19 relis. 20 schal be herd. 21 citee of jerusalem. 22 fettide. 23 euermore. 24 remembreit. 25 strengthe of his arme. 26 porchis or hallis. 27 before ordeyne ghe. 28 going. 29 gadrithe awei. 30 rete ghe up a tokend

to last parties of erthe. seie ghe to the doughtir of sion, lo thi saviour cometh, lo his mede is with him, and his werk is bfore him, and thei schulen clepe hem the holy peple aghen bought of the lord. forsothe thou schalt be clepid a citee fought and not forsaken.

*The iij wednesday, * that is the † ymber-wednesday, of advent, a lessoun Iſaie ii.*

IN *tho daies* isaie the profete seide: and there schal be in the laste daies byfore maad redy the mounte of the hous of the lord on the cop of mounteyns, and it schal be rend out upon hillis, and alle ¹ he- thin men schulen flowe to him; and manye peplis schulen goo and schulen seie, come ghe and stighe we to the hil of the lord, and to the hous of god of iacob, and he schal teche us hise weies, and we schulen go in ² the pathis of hym. for whi the lawe schal go out of sion. and the word of the lord fro ierusalim, and he schal deme hethen men. and ³ he schal reprove many peplis, and thei schulen ⁴ welle togidre her swerdis into scharis, and her speris into sikelis or *sibis*. folk schulen no more; reise swerd aghens folk, and thei schulen no more be ⁶ hauntid to bateil. come ghe the hous of iacob, and go we in the light of oure lord god.

*Upon ** the same day a pistle. Iſaie. vii. c.*

IN *tho daies* the lord spak to acas sciynge, axe thou to the a ¹ signe of thi lord god into the depthe of helle or into the heyghte above. and acas seide, I schal not axe and I schal not tempte the lord. and Iſaye seide, therefore the hous of dauith here ghe, whether it is leetful to ghou for ghou to be ² de- scesful to men? for ghe ben ² descesful to also my god. for this thing the lord himilff schal geve a ¹ signe to ghou: lo a ³ virgyne schal confeyve and schal bere a sone, and his name schal be clepid ema- nuel. he schal etc botre and hony that he kunne reprove yvel and chese good.

The pistle on †† the thridde friday of advent. Iſaye xi. c.

THE lord god seith these thingis. a gherd schal go out of the root of iesse, and a flour schal stighe on the roote of it, and the spirit of the lord schal reste on him. the spirit of wisdom and undir- stondinge.

10 utmostis. * MS Pepys. † a Fast in course. 1 gentiles. 2 hise. 3 undirnyne. 4 geten togidre. confabunt lat. 5 reeren. 6 exercebuntur. lat. ** ymber-wednesday of Advent. MSS. Pepys, Trinity. 1 tokene. 2 grevous. 3 maidene. †† ymbir-friday. MSS. Pepys, Trinity.



A GLOSSARY or Explanation of the old and obsolete Words in the New Testament of Dr. Wiclif's Translation.

A.

A Baifchid, *A. S.* besceadana, affrighted. *Mark* xvi.
 Abayft. See *Abaischid*. *Mark* v.
 Abiding, *A. S.* bidan, abydinge, tarrying for, expectation. *Tyte* ii.
 Abitacle, *Lat.* habitation, dwelling. *Effeci* ii.
 Abood. See *Abiding*. Waiting for, expected. *Dedis* x.
 * Aftoures, *Lat.* governors, keepers. *Gal.* iv.
 Aftir, *A. S.* eftir, according, in proportion to. *Dedis* xi.
 Agast, *A. S.* gaft, afraid, spiritless. *Mat.* viii. e.
 Aghenbye, *A. S.* bigen, buy again, redeem.
 Aghenbier, redeemer, ransomer.
 Aghenboute, redeemed, delivered. *Galath.* iii.
 Aghenbygheng, aghenbiyng, redemption. *Rom.* iii.
 Aghenward, on the contrary. *Galath.* ii. 1 *Petir* iii.
 Alargid, *Lat.* enlarged.
 Algatis, *A. S.* gate, geats, always. *Rom.* xi.
 Alsmekille, *A. S.* als and micel, as much.
 Amende, emenda, from *Lat.* emendare, correct, chastise, a mulct, fine. *Luk.* xxiii.
 Amonefted, *Lat.* admonished.
 Amonye, an ointment wherewith the Egyptians used to embalm their dead bodies. Hence comes the word amony or mummy. *Apoc.* xviii.
 Anentis, with, according to. *Math.* xix.
 Angwifcheden, *A. S.* angfumian, distressed, reduced to straits. 2 *Cor.* iv.
 Anoon, presently, immediately. *Prol.* to *Mat.* *MS. Mag.*
 Apaied, apaiede, *Ital.* appagare, content, satisfied. *Luke* iii.
 Aparti, *Lat.* in part. 1 *Cor.* v.
 Aparentid, adorned. *Luk.* xxi.
 Apeyreth, *Fr.* empire, impaireth, corrupteth. 1 *Cor.* v.
 Apeyrynges, losses. *Filipen* iii.
 Apostilheed, *Gr.* and *Sax.* the state or quality of an Apostle, Apostleship. 1 *Cor.* ix.
 Araieden, *Fr.* ar. roy, prepared, set in order, trimmed. *Mat.* xxv.
 Archytricyne, *Gr.* a master of the feast, major domo. *Jon.* ii. a.
 Areche, *A. S.* aræcan, reach, give. *Jon.* xiii. *Luk.* xi.
 Areede, *A. S.* arædan, read, guess. *Mat.* xvi.
 Areride, *A. S.* aræran, reared, raised, lift up. *Marc.* i.
 Arow-caas, *A. S.* arwe, and *Fr.* casse, a case for arrows, a quiver.
 Afaught. See *Affailid*. *Affault*. *Dedis*.
 Afeeth, *A. S.* afethian, content, satisfaction. *Marc.* xv.
 Aspies, *Fr.* espier, treacherie, lyings in wait. *Dedis* ix.
 Affailid, *Fr.* affailir, assaulted, taken hold of. *Marc.* xvi.
 Affay, *Fr.* essay, tempt, try, prove.
 Affche, ashes. *Isai.* lxiii.
 Affys, *A. S.* affa, asses. *Mark* ix. *Mola asinaria*, a millstone turned by asses.

Aftont, circumstantibus, just by. *Marc.* xv. *MS. Mag.* and summe of men stondeing astont. *Wiclif*, stondeing about.
 Asydis half, aside. *Dedis* xxiii.
 At, that. *Jon.* iii. *Apoc.* iii.
 Atreet, *Fr.* distinctly. 2 *Esdre* viii.
 Atwine, atwynne, atwynny, *A. S.* twinan, asunder, one another. *Galath.* vi. *Dan.* xiii. *Mat.* xxv. e.
 Averous, *Lat.* avarus, covetous. 1 *Cor.* vi.
 Avoket, *Lat.* advocatus, advocate. *Dedis* xxiv.
 Avowtreres, adulterers, bastards. *Ebrues* xii.
 Avowtrie, adultery.
 Avoyded, *Fr.* vuide, done away. 2 *Cor.* iii.
 Awter, *Lat.* altare, altar. *Mat.* v.
 Axe, axen, *A. S.* axian, ask.
 Aysel, *A. S.* æcced, vinegar. *Marc.* xv.

B.

Ballid, bald, shaven. 1 *Cor.* xi.
 Bapteme, baptyme, *Gr.* baptism. *Mat.* iii.
 Bar, *A. S.* beoran, bare, bore. *Marc.* x. c.
 Basenet, *Fr.* a slight helmet or headpiece. *Wisd.* v.
 Battis, *A. S.* bat, clubs, sticks. *Mat.* xxvi.
 Bayle, *Fr.* a bailiff, steward. *Luk.* xvi.
 Be, by.
 Bekeneden, *A. S.* becan, bekened, made a sign. *Luk.* v.
 Bericles, *A. S.* birian, burying places, tombes. *Mat.* viii.
 Besauntis, *Fr.* bezant, talents of gold, so called because coined at † *Byzantium*. *Luk.* xv.
 Besmes, *A. S.* besin, besomes. *Luk.* x.
 Biclipped, *A. S.* cleopan, clasped, embraced. *Marc.* ix. *Dedis* xx.
 Bid or bede, to pray. Hence *bedesman*, a petitioner, and *bedes*, because they are used to number prayers with.
 Bilibre, *Lat.* two pounds, *Apoc.* vi.
 Bimorniden, *A. S.* bimornan, mourned, lamented. *Luk.* xxiii.
 Birre, byre, bire, *Fr.* birer, hurry, confusion, force, haste. *Mat.* viii. *Apoc.* xviii. *Island.* bir ventus secundus. *Hicks's Island. Dict.* *Douglafs's Gloss.*
 Bischedith, *A. S.* biscedan, *Lat.* infundit, overfloweth. *Isaie* lv.
 Biheestis, *A. S.* bihete, promises, vows.
 Bihotyng, *A. S.* behatan, promising, &c.
 Bisee, *A. S.* biseon, see, look, mind. *Mat.* xxvii.
 Bisi, *A. S.* bisgian, busy, careful, solicitous. 1 *Cor.* vii.
 Bispat, spit. *Luk.* xviii.
 Byspreyned. See *Spreyned*.
 Bitynesse. See *Bisi*. 1 *Cor.* vii, viii.
 Bitake, *A. S.* betæcan, betake, yield up, deliver. *Dan.* xiv. *Mat.* xxvi.
 Bithenke, bethink, reflect, consider. *Ecclesiast.* xiv.
 Blisful, *A. S.* blisse, happy, blessed, joyful.
 Blisfulhede, a state of blessedness or happiness.

a

Blaun-

* *Ad hoc dicitur is quem tutor vel curator ad agendum quasi procuratorem, auctore iustore, constituit.* *Calvini Lexicon Jurid.*
 † See *Guillim's Display of Heraldry*, p. 33, Ed. 1638.

Blaundishing, *Lat.* soothing, flattering, coaxing.
 Boluun, blouun, *A.S.* blowan, blown, puffed up, swollen.
1 Cor. v. bown swelled Norf.
 Boluynge, *q.* blowings, swellings. *2 Cor. xii.*
 Booles, bolis, *Belg.* bul, bulls, fat or fed beasts. *Mat. xxii.*
 Bootis, *A.S.* bæet, boats. *Luc. v.*
 Bofatis, buffetis, *Ital.* buffetoo, buffets. *Jon. xix.*
 Bofeth, buffet. *Jon. xviii.*
 Boistous, *Fr.* rough, hard. *Math. ix.*
 Bonke, watir bonke, *A.S.* banc, a creeke. *Dedis xxvii.*
 Borde, *A.S.* bord, board, table. *Luc. xxii.*
 Brayde. *Luc. ix.* See *Debrayding*.
 Breed, *A.S.* brad, breadth. *Apoc. xxi.*
 Bregid, *A.S.* brice, abridged, shortened. *Mark xiii.*
 Brenne, bryne, burn.
 Brether, *A.S.* brathe, breather. *Dedis ix.*
 Bridale, *A.S.* brid, a wedding. *Mat. xxii.*
 Bridris, *A.S.* bredan, breeders. *Mat. xxiii.*
 Britil, *A.S.* britten, brittle. *1 Cor. iv.*
 Brochis, *Fr.* necklaces, or bracelets of gold set with precious stones of a pyramidical form. *Isaie lxi.*
 Broc, *A.S.* brocc, caballus, a horse, a badger. *Somner.*
 Broc-skynns, melotis, sheep-skins. *Heb. xi.* *Trevisa* renders *Castor* by *Broc*.
 Broond, brondis, *A.S.* brond, a brand, firebrand, torch. *Jon. xviii.*
 Brumstony, brymstoon, *A.S.* bryne and stan, *q.* burnstone, brimstone. *Apoc. ix.*
 Bure. See *Birre*. *Marc. v.*
 Burgeyfis, *A.S.* burg, burgeses, freemen. *Luc. xv.*
 Buriounyng, *Fr.* springing, budding. *Ebrens xii.*
 Buysch, *Belg.* bosch, bush.
 Byclipped. See *Clepe*. Called. *Marc. ix.* See *Biclippped*.
 Byes. See *Byffe*.
 Byggede, *A.S.* byggan, built.
 Byheter. See *Bihoting*. *A* surety, security. *Ebr. vii.*
 Byheting, promising, professing. *1 Tymo. ii.*
 Byhighte, promised, engaged. *Math. xv.*
 Byliber. See *Biliber*.
 Bylis, boils, sores, ulcers. *Luc. xvi.*
 Byriden, *A.S.* birian, buried. *Dedis viii.*
 Byssine. See *Bisse*. Fine linnen. *Apoc. xix.*
 Byfineffe. See *Bisnesse*.

C.

Cacche-poles, bailiffs, lifitors. *Dedis xvi.* From *catch* and *pole*, because these officers in executing their office lay hold of the man's neck.
 Caitif, *Fr.* captive, enslaved. *Ysa. lxi.*
 Canel, *Fr.* cinnamon. *Apoc. xviii.*
 Careynes, *Fr.* carrions, dead carcases. *Ebr. iii.*
 Caste, devised, thought, contrived. *Dedis xii.*
 Castell, *Lat.* castle, a town. *Mat. x.* *Luk. ix.*
 Castelis, *Lat.* camps. *Exod. xiv.*
 Catel, *Fr.* chatel, goods. *Luc. viii.* *1 Jon. iii.*
 Caucoun, *Lat.* bond. *Luc. xvi.*
 Chaffaring, *q.* chepe-faring, going to market, trading, trafficking, bargaining. *1 Tessalo. iv.*
 Chalange, *Fr.* claim, accusation. *Luc. iii.*
 Chare, *Fr.* a chariot. *Exod. xiv.*
 Charge, *Fr.* weight, burden, care. *Galath. vi.* *Apoc. ii.* *1 Cor. ix.*
 Charged, *Fr.* burdened, heavy laden. *Mat. xi.*
 Chawcers, *Fr.* shoes.
 Cheer, chere, look, countenance. *2 Cor. iii.*
 Cheestis, *Fr.* strifes, contentions. *Jam. iv.*
 Chepyng, *A.S.* cepyng, a market-place. *Mat. xi.*
 Chelyng, *A.S.* ceofan, choosing.

Chidden, *A.S.* chid, *Lat.* litigabant, wrangled, quarreled. *John vi.*
 Chimney, *Lat.* send them into the chimney of fire. *Mat. xiii.* in *caminum ignis*.
 Cirofen, *Syrophœnicia*. *Marc. vii.*
 Clarific, *Lat.* make glorious or famous. *Jon. xvii.*
 Clarioun, *Fr.* a trumpet, a kind of small-mouth'd and shrill-sounding trumpet, used commonly as a treble unto the ordinary one. *Exod. xx.*
 Clepe, *A.S.* cleopian, call.
 Cleere, *Fr.* fine, gallant. *James ii.*
 Cleerte, *Fr.* glory. *Apoc. xxi.* *Luke ii.*
 Clereneffe, *Fr.* glory. *Jon. xvii.*
 Coctyn, scarlet or crimson. *Apoc. xviii.*
 Coddis, *A.S.* codde, cods, pods, shells. *Luc. xv.*
 Cofynes, *Fr.* from, *Gr.* kophinos, baskets. *Mat. xiv, xv.*
 Celer, *Fr.* cellar, storehouse. *Luc. xii.*
 Colerie, *Lat.* collirium, eye-salve, or ointment for the eyes. *Apoc. iii.*
 Comeling, *A.S.* coman, a stranger. *Dedis vi.* *1 Pet. ii.*
 Comyner, *Lat.* communicator, partaker. *1 Pet. v.*
 Conde, *A.S.* cunnan, conned, perused, known. *2 Cor. iii.*
 Confounded, *Lat.* ashamed. *Ebr. ii.*
 Contakes, contatis, contumeliis, reproaches. *Luc. xx.*
MS. Mag. *contak* or *contek*, *contat* properly signifies debate, strife or contest. See *Douglafs's Gloss.* and *Chaucer Prol. 2004.*
 Contrariete, *Lat.* opposed.
 Coords, *Fr.* cords, ropes.
 Coppe, *A.S.* coppe, cop, brow, edge of a hill. *Luc. iv.*
 Coris, *corus*, a jewell measure of 30 bushels, or as much as a camel can carry. *Luk. xvi.*
 Coryour, *Lat.* corium, a currier, or tawer. *Dedis ix.*
 Cofse, *A.S.* cofs, kifs. *Gen. xxvii.*
 Cofyns, *Fr.* kinsmen. *Rom. xvi.*
 Covenablete, *Fr.* conveniency, opportunity. *Mat. xxvi.*
 Cowche, *Fr.* a bed-chamber. *Mat. vi.*
 Cratche, *Fr.* creicche, from *Lat.* cratica, manger. *Luc. ii, xiii.*
 Creauncer, *Fr.* creditor. *4 Kings iv.*
 * Cristendom, baptism. *Rom. vi.* *MS. Magd.*
 Croude, *Welsh* crwth, or *A.S.* cruth, a violin. *Luc. xv.*
 Culvere, *A.S.* culfre, a culver pigeon, a dove. *Cant. iv.* *Mat. iii, xxi.*
 Cyther, *Fr.* strong drink, cider. *Luc. i.* *Vox Egypt.* *potus inebrians.*

D.

Dai, *A.S.* dag, judgment. *1 Cor. iv.*
 Dar, *A.S.* dearran, dares, is bold. *Rom. x.*
 Debonere, *Fr.* courteous, affable, gentle. *Isai. lxi.*
 Debreydinge, *Belg.* breyden, tearing. *Marc. i.*
 Dedeyne, disdain. *Mat. xxvi.*
 Defouleth, *A.S.* afylan, disgraceth, defileth, treadeth on. *1 Cor. xi.* *Ezek. xxxvi.*
 Defowling. See *Defouleth*. *Luc. x.*
 Delide, distributed. *Luc. ix.*
 Delue, dig. *Luc. xvi.*
 Dennis, holes. *Luc. ix.*
 Departid, *Fr.* departir, departed. *Mat. xii.*
 Derling, *A.S.* derling, darling, beloved. *Dan. iii.*
 Diffameden, *Lat.* spread abroad his fame. *Mat. ix.*
 Diffying, digesting, diffying fro the day of transmigration anon into criste. *Prol. to Mat.* *MS. Magd.*
 Dight, *A.S.* diht, dressed, prepared. *Levit. xxiii.*
 Discreueth, describeth. *Luc. ii.*
 Diseryued, described.
 Disele, *Fr.* desaise, pressure, anxiety, trouble. *Joon. xvi.*
 Diseefid,

Discefid, *disquieted, made uneasy.* Dedis xv.
 Dispenderis, *Lat. stewards, expeditors.* 1 Cor. iv.
 Disperplid, } *Fr. dispersed, scattered abroad.* Jon. xvi.
 Disperpriled, } *Mar. iii.*
 Disparplid, }
 Disparpoylid, }
 Diffayt, *Fr. decevoir, deceit.* Luk. xx.
 Dite, *Fr. dictum, ditty, song.* Exod. xiv.
 Diuersory, *Lat. an inne.* Luc. xx.
 Doluen, *A. S. delfan, dig.* Mat. vi.
 Down-fallande, *falling down, stooping.*
 Dragme, *Gr. drachma, a groat.* Luc. xv.
 Draftis, *A. S. drosne, dregs, dross.* Isa. xlix.
 Draw, *A. S. dragan, cleave.* Mar. x.
 Drawith, *dissipat, teareth.* Luc. ix.
 Drawynge, *dilanians, tearing, rending.* Luc. ix.
 Dredingful, *A. S. dræd, full of dread, devout.* Luc. ii.
 Dreedful, *devout.* Dedis viii.
 Drenche. See Dreynt.
 Dresse, *Fr. dresser, direct, rule.* 1 Theff. iii. 2 Theff. iv.
 prepare, make ready. Jon. i.
 Dressed, *directed, straited.* Luc. iii.
 Dressing, *going directly.*
 Dreynt, *A. S. drencan, drenched, drowned, sunk, over-
 whelmed.* Dedis xx.
 Drowgh. See Draw. *Clove to, sided with.* Dedis viii.
 Galath. i.
 Drunklew, *A. S. drincan, drunken, sottish.* 1 Cor. vi.
 Dryuing, *A. S. drifan, driving, turning.* 2 Pet. ii.
 Duke, *Lat. dux, a captain, leader.* Mat. ii.
 Dwell, *Dan. dueller, A. S. dwelian, continue, abide.*
 Dedis x, xi.
 Dwelling, *Dan. delay, tarrying.* Luc. xii.

E.

Ech, *A. S. elc, each, every.*
 Eering, *A. S. erian, earing, ploughing.* Luc. xviii.
 Eernys, *A. S. cornest, earnest, pledge.* Effes. i.
 Eft, *A. S. eft, again, presently.* Mat. xviii. Jon. xiii.
 Eftesone, *eftesooncs, again, presently.* Mat. iv.
 Egal, *equal.*
 Enchesun, *Fr. enchesone, occasion, cause, reason.*
 Encheson was of all hys woo he suffered all for
 my mysdede. Cant. Amoris MS. See Murray's
 expositi. of difficile words, &c.
 Endured, *Lat. made hard.* Dedis xix.
 Enforced, *Fr. attempted by force.* Dedis xxiv.
 Enhaunsed, *Fr. enhauffer, raised, advanced.* Jon. xii.
 Enjoye, *enjoie, Fr. jouir, raised, exult.* Luc. x.
 Enke, *Fr. encre, Belg. inck, ink.* 2 Joon.
 Bring, *q. erthing, ploughing.* Luc. xvii.
 Erthemouinge, *earthquake.* Apoc. vi.
 Eschewynge, *Fr. eschever, avoiding.* 2 Cor. viii.
 Evangelie, *Gr. gospel.* Galath. ii.
 Even, *evene, A. S. efan, fellow.* Mat. xv.
 Euereither, *both.* Dedis viii.
 Eye, *cy, A. S. æg, an egg.* Luc. xi.

F.

Fain, *A. S. fegan, merry, chearful, glad.* Fair words make
 fools fain. Prov. Fain of their deliverance. Sir T. More.
 Feel, *feelen, A. S. felan, apprehend.* Phil. i. iv. Sentire.
 Feeldy, *A. S. feld, grassy.* Luc. vi. Loco campestri.
 Feer, *A. S. færan, fright.* 2 Cor. x.
 Feer, *A. S. færa, a companion.* Dedis xiii. Souking feer.
 Fenne, *A. S. fenne, dirt, mire.* 2 Pet. ii.
 Ferdful, *fearful, terrible.* Jerem. xvii. Cant. vi.
 Feris, *Lat. feasts, holidays.* Levit. xiii. fairs.
 Feliden, *A. S. felan. See feel, understood.* Luc. ix.

Felough, *follow.*
 Felly, *A. S. felle, cruelly.* Exod. xxxii.
 Fel-wisdome, *craftiness, cunning.* 1 Cor. iii.
 Fend, *A. S. feond, enemy, fiend, devil.* Apoc. xii.
 Festu, *Lat. festuca, a little mote.* Mat. vii.
 Ficchid, *fixed, fastned, stuck fast.* Dedis xxvii. Galath. ii.
 Filthed, *filtheed, A. S. filth-hed, filthiness.* Apoc. xvi.
 Fleigh, *fled.* Dedis xx.
 Flouriden, *flourished.*
 Flum, *Lat. flumen, a flood, river.* Marc. i. a.
 Folily, *foolishly.* Dedis xix.
 Folewris, *followers.*
 Foltisch, *Fr. fol, foolish.* Tite. iii.
 Fonned, *foolish.* Dan. xiii.
 Forghityng, *A. S. forgifan, forgiving.* Effes. vi.
 Forgo, *A. S. forgan, lost, undone.*
 Fornaghens, *over-against.* Marc. xv.
 Forthenking, *repenting.* Mat. xxvii.
 Forthought, *repented.*
 Forthi, *therefore.*
 Freendesse, *a she-friend, sweetheart.* Cant. iv.
 Frotyng, *A. S. freothan, fretting, rubbing.* Luc. vi.
 Fullokest, *fullest.*
 Fuchid. See Ficchid.
 Fugh, *Lat. vah. Fr. fi, fogh, a term of abhorrence.*
 Mat. v.
 Fychyngis, *fastnings, prints of the nails.* Joon. xx.

G.

Geeft, *Belg. ghisse, guessest, thinkest.* Luc. xii.
 Gelding, *A. S. gylte, eunuch.* Dedis viii.
 Gendred, *Fr. gendre, begot.* Mat. i.
 Gessid. See Geest. *Valued.* Baruc iii.
 Gessist. See Geest. *Marc. vi.*
 Gestis, *A. S. gest, guests, strangers.* Effes. ii.
 Ghalde, *yielded.* 1 Tym. vi.
 Ghede, *A. S. gang, gadded, walked, wandred about.* Isai. ix.
 Gheden, *went, returned.* Dedis viii.
 Gherd, *A. S. geard, yard, garden, rod.* Jon. xviii. Ebr. xi.
 Ghoullyng, *Teut. heulen, howling.* James v.
 Gilours, *Fr. guile, beguilers, deceivers.* Jude. *A. S. gal-
 dan, to enchant or charm.*
 Gladed, *A. S. glæd, were glad, rejoiced.* Dedis vii.
 Gnaftide, *gnaftiden, gnashed their teeth.* Dedis vii.
 Gnare, *A. S. gnyrran, snare.* Rom. xi.
 Gobet, *gobetis, Fr. gob, a lump, bits.* Galath. v. Mat. xiv.
 Gogil-ughed, *luscus, Fr. gogu, blind of one eye.* Marc. ix.
 bleer-ey'd.
 Goot-buckis, *bukes. A. S. be-goats.* Heb. ix.
 Gotun, *A. S. gotun, molten, cast.* Exod. xxxii.
 Gouverneyles, *Fr. governments.* 1 Corin. xii.
 Goxide, *A. S. geoxa, yawned, gaped, sighed.* 4 Kings iv.
 Graces, *Lat. thanks.* Mark xiv.
 ——— gifts. 1 Cor. xii. 1 Pet. iii.
 Gravel of the sea, *Fr. sea-beech or sand.* Mat. xiii. Apoc. xii.
 Gre, *Fr. grè, Lat. gradus, degree, step.*
 Grees or griecce, *Fr. grez, Norfolk griffens, degrees, steps,
 stairs.* Dedis xxi.
 Greten, *grete, A. S. gretan, salute, greet.* Marc. xv.
 Tite. iii.
 Grenneden, *A. S. grennian, grinned.* Dedis vii.
 Grose, *A. S. græf, digged.* Marc. xii.
 Grocheden, *Fr. gruger, grudged.* Luc. xv.
 Groyneden. See Grenneden. *Marc. xiv.*
 Gruccheris. See Grocheden. *Grudgers, murmurers.*
 Marc. xiv.
 Grynne, *A. S. grin, a snare.* Rom. xi.
 Grunting, *gnashing, grinding.* Luc. xiii.
 Guyte. See Quyte. *Mat. vi.*
 Gynne, *A. S. aginnan, begin.* Dedis xix.

H.

- Haberioun, haburioun, a breastplate. *Effe. vii. Apoc. ix.*
Fr. haubergeon, A. S. half-beorg, colli munimentum.
 Halde, *A. S. hældan, held, kept.*
 Halewis, *A. S. halga, holy ones, saints. Apoc. xvi.*
 Half, *A. S. half, side. Mat. xx. part.*
 Haly, *A. S. halig, holy.*
 Haylsede, *A. S. hæl, baled, saluted. Marc. xii.*
 Hatered, *A. S. hatan, hatred. Mat. x.*
 Haunt, *use, frequent, accustom. 1 Tym. iv.*
 Heald, *to pour out.*
 Heeled, *A. S. hæl, healed, cured.*
 Heggis, *A. S. hegge, hedges, edificator sepium. Isaie lviii.*
 Heghed, *A. S. heah, bigbed, raised, advanced. Luc. i.*
 Heil, *A. S. hæl, a form of salutation, q. d. I wish you health. Marc. xv.*
 Hele, *A. S. hæl, health, salvation. Luc. i.*
 Helle, *A. S. helan, abyss, bottomless pit. Luc. viii.*
 Helme-hoop, *A. S. helmet. 1 Tessa. v.*
 Heled, *covered. 1 Cor. xi. Hence bellier, a tiler or coverer of a house.*
 Herbergerie, *Fr. lodging, dwelling. Luc. xxi. A. S. here and bearg, hospitium castrense.*
 Herboroules, *Belg. Fr. harbourless, having neither house nor home. Isaie lviii.*
 Heriung, *A. S. herian, praising. Luc. ii.*
 Hem, *them.*
 Her, *their.*
 Heelde, *Isl. poured, shed. Dedis ii.*
 Herbour, *Fr. barbour, house, lodging. Dedis x.*
 Herbored, *dwelt, lodged. Dedis x.*
 Herun, *their.*
 Herfest, *A. S. herfest, barvest. Jude. Hervest trees, i. e. trees whose leaves and fruit is dropping off, as in autumn.*
 Hestis, *A. S. hæft, commands. Deutero. xi.*
 Hidles, hiddles, hidlis, *A. S. hyde, private, secret. Mat. vi.*
 Hieghe, highe, *A. S. hiean, hasten, make haste. 2 Tym. iv.*
 Highe. See *Heghed. Mat. xiii.*
 Hile. See *Heled. Cover. Isaie lx.*
 Hired, *A. S. hyran, let out, rented. Marc. xii.*
 Hirtliden, *hit, dash, knock, run aground. Dedis xxvii.*
 Hogis, *exalteth, magnifieth. Luc. i. Histo.*
 Hole, *hool, whole. James i.*
 Honestie, *Lat. comeliness. See Unhonest.*
 Hoo, *who.*
 Hooly, *holy. Phile.*
 Hoomly, *A. S. ham, homely, familiar.*
 Hoomlyneffe, *gentleness, familiarity. 2 Cor. ix.*
 Hofis, *A. S. hofa, hosen, stockings. Dedis xii.*
 Hournyng, ournyng, *Lat. orno, adorning. 1 Pet. iii.*
 Hude, *hide.*
 Hurtlilled, hurtlich, hurlith, *A. S. hwirf. See Hirtliden. Marc. ix. Luc. vi.*
 Hyghingli, *hastily, speedily. Dedis xvii.*
 Hyne, *A. S. hine, a bind, ploughman, servant. Jon. x. c.*

I.

- Iche. See *Ecce. Mat. xv.*
 Idel, *A. S. idel, vain, void, empty. Gen. i. Jac. ii.*
 Ighen, *eyes. Effe. i.*
 In, *on, upon. Apoc. xiv.*
 Incepe. See *Clepe. Call upon. Rom. x.*

Instorid, included, contained. *Rom. xiii.*

Of Inwitte, inwardly, from the heart or conscience. *Effe. vi. Mind, soul. James v. Wiclif commonly uses it for heart, mind, of inwitte, heartily.*

K.

- Kaft, *cast in, added. Mat. vii.*
 Kele, kele, *A. S. celan, cool. Luc. xvi.*
 Kenning, *A. S. cennan, new-born, rising, nascentis, ecclesie.*
 Keuring, *Fr. covering, cloak. 1 Petir ii.*
 Kit, kitteden, *Fr. cut. Mat. iii.*
 * Knave-child, *A. S. cnaf, a boy or manchild. Apoc. xii.*
 Knowes, *know.*
 Knowleche, *acquaintance. Luc. ii.*
 Kilden, *killed. Mat. xxi.*
 Kime for kune, *know.*
 Knowun, *acquaintance. Luc. xxiii.*
 Knycchis, *A. S. cnittan, bundles, sheaves. Mat. xiii.*
 Knyghtes, knyghtis, *A. S. cniht, souldiers. Mat. viii.*
 Knyghthode, *state or condition of a soldier. Luc. ii. 1 Tym. i.*
 Kunne, *A. S. cunnan, know. Baruc. iii.*
 Kynde, *nature.*
 Kyndeles, *generations, offspring. Mat. iii.*
 Kyndeli, *naturally. Jude.*

L.

- Lambren, *A. S. lamb, lambs. Jon. xxi.*
 Langage, *Fr. linage, lineage.*
 Lantren, *Fr. a lantern, light. Mat. v. lucerna.*
 Lappid, *Teut. lapp, wrapped. Mat. xxvii.*
 Lasting, *A. S. læstan, continuing. Dedis i.*
 Latoun, *Fr. leton, latten, iron tinned. Apoc. i.*
 Leche, *A. S. læce, heal. Tsa. lxi.*
 Leche, leece, *A. S. læce, a physician. Luk. iv. Coloss. iv. Junius Gloss.*
 Leche-craft, *art of physick.*
 Leedyng, *A. S. lædan, drawing, drew. Mat. xiii.*
 Leef, leofan, *life. Cant iii.*
 Leen, *A. S. lænan, lend. Luc. xi.*
 Lener, lender, *usurer. Luc. vii.*
 Leendes, *A. S. lændenu, loins. Mat. iii.*
 Leep, lepes, *A. S. leap, a basket, baskets. Mat. xvi. Dedis ix. a seed leap, a basket to hold seed corn.*
 Lees, leffe, *A. S. leofan, destroy. Mat. xii. Jon. x.*
 Leefyng-mongers, *dealers in lying. 1 Tim. i.*
 Leet, let, *suffered. Mat. iii.*
 Leeve, *A. S. lyfan, liberty. 1 Cor. viii. Deliver, set at liberty. Mark xv.*
 Leuyden, *attended to. Dedis viii.*
 Leften. See *Leeve. Delivered. Dedis ix.*
 Legginge, *A. S. liggan, laying. Ebrewis vi.*
 Leighe, *A. S. legh, laugh, sing. Luc. vi.*
 Leseueth, *A. S. graseth, feedeth. 1 Cor. ix.*
 Leseuynge, *grasing. Mat. viii.*
 Lesewes, leeses, *pasture. Jon. x.*
 Lese-yuele, *destroy wretchedly. Mat. xxi g.*
 Letteres, *Lat. writings. Jon. v.*
 Leue. See *Leeve. Deliver, set at liberty. Luc. iv.*
 Leueth, *A. S. lefan, believeth. Rom. xiv.*
 Lewide, *A. S. leud, ignorant. Dedis iv. From hence the word lay-man, q. d. an ignorant man.*
 Lewe, *A. S. wlæc, lukewarm. Apoc. iii. Trevisa wrote it lewk.*
 Liberd,

* Fox tells us, that King John said of one Peter Wakefield of Poiz, who prophesied, that he should reign no longer than Ascension Day, 1213, *Tufte it is but an idiot knave, or a foolish boy. Hist. p. 64. Ed. 1563.*

In an old English History, which comes down to the 6th of Edward III. A. D. 1332, and is written on Vellum in a hand of that Time, the writer tells us, that 'King Edward II. lete bringe Sir Wake of Langtoun in prison in the tour of Lounde for he was wroth with him, and with him too knaves,' or pages.

in Dr. Wiclif's New Testament.

v

Liberd, leopard. *Apoc. xiii.*
 Lichi, like. *Jon. viii.*
 Ligyng. See *Legginge. Lying. Dedis ix.*
 Liknefs, *A. S. gelic, proverb, parable. Luk. iv.*
 Little master, schoolmaster. *Galath. iii.*
 Lofys, *A. S. lofan, laudeth, praiseth. Luk. i.*
 Lomberen. See *Lamberen.*
 Loth, nauseate, deter. *H. to loth cristen men from reading.*
 * Lordſchip, one who has lordſhip. *Jude.*
 Loſte. See *Leeſe, deſtroyed. Mat. xxii.*
 Lowed, made low, humbled. *Luk. xiv.*

M.

Maad, made. *Jon. x.*
 Maat, meted, meaſured. *3 Kynges xvii.*
 Maddith, is mad. *Jon. x.*
 Mai, am able, can. *Filip. iv.*
 Male eeſe, ſick, diſeaſed. *Marc. i.*
 Manafes, menaces, threatnings. *Dedis ix.*
 Manaffed, menaced. *Marc. iii.*
 Manhode, manhood, the ſtate or condition of a man. *Tite. iii.*
 Mannus, man's. *Mat. xvi.*
 Manqueller, manſlayer, executioner. *Marc. vi.*
 Margaritis, *Gr. pearls. Mat. xiii.*
 Mawmetis, idols. *1 Pet. iv.*
 Mayer, *Lat. mayor, juſtice. Luk. xx.*
 Mayſterful, axer. exactori, a collector of taxes, officer. *Luk. xii.*
 Mede, *A. S. mede, reward. Ifai. lxi. Wiſd. iv.*
 Medled, q. midled, mingled, mixed. *Mat. xxvii.*
 Meeft, moſt, greateſt. *Dedis viii.*
 Mengyng, *A. S. mengean, mirgling, mixing. Luk. v.*
 Menie, *Fr. ſervants, family. Mat. x.*
 Meſeles, meſelis, Belg. maſelen, lepers. *Mat. xi.*
 Meſſage, *Fr. embaffy. Effe. vi.*
 Metretis, meaſures. *Jon. ii.*
 Meynal. See *Menie. Domeſtic, family. Rom. xvi.*
 Meyne. See *Menie.*
 Meyned, mingled, familiar. *1 Cor. v. commiſceamini.*
 Meynd, meynte. See *Menging. Mingled. Apoc. viii. Ebr. iv.*
 Meyris. See *Mayer. Mayors. Mat. xi.*
 Miſeyſete, diſeaſed. *Marc. iv. 2 Cor. xi.*
 Miſty, *A. S. miſt, cloudy, dark. 2 Petir i.*
 Mnas, minas, 40 s. ſterling. *Tonſtal.*
 Moneſted, *Lat. admoniſhed, exhorted. Mat. ii.*
 Monger, *A. S. mangere, a merchant, trader.*
 Moot-hall, *A. S. mot, court-hall, the hall where a counſel is held. Dedis xxiii. A town-hall. Hence burg-mot, a borough-mot, or council of the borough or town or city.*
 More, *A. S. ma, greater. Mat. xi.*
 More-tree, ſycamore-tree. *Luk. xvii.*
 Moſt, greateſt. *Mat. xiii.*
 Moſſel, *Fr. morcel, morſel. Jon. xiii.*
 Mowe, be able. *James ii. Luk. xiii.*
 Mowghtes, *A. S. moth, moths. James v.*
 Muſt, *Lat. new wine. Dedis ii.*
 Myght, prevail. *Mat. xvi.*
 Mylbutoon of aſſis, a milſtone of aſſes, or a heavy milſtone. *Mar. ix. See Aſſis.*
 Mynd, *A. S. memory, remembrance. Wiſd. iv.*
 Myned, *Lat. minare, undermined, broke thro'. Mat. xxv. Luk. xii.*

Myſt. See *Miſty. Ifaie lx.*
 Myrower, *Fr. miroir, mirrou, a looking-glaſs. James i.*
 Myſeſe, myſeiſte. See *Miſeyſete. Want, poverty. 2 Cor. viii. Fillip. iv.*
 Myſturne, alter, pervert, change for the worſe. *Gal. i.*

N.

Narde, *A. S. narde, from Gr. nardos, a fine oil or ointment. Jon. xii.*
 Nappith, nappiden, *A. S. hnappian, ſlumbreth. Mat. xxv. 2 Pet. ii.*
 Ne, *A. S. ne, neither. Galath. i.*
 Neighe, draw nigh. *Mat. iii.*
 Neigheden, drew nigh. *Mat. iv.*
 Neſche, *A. S. neſc, delicate, effeminate. 1 Cor. vi.*
 Newmenie, new moon. *Coloſſ. ii.*
 Nil, will not.
 Nempnede, named. *Ifaie lxii.*
 Nete, not. *Jon. xii.*
 No but, except. *Mat. v.*
 Noght, not.
 Noll, nol, *A. S. hnol, neck. Dedis vii.*
 † Noon, *A. S. non, or mid-day, high noon, three a clock in the afternoon, the nones, the hour of prayer from two to three. Bona de Div. Offi.*
 Noon, *A. S. nan, none. Luk. xiv.*
 Noot, know not. *2 Cor. xii.*
 Noyed, annoyed, hurt. *Luk. iv.*
 Nygardes, neh, niggards, covetous. *1 Cor. vi.*
 Nyle, will ye not. *Jer. vii. Mat. xxi. f.*

O.

Oneft, *Lat. honourable. Dedis xvii.*
 Onethe, *A. S. uneathe, ſcarcely.*
 Oonhede, unity, oneneſs.
 Onfydiſhondis, alone, by themſelves, aſide. *Marc. iv.*
 Oonlepy, *A. S. anlic, anlipe, only. Luk. viii.*
 Ooſt, *Fr. gueſt, hoſt. Filemon.*
 Ooſt, *Lat. hoſtis, hoſt, army. Dedis xxiii.*
 Ooſtes, oſt, *Lat. hoſtia, hoſts, ſacrifices. Ebr. viii. Phil. iv. Dedis vii. Rom. xii.*
 Oppreſſe *Lat. ſtop, catch, lay hold of. Luk. xi.*
 Oſtrye, *Fr. A. S. geſt, an inn. Luk. x.*
 Other, *A. S. other, either, or. Mat. xii.*
 Overpluys, *A. S. ofer, and Lat. plus, overmuch. Luk. xi.*
 Overthwarte, beady, forward, croſs, froward. *2 Tymo. iii.*
 Oueth, a verbo owe, ought. *1 Cor. ix.*
 Overtrowyng, *A. S. overtruwian, over confident. 1 Cor. iv.*
 Ourneden, *Lat. adorned, trimmed. Mat. xxv.*
 Outaken, *A. S. utacunde, except. Dan. xiii.*
 Oyſe, *Lat. uſus, uſe. Rom. i.*

P.

Pale, *A. S. pal, a ditch, trench. Luk. xix.*
 Panyer, *Fr. a tray, pannier, doſſer. Dan. xiv.*
 Parchemyne, *Fr. parchemin, parchment. 2 Jon.*
 Pardis, *Lat. leopards. Cant. iv.*
 Payed. See *Apaid. Ebr. xiii. Yvel payed, diſſatisfied.*
 Paſſyngli, exceedingly, exceſſively, above meaſure. *Galath. i.*
 Payring, *A. S. pæran, impairing, damage. Marc. viii.*
 Peeres, peeris, *Lat. fellows, equals. Mat. xi.*
 Peirer. See *Payring. Impairer, damager.*
 Pennes, *Lat. wings, feathers. Luk. xiii.*

b

Perceyner,

* Nonnulla ſubſt. terminantur in ſcip. vel ſeip. *Hick's Gram. A. S.*
 † Tho bygonne tenebres that into al the eorthe were ydon,

In the ſix'e tyd of the day that me clupeth Noon

H't bygan at Non and for to the nynthe tyde ylaſte

That wolde beo Mydovernoon: tho were the Gywes agaiſe.

The hour of prayer called the Nones began at twelve and ended at three in our afternoon, which was called high noon.

Perceyuer, *Lat.* partaker, partner. *Apoc.* i.
 Perischide, *Lat.* perished, lost. *Luc.* xv.
 Pesiblete, *Fr.* a calm. *Luc.* viii.
 Peyrenges. See *Feirer*. Reparations, losses. *Mat.* xvi.
 Peyrement, *Loss*, detriment, damage. *Filip.* iii.
 Pitchynge. See *Ficbid*. Fastning. *Col.* ii.
 Pite, pitee, *Lat.* piety, godliness. *1 Tymo.* ii.
 Piteously, *Lat.* godlily. *Tyte.* ii.
 Pighted, *Fr.* pierced, struck. *Jon.* xix.
 Poudir, dust. *Luc.* x.
 Powne, pound, bruise. *Mat.* xxi.
 Pointel, *Fr.* pencil. *Luc.* i.
 Prayled, *Fr.* apraised, priced, valued. *Mat.* xxvii.
 Prepucie, *Lat.* uncircumcision. *Galath.* ii.
 Princehed, *A. S.* hod, *Fr.* prince, state or condition of a prince. *Jude.*
 Procuratour, *Lat.* proctor, attorney, steward. *Mat.* xx.
 Profrith, *Lat.* offero, offereth. *Ebr.* xii.
 Puplische, *Lat.* publish.
 Purveyed, *Fr.* foresaw. *Dedis* ii.
 Purvien, provide. *2 Cor.* viii.
 Plaint, *Fr.* complaint, blame, fault. *1 Tessal.* v.
 Putte, *Belg.* putte, pit, well. *Cant.* iv. Hence putche, in Kent a puddle.

Q.

Quemeful, *A. S.* cweman, appeased, pacified. *Exod.* xxxii.
 Querne, *A. S.* cweorn, a mill. *Mat.* xxi.
 Quijk, *A. S.* cucu, quick, living, alive. *1 Pet.* ii.
 Quyte, *Fr.* quitte, quit, requite, reward. *2 Tessa.* i.

R.

Rather, *A. S.* rath, earlier, sooner. *Jon.* i, xv.
 Raauyschide, *Fr.* ravished, snatched away. *Dedis* viii.
 Raauysching of spirit, ecstasy. *Dedis* x.
 Refute, *Lat.* refuge, help.
 Reheed, *A. S.* rehod, reed. *Wisdom.* iii.
 Relifis, *Lat.* reliquie, relics, remains. *Mat.* xiv.
 Reneuled, *A. S.* rencowe, renewed. *Ebr.* vi.
 Resolucion, *Lat.* dissolution. *2 Tymo.* iv.
 Retted, *A. S.* rete, rated, counted, reckoned. *Rom.* x.
 Rewe, *A. S.* reowfian, rue, repent, grieve. *Ebr.* vii.
 Rewe, *Lat.* regula, *Scoti* scribunt reule, rule, order. *Dedis* xi.
 Rewmes, *Fr.* roiaume, realms, kingdoms. *Mat.* iv.
 Rewthe. See *Rewe*. Pity, sorrow. *Mat.* ix.
 Riddel, ridle, *A. S.* hridel, winnow, sift. *Luc.* xxii.
 Rood, *A. S.* rode, a cross or crucifix.
 Roouys, *A. S.* hrof, roofs. *Luc.* xii.
 Rop, reaped. *Levit.* xxiii.
 Route, sleep. *Histo.*
 Ryuelying, shrivelling, wrinkle. *Effes.* v.

S.

Sad, solid, strong. *Ebr.* v. *Luc.* vii.
 Sadder, faddere, surer, stronger, firmer. *2 Pet.* i. *Rom.* xv.
 Sadnessse, gravity, sobriety, firmness. *Tyte.* ii. *Colos.* ii.
 Saumpleris, *Fr.* exemplaire, samplers, patterns. *Ebr.* ix.
 Say, saw.
 Sayand, saying.
 Saygh, saw. *1 Joon.* iv.
 Schame, *A. S.* scame, shame, fear. *Dedis* ix.
 Schapide, *A. S.* sceapan, shaped, framed. *Ebr.* xi.
 Scheltrum, troops, a garrison, *A. S.* sceol-truma. *Cant.* vi.
 Schenschip, *A. S.* scendan, shame, reproach. *Luc.* i.
 Schent, ashamed, confounded. *Dan.* iii.
 Schine, *A. S.* scinan, shine, dawn. *Luc.* xxiii.
 Schippe, *Belg.* ship, ark. *Mat.* xxiv.
 Schipbreche, shipwreck. *2 Cor.* xi.
 Schoggid, *Belg.* shocked, tossed. *Mat.* xiv.
 Schome, *A. S.* scome, be ashamed.

Schoon, *A. S.* ascunian, shug, avoid. *Tyte.* iii.
 Schrewed, *Teut.* beschreyen, shrewd, evil, naught, perverse. *Jam.* iii. *Filip.* ii. *Dedis* xx. *Jerem.* xvii.
 Schuldren, *A. S.* sculder, shoulders. *Isaie* ix.
 Schlattis, slates, tiles. *Luc.* v.
 Scorne, *A. S.* scearne, mock, despise. *Gen.* xxviii.
 Scrowes, scroles. *Mat.* xiii.
 Schaply, *A. S.* sceapan, well-shaped, beautiful. *Isaie* lxiii.
 Se, mark, beware. *Filip.* iii.
 Seefeld, ceased. *Marc.* iv.
 Seende, *A. S.* sendan, sent, cast. *Mat.* iii.
 Sege, *Lat.* sedes, seat. *Mat.* xxv.
 Seighe, sigh. See *Saygh*. Saw. *Mat.* iii.
 Semelaunt, *Fr.* semblaunt, resemblance, faces.
 Sendel, *Gr.* syndon, a fine linnen cloth. *Mat.* xxvii.
 Senneth, senney, seneuey, *Lat.* sinapis, mustard-seed. *Mat.* xiii.
 Seruage, *Lat.* service. *Gen.* xxvii.
 Senophegya, *Gr.* scenopeegia, feast of tabernacles. *Jon.* vii.
 Setil, *A. S.* setl, a settle or seat. *Luc.* i.
 Sew, pottage, broth, soup. *Gen.* xxvii.
 Seying, saying, what is said. *Tyte.* iii.
 Shone, *Belg.* schoen, shoes. *Mat.* iii.
 Sijknessse, *A. S.* seoc, sickness, weakness. *1 Cor.* ii.
 Sigh. See *Seighe*.
 Siker, sure, secure. *Mat.* xxv.
 Sirknessse, security. *Isai.* iv.
 Silleres, sellers. *1 Tymo.* i.
 Sithen, since, seeing that.
 Sithis, *A. S.* sithon, times, turns. *4 Kings* 5.
 Slake, *A. S.* slæc, slack, let down. *Luc.* v.
 Slygh, *A. S.* flydan, fly, cunning. *Mat.* x.
 Snobbingis, *Belg.* sobben, sobbings, sighings. *Lament.* iii.
 Snybbande, snybbynge, *Teut.* kneubel, snubbing, reproving.
 Soler, *Lat.* solarium, a chamber, garret, loft. *3 Kings* xvii.
 Soudes, soudis, *Fr.* wages, presents. *Luc.* iii. Hence souldier, from *Brit.* fawdwar.
 Sopun, *A. S.* supan, supped, wallowed. *1 Cor.* xv.
 Sort, *Lat.* fors, lot. *Dedis* xiii.
 Soukyngge feer, *A. S.* succan feora, a sucking-mate or companion, foster brother. *Dedis* xvii.
 Sowdide. See *Sadded*. Strengthened. *Dedis* iii.
 Sowuel, pottage. *Gen.* xxvii.
 Sowr-dough, *A. S.* fur-dah, leaven. *Luc.* xiii.
 Sparbylde. See *Disparplid*.
 Spedith, *A. S.* sped, speedeth, advantageth. *Mat.* xix.
 Spense, *Lat.* expendo, expence, charge, cost. *1 Cor.* ix.
 Spise, *Lat.* species, appearance. *1 Tess.* v.
 Spousailis, *Fr.* espousals, weddings. *Mat.* ii.
 Spotil, *Lat.* sputum, *A. S.* spiwel, spittle. *Jon.* ix.
 Spoulesse, *Fr.* a bride, the spouse.
 Sprendre, sprinkled. *Ebr.* ix.
 Sprenge, *Teut.* sprinkle. *Mat.* xi.
 Stalworthe, stalwart, q. steel-worthy, *A. S.* steal-worth, brave, stout, mighty. *Marc.* i.
 Steene, *A. S.* stæna, a pot. *3 Kyngis* xvii.
 Sterne, *A. S.* sterne, austere. *Luk.* xix.
 Stighyng, stied up, *A. S.* stigan, going up, ascending. *Mat.* ix.
 Stide, *A. S.* sithe, side, place; elsewhere, *A. S.* other, sithan; stead, *A. S.* sted.
 Stockes, *A. S.* stocce, stocks. *Mark* v.
 Stolis, stooles, *Lat.* stola, stoles, long white garments. *Marc.* xii. *Apoc.* vi.
 Stoneying, *Fr.* estonner, wondring, astonishment. *Mark* v.
 Stool, *A. S.* stole, a seat, throne, the stool of my feet, *James* ii. the stool of wickedness, *Psal.* xciv.
 Strangle, tire, weary. *Luk.* xviii.
 Streighten, stretch. *Luc.* xxii.
 Strenen, q. treen, wooden. *Apoc.* ix. *A. S.* treow.
 Stronde,

Stronde, *A. S.* strand, a brook. *Jon.* xviii.
 Sudaries, *Lat.* handkerchers. *Jon.* xi. *Dedis* xix
 Suden, sueden, followed. *Mat.* xiv.
 Suld, should.
 Sutely stiryng, *persuasive*, enticing. *1 Cor.* ii.
 Swagiden, *A. S.* aswefed, asswaged, appeased, quieted.
Dedis xiv.
 Swaleden, swaliden, *A. S.* sweltan, swealed, scorched,
 singed. *Apoc.* xvi. Like a sweled cat, better than he
 looks for. *Proverb.*
 Sweuenes, *A. S.* swefen, dreams. *Dedis* ii. *Gen.* xxvii.
 Swilke, *A. S.* swilce, such.
 Swithe, *A. S.* swithe, hastily. *Jon.* xi.
 Syghthes, sythes See *Sitbis*.
 Sydis hondis, aside, alone.
 Syng, sighen, cleansing, straining. *Mat.* xv, xxiii.
 Symfonic, *Gr.* musick. *Luk.* xv.

T.

Tawer, *A. S.* tawian, a carrier of leather. *Dedis*.
 Teenden, *A. S.* tendan, light, kindle. *Mat.* v.
 Tente, attention, heed. *Dedis* v.
 Terre, stir, provoke. *Effes.* vi.
 Terminate, *Lat.* fix, appoint, bound. *Ebreus* iv.
 Therf, *A. S.* theorf, unleavened. *Marc.* xiv.
 Thennus, thence. *Dedis* xix.
 Theues, thewis, *A. S.* theaw, manners, qualities. *1 Cor.* xv.
 Thilk, that. *Apoc.* xvi.
 Thonkynges, *A. S.* thancgian, thanks. *Mat.* xxvi.
 Thor, where.
 Thowng, thwong, *A. S.* thwang, thang, strap. *Luk.*
 iii. *Jon.* i.
 Threischefooldis, thresholds. Highere threischefooldis,
A. S. thyrscel, lintels. *Exod.* xii.
 Thrungun, *A. S.* thrang, thronged. *Luk.* viii.
 Til, to. *Mat.* i.
 Tideful, *A. S.* tid, timely, seasonable, early. *James* v.
 Tol-booth, from *A. S.* toll and bode, a booth where
 they paid the Emperor's duties or toll, a custom-house, an
 exchange. *Mat.* ix.
 Tombylde, *A. S.* tumban, tumbled, danced. *Mat.* xiv.
 Tobreydinge. See *Debreydinge*. *Marc.* ix.
 Tofore, before. *Rom.* i.
 Toukeres, *Teut.* tuch or trucken, or *Fr.* thrucken, tuckers,
 fullers. *Malachi* iii.
 Tome, toom, tume, *Danish*, *A. S.* tom, empty. *Luk.* i.
A toom purse makes a bleit merchant. *Yorksh.* prov.
 Toun, *A. S.* tun, town. *Mat.* xii.
 Towrblede, *Fr.* troubled. *Mat.* ii.
 Trarke, *Gr.* tetrarch.
 Trauailyd, *Fr.* troubled, vexed. *Marc.* v. *Dedis* xxviii.
 Trift, *Dan.* trofter, trust, confidence, courage. *Dedis* xxviii.
 Tristenyng, trusting, confidence. *2 Cor.* i.
 Tristily, trustily, faithfully. *Dedis* ix.
 Trowed, trusted. *Jon.* iii.
 Twey, *A. S.* twa, two.
 Tything, *A. S.* teotha, tiding, tale, report. *Marc.* i.
Isl. tidinde, rumors.

V. U.

Vagaunt, *Lat.* vagrant, wanderer. *Jerem.* xiv.
 Vanished, made vain. *Rom.* i.
 Varieu, *barjesus*. *Dedis* xiii.
 Vertue, *Lat.* power, strength. *1 Cor.* ii.
 Vertues, powers. *Mat.* xxi.
 Vinere, *Lat.* vineyard. *Mat.* xx.
 Umbylapped, enveloped, encompassed about. *Ebr.* v.
 Umthought, bethought, remembered. *Luk.* i. *A. S.* ym-
 theotian, deliberans.

Unceli, *A. S.* celing or unselig, unhappy, wretched, with-
 out any comfort or refreshment. *Rom.* vii.
 Uncovenable. See *Covenable*. Useless, disagreeable, un-
 reasonable. *2 Tessal.* iii.
 Undedeli, immortal. *1 Tymo.* i.
 Underbering, labouring, giving diligence. *2 Pet.* i.
 Undern, *A. S.* undern, nix in the morning. *Marc.* xv.
 Undernym, *A. S.* reprove, accuse. *Levit.* xix. *1 Jon.* iii.
 Understondest, favourest. *Mat.* xvi.
 Undircrieden, cried out, hurried. *Luk.* xxiii.
 Undirfongen, *A. S.* fang, received.
 Undirnomun See *Undernym*. Reproved. *Galath.* ii.
 Undeedlynessse, immortality. *Wisd.* iii.
 Unhile, *A. S.* uncover. *Dan.* xiii.
 Unhonest, *Lat.* dishonourable, uncomely. *1 Cor.* xii.
 Unhonourid, *Lat.* dishonoured. *Jon.* viii.
 Univerfite, *Lat.* universe, world. *James* iii.
 Unknowing, not knowing, being ignorant of. *Rom.* x.
 Unkunning, *A. S.* ignorance. *Dedis* xvii.
 Unkunningnessse, ignorance. *1 Pet.* i.
 Unnethe, unnethis. See *Onetbe*. *1 Pet.* iv. *Dedis* xiv.
 Unnoble, *Lat.* ignominy, dishonour. *2 Cor.* vi.
 Unpefible. See *Pefible*. Unquiet, disturbing. *James* iii.
 Unpiteous, *Lat.* ungodly. *1 Petir* iv.
 Unpite. See *Pite*. Ungodliness. *Tyte* ii.
 Unsightable, invisible. *1 Tymo.* i.
 Unstidefastli, not firmly, inconstantly.
 Unweleuable. See *Welewed*. Never-fading. *1 Pet.* v.
 Unwemmyd. See *Wem*. Unspotted. *Coloss.* i. *Ebr.* ix.
James i.
 Unwisdom, folly. *Bar.* iii.
 Unwitti. See *Wit*. Ignorant, indiscreet, foolish. *Gal.* iii.
 Unwityng, ignorance. *Dedis* iii.
 Unworshiped. See *Worschip*. Dishonoured.
 Volatilis, *Lat.* crammed fowls. *Mat.* xxii.
 Upbyhefte eyres. See *Bikeestis*. Heirs according to pro-
 mise. *Galath.* iii.
 Upsodoun, upside-down, topsy-turvy. *Luk.* xv.
 Ussilf, our selves. *Rom.* viii. *1 Jon.* i.
 Uta, *Lat.* octava, octave, or the eighth day after a
 feast or holy-day.
 Utmere, utter. *Mat.* xxv.

W.

Waaft, destroy. *Luk.* ix.
 Waiward, *Fr.* gelver, cross, evil, perverse. *Mat.* vi.
Filip. ii.
 Wait, *Fr.* guet, observe, mark. *Filip.* iii.
 Walowed, *A. S.* walwian, rolled. *Mat.* xxvii.
 Wan, *A. S.* wan, pale, black and blew. *1 Pet.* ii.
 Wandred, *A. S.* wandrian, walked about. *Dedis* iii.
 War, *A. S.* wære, wary, prudent. *Luk.* x.
 Warye, *A. S.* warian, curse. *Mat.* xxvi.
 Water-bouke, *A. S.* water-bee, a beck, creek or rivulet.
Dedis xxviii.
 Wawed, *A. S.* wagian, waved, shaken. *Mark* xi.
 Wawes, wawis, *A. S.* wæg, waves. *Mat.* xiv.
 Wedde, *A. S.* wedd, a pledge, league, covenant. *2 Cor.* i.
 Weeldeth, possesseth. *Luk.* xii.
 Welders, *A. S.* wealder, owners, rulers. *Dedis* iv.
 Welding, owning, possessing. *2 Cor.* vi.
 Welewed, *A. S.* wæle, yellowed, withered. *Marc.* iv.
 Welefulli, *A. S.* wæla, prosperously, happily.
 Wellinge, *A. S.* wellan, melting. *Mala.* iii.
 Welled, melted. *Apoc.* i.
 Weloweth. See *Welewed*. Fadeth away. *Jam.* i.
 Welfumly, prosperously. *3 Jon.* *Gen.* xxvii.
 Wem, wemmen, *A. S.* wem, a spot, spots. *Exod.* xii.
2 Pet. ii.
 Wench, *A. S.* wencle, a little girl or maid. *Histo.* p. 4.
 Wende,

- Wende, *A. S.* wene, thought, imagined.
 Wene, think. *1 Cor.* vii.
 Wermode, wormwood. *Apoc.* viii. *A. S.* wormwort, a warm or hot herb.
 Wexen, *A. S.* weoxan, waxen, grown, increased. *Pro.* iii. *Luc.* xii.
 Whileneſs, *A. S.* hweol, wheeling, turning about. *James* i.
 Wiche, *A. S.* wicce, a witch. *Dedis* viii.
 Wilne, will, desire. *2 Cor.* xii.
 Wiſte, *A. S.* knew. *Joon.* xx.
 Wite, witen, know. *1 Joon.*
 Withi, *A. S.* weli, willow. See *zalewis*.
 Witt, *A. S.* witan. See *Wite*. Sense, knowledge. *4 Kings* iv.
 Witinforthe, within.
 Witoutforthe, without, outward. *2 Cor.* vii. *1 Pet.* iii.
 Witfontide, whitfontide, pentecost. *1 Cor.* xvi. From *A. S.* witigung or witigdom, prophesy, and tid, time or season, *q. d.* the time or season of prophecy.
 Wittleſſe. See *Witt* and *Wite*. Foolish, senseless. *Galath.* iii.
 Wlapped, Teut. lapp, wrapped. *Mat.* xxvii.
 Wlated, *A. S.* wlætan, abominated, nauseated. *Jerem.* xiv.
 Wlatheſt, abhorreſt. *Rom.*
 Wond, wondes, *A. S.* wund, wound, wounds. *Apoc.* xv.
 Wonynge, *A. S.* wunian, dwelling. *Iſai.* ix.
 Wode, wood, *A. S.* mad. *Dedis* xii.
 Woodneſſe, madneſs, fury. *Apoc.* xix. *Jonas* iii.
 Wook, *A. S.* weoc, week. *Jon.* xix.
 Woof. See *Wiſte*. Knoweſt. *1 Cor.* vii.
 Woo-worthe, woe be. *Mat.* xxiii.
 Worſchipful, honourable, reſpectful.
 Worſchip, *A. S.* bonour, reſpect. *1 Cor.* xii.
 Wortes, *A. S.* weort, herbs. *Mat.* xiii. *Rom.* xiv.
 Wynſide, Teut. wancken, winced, kicked.
 Wynyng, *A. S.* winnan, gain. *Philip.* i.
 Writhun, *A. S.* wreothun, wreathed, braided. *1 Tymo.* ii.

Y.

- Yche. See *Ecbe*, *Ibe*. Each, every. *Mat.* xii.
 Ydel, ydil. See *Idel*.
 Yede. See *Gbede*. *Iſai.* ix.
 Yelden, yolden, *A. S.* yildan, yield, pay, perform.
 Yellyng, Belg. ghillen, bowling. *Jam.* v.
 Yerde. See *Gherd*. *Ebr.* ix.
 Yghe. See *Ighe*. Eye. *Mat.* v.
 Ynglys, engliſh.
 Ynwardneſſis, inwards, bowels. *2 Cor.* vi.
 Yongling, *A. S.* yeong, younkſter, youth, ſtrippling. *Marc.* xvi.
 Yongthe, youth. *James* ii. Hence youth, the *n* being changed into *u*.
 Yotide, *A. S.* yoten, poured. *4 Kings* iv.
 Young wexing man, young man. *Mat.* xix.
 Youſilff, your ſelves. *James* iii.
 Yrun, *A. S.* iren, iron.

Z.

- Zalewis*. Fr. ſaule, Lat. ſalix. See *Willows*. *Withis*. *Levit.* xiii.

WICLIFF'S Translat. MS. Penes me.

2 Corinth. ix.
FOR of the mynyſterie that is maad to hooly men it is to me of plentee to write to you. For I knowe ghoure wille for the which I have glorie of ghou anentis macedonyes. I do thankis to god of the ghide of him that may not be teld.

capit. x.
 And I my filf poul biſeche ghou bi the mildeneſſe and ſoftneſs of criſt which in the face ammeke among ghou, and I abſente triſte in ghou. for I preye you.

PERVIE'S MS. Magd. apud Cantab.

2 Corinth. viii.
FOR whi of the miniſterie that is maad into holy men it is to me of a plente to write you. ix. For ſothe I woot ghoure inwitt redy for the which I haf glorie of ghou anentes macedonyes.

forſothe I abſent triſte in ghou. *capit.* x. I prey ghou.

F I N I S.

